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THE
STORY OF ACHILLES



THE STORY OF ACHILLES

FROM

HOMER'S ILIAD

EDITED WITH NOTES AND INTRODUCTION

BY THE LATE

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AND

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London

MACMILLAN AND CO.

1880

292. 2. 96.

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LONDON : PRINTED BY
SPOTTISWOODE AND CO., NEW-STREET SQUARE
AND PARLIAMENT STREET

P R E F A C E.

DE QUINCEY, in his interesting and eloquent essay on 'Homer and the Homeridæ,'¹ speaking of 'the unity which is essential to the idea of a Homer,' goes on to say: 'This unity is sufficiently secured if it should appear that a considerable section of the "Iliad"—and that section by far the most full of motion, of human interest, of tragical catastrophe, and through which runs, as the connecting principle, a character the most brilliant, magnanimous, and noble that Pagan morality could conceive—was, and must have been, the work and conception of a single mind. Achilles revolves through that section of the "Iliad" in a series of phases, each of which looks forward and backward to all the rest. He travels like the sun through his diurnal course. We see him first of all rising upon us as a princely counsellor for the welfare of the Grecian host. We see him atrociously insulted in this office; yet still, though a king, and unused to opposition, and boiling with youthful blood, nevertheless controlling his passion, and retiring in clouded majesty. Even thus, though having now so excellent a plea for leaving the army, and though aware of the early death that awaited him if he staid, he disdains to profit by the evasion. We

¹ Vol. v. p. 389 of the 1862 edition of his works.

see him still living in the tented field, and generously unable to desert those who had so insultingly deserted *him*. We see him in a dignified retirement, fulfilling all the duties of religion, friendship, hospitality; and, like an accomplished man of taste, cultivating the arts of peace. We see him so far surrendering his wrath to the earnest persuasion of friendship, that he comes forth at a critical moment for the Greeks to save them from ruin. What are his arms? He has none at all. Simply by his voice he changes the face of the battle. He shouts, and nations fly from the sound. Never but once again is such a shout recorded by a poet—

“He called so loud, that all the hollow deep
Of hell resounded.”

Who called? *That* shout was the shout of an archangel. Next¹ we see him reluctantly allowing his dearest friend to assume his own arms: the kindness and the modesty of his nature forbidding him to suggest that not the divine weapons but the immortal arm of the wielder had made them invincible. His friend perishes. Then we see him rise in his noontide wrath, before which no life could stand. The frenzy of his grief makes him for a time cruel and implacable. He sweeps the field of battle like a monsoon. His revenge descends perfect, sudden, like a curse from heaven. We now recognise the goddess-born. This is his avatar—the incarnate descent of his wrath. Had he moved to battle under the ordinary impulses of Ajax, Diomed, and the other heroes, we

¹ De Quincey strangely puts the 16th book after the 18th.

never could have sympathised or gone along with so withering a course. We should have viewed him as a "scourge of God," or fiend, born for the tears of wives and the maledictions of mothers. But the poet, before he would let him loose upon men, creates for him a sufficient, or at least palliating motive. In the sternest of his acts, we read only the anguish of his grief. This is surely the perfection of art. At length the work of destruction is finished; but, if the poet leaves him at this point, there would be a want of repose, and we should be left with a painful impression of his hero as forgetting the earlier humanities of his nature, and brought forward only for final exhibition in his terrific phases. Now, therefore, by machinery the most natural, we see this paramount hero travelling back within our gentler sympathies, and revolving to his rest like the vesper sun disrobed of his blazing terrors. We see him settling down to that humane and princely character in which he had been first exhibited; we see him relenting at the sight of Priam's grey hairs, touched with the sense of human calamity, and once again mastering his passion (grief now) as formerly he had mastered his wrath. He consents that his feud shall sleep; he surrenders the corpse of his capital enemy; and the last farewell chords of the poem rise with a solemn intonation from the grave of "Hector, the tamer of horses"—that noble soldier who had so long been the column of his country, and to whom, in his dying moments, the stern Achilles had declared—but then in the middle career of his grief—that no honourable burial should ever be granted.

‘Such is the outline of an *Achilleis*, as it might be gathered from the “*Iliad*”; and for the use of schools, I am surprised that such a beautiful whole has not long since been extracted. A tale more affecting by its story and vicissitudes does not exist; and, after this, who cares in what order the *non-essential* parts of the poem may be arranged, or whether Homer was their author?’

This eloquent passage at once indicates the plan on which the twelve books contained in the present edition have been selected, and is a sufficient defence for their separation from the body of the *Iliad*. Since the publication of Grote’s ‘*History of Greece*,’ the name ‘*Achilleis*’ implies too definite a dogma to be used for a work which is completely independent of any theory of the authorship of the *Iliad*; but De Quincey’s words may well stand for a general argument to the ‘*Story of Achilles*.’

It was upon a school edition of this great story that Mr. Pratt had been for some two years engaged, when he was accidentally drowned while bathing in the Lake of Como, on August 31, 1878, in the prime of health and vigour. When Messrs. Macmillan & Co. asked me to complete the work which had been so disastrously interrupted, I could not but accept the offer; for it was not only attractive in itself, but was clearly a duty owing to the memory of a dear friend whom I had to thank for many of my happiest hours during the few years through which it had been my good fortune to know him intimately.

Mr. Pratt’s acute and refined judgment, his unusually

wide acquaintance with modern etymological research, and his deep enthusiasm for his subject promised work of very high value. He left behind him, besides a considerable collection of works relating to Homer, pencil notes, often very copious, upon the first 17 books of the *Iliad*; the last seven he had unfortunately not touched. These notes, though not in any case prepared for publication, have supplied the greater portion of those in the present edition, referring to books A, I, Λ, Π, and P; the remainder I have, to my great regret, been compelled to add on my own responsibility. In his notes Mr. Pratt had devoted especial attention to etymology; and I have therefore felt no hesitation in introducing a far larger proportion of etymological explanations than is usually to be found in works of a similar compass; though, indeed, this branch of philology is one of such peculiar importance in the study of Homer that too full use can hardly be made of it.

It has been my aim to adopt the notes to the use of the highest forms at public schools; and I have therefore assumed a general knowledge of the elements both of the Epic dialect and of comparative etymology as applied to Greek. While assuming the reader to be acquainted with such essential phenomena of Greek phonetic change as 'labialisation,' the loss of the spirants, and so forth, I have purposely taken no notice of all the more recent discoveries as to the original vowel-system; and I have, though with more hesitation, not distinguished the 'palatal' or non-labialised forms of *k* and *g*. In giving the derivation of particular words I have confined

myself as far as possible to instances that can be verified by a reference to Curtius' 'Greek Etymology,' as the only standard work covering sufficient ground which has appeared in English. I have occasionally been indebted however, to writers in Curtius' 'Studien,' and to Fick and others.

The ordinary Homeric forms and constructions I have also assumed to be known; space did not allow me to give a full account of them in the Introduction, so I have preferred to state briefly a few of the main principles affecting Homer's language, suggestively rather than didactically. An excellent compendium of the dialectical forms will be found in the Introduction to Mr. W. W. Merry's school edition of the *Odyssey*, and a more advanced but very valuable essay on the 'Peculiarities of Homeric Grammar' in Mr. D. B. Monro's edition of the first book of the *Iliad*; the latter, however, is almost too condensed and difficult for school-boys.

Occasional references will be found in the notes to Autenrieth's *Homeric Dictionary*,¹ a work which deserves especial mention. The numerous illustrations are often most useful in explaining at a glance what can hardly be made intelligible in many lines of print; the explanations and etymologies appear to me to be on the whole a singularly happy combination of originality and soundness.

In the text I have followed La Roche (Leipzig, 1873) pretty closely, though I have not adhered to all his peculiarities of spelling and accentuation. In the explanation of the text I have to acknowledge my continual

¹ Translated by Dr. Keep. Macmillan, 1877.

obligations to the editions of Fäsi, La Roche, Düntzer, Paley, and for the 1st, 9th, and 11th books to Hentze's still unfinished edition of Ameis's commentary; to Ebeling's also unfinished Homeric Lexicon, and to the authors of numerous monographs and essays, whom I have not had the space always to mention.

Finally I have to thank Mr. G. A. Macmillan for his sympathetic interest in the work, which he himself was the first to suggest, and for continuous friendly assistance to Mr. Pratt as well as to myself.

It is my hope to publish before very long an edition, on a somewhat larger scale than the present, of the whole Iliad; the twelve books not included in the 'Story of Achilles' were all annotated by Mr. Pratt, so that the complete work will, I trust, be a more worthy memorial than the present of an intellect lost to the cause of scholarship before its prime, but not too early for its value to be revealed to many friends qualified to judge and to appreciate it.

WALTER LEAF.

September, 1880.

INTRODUCTION.

1. It is the peculiar privilege of the Homeric poems that they combine with supreme nobleness of thought and of interest, with perfection of form and rhythm, that fresh simplicity of expression and manner which less fortunate nations have not succeeded in retaining beyond the point when a growing culture first developed a feeling for purely literary beauties. This characteristic blending of freshness with maturity is as strongly marked from the linguistic as from the literary point of view; and it is with this that the Introduction will chiefly deal.

2. Both in syntax and in dialect Homer stands at a point where the Greek language had in the main attained extreme flexibility and richness, but still kept numerous traces of the archaic simplicity and even stiffness of a time when the Hellenes were still an uncultured race. The detection of these traces is due to comparative etymology and the still younger science of comparative grammar. Numerous allusions to special cases will be found in the notes; it is only proposed in this Introduction to point out a few of the leading principles which group together in more or less general classes the most essential, if not the most obvious, points of distinction between Homeric and Attic Greek.

SYNTAX.

3. *Parataxis*.—A sentence of Plato, and still more a sentence of Thucydides, is as a rule a very complex unit,

composed of sundry clauses subordinated one to another by participles, relatives, and particles, often expressing very subtle shades of thought. But if we examine the manner in which Homer combines his clauses, we find that although he possesses the same array of participles, relatives, and particles, he very often prefers to put two direct sentences simply side by side, connected perhaps only by a $\delta\acute{\epsilon}$, instead of subordinating one to another, as a later writer would have done. This co-ordination of sentences is called *Parataxis*, as opposed to subordination, *Hypotaxis*.

4. It follows that, in translating, we very often have to supply the train of thought which Homer leaves to be inferred from the mere juxtaposition of clauses; and hence we often have to translate a simple $\delta\acute{\epsilon}$ by 'for,' or sometimes by 'although' (e.g. Υ 155).

5. A very characteristic and frequently recurring sign of the transition stage which the language of Homer displays to us is the combination of Hypotaxis and Parataxis; of two clauses which in Attic Greek would both be subordinated by a relative, Homer as a rule so subordinates only the first, and then adds the second co-ordinately; as for instance in A 79, $\kappa\alpha\iota\ \omicron\iota$ for $\kappa\alpha\iota\ \phi\acute{\iota}$.

6. Again, in an older stage of the language all relative clauses were themselves co-ordinate and not subordinate; for the relative pronoun or adverb was originally demonstrative. Hence it comes that in Homer the pronoun $\omicron\varsigma$ ($\eta\ \omicron$) though generally a real relative, is in the nominative frequently used as a demonstrative, like our 'that'; while the commonest form of the relative is $\omicron\varsigma\ \tau\epsilon$, literally 'and he.' In the case of the pronoun \omicron ($\eta\ \tau\omicron$) the two uses are not nearly so sharply separated, and it is often almost impossible to say whether in a particular passage the relative or the demonstrative use was uppermost in

the poet's mind. For instance, in A 321, it is really indifferent whether we translate τῷ οἱ ἔσαν κήρυκε 'who were his henchmen' or 'they were his henchmen.'

7. The so-called 'δέ in apodosis' is merely a case of parataxis. For the relative adverbs were originally demonstrative, as even in Attic ἐνθα sometimes means 'here' as well as 'where.' For instance, in Υ 447-8, ὅτε really means 'at that time,' only referring *forwards*, instead of backwards like τότε; and the construction really is 'at that time he darted on him like a heavenly being, and with dread shout spake.' The apodosis was thus originally an independent clause which might either be introduced by a δέ or added asyndetically; the latter form was that which naturally prevailed as the demonstrative adverbs became relative.

8. Similarly εἰ appears to have been at first an interjectional particle, possibly connected with Lat. *eia*, which became specially reserved for cases where the speaker wished to call attention to something which was to be emphasised as a supposition. Hence the use of εἰ with the imperative, as in I 56, εἰ δὲ φευγόντων, and the common phrase εἰ δ' ἄγε, when there is no need to supply any ellipse. The germ from which conditional sentences have sprung is well seen in such a construction as I 301, which we may paraphrase 'Put the case (εἰ), Agamemnon is too hateful to thy heart, both he and his gifts; but' (δέ 'in apodosis') 'do thou have mercy upon the other Achæans.'

9. *Epexegetis*. It is very common in Homer to find a statement or expression either specialised or expanded by the simple addition of words, generally either a verb in the infinitive or a noun in apposition, which we should attach to the sentence by the use of 'namely,' 'to wit,' or the like. Such words are said to be 'epexegetic,' explanatory, of the words or phrases which they serve to illustrate. For

instance, in A 8, μάχεσθαι is 'epexegetic' of the more general phrase ξυνέηκε: a later writer would have said ὥστε μάχεσθαι. What is called the 'whole and part figure,' σχῆμα καθ' ὅλον καὶ μέρος, is simply a case of epexegetis, as for example, A 362, τί σε φρένας ἔκετο πένθος, 'what grief hath come upon thee, (that is to say) upon thy mind.'

10. A very common and very important case of epexegetis is found in the use of the demonstrative pronoun, ὁ ἢ τό, followed by a noun in apposition, as, for instance, A 348, ἡ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν, 'she, (to wit) the woman, went unwillingly with them.' It is from this use that ὁ developed the function of a definite article, to which it was afterwards almost exclusively restricted. In such a phrase as A 32, ἔδεισεν ὁ γέρων, we see this development taking place before our eyes; and it is mere pedantry to assert that Homer never uses ὁ as a definite article. Indeed, instead of attempting to vindicate the antiquity of Homer by asserting, as critics from Aristarchus downwards have been prone to do, that this or that usage is later and is never found in Homer, in spite of seeming exceptions, it would be safer to say that there is hardly a single later usage of which we do not find the germs in Homer, and at least one or two cases fairly on the boundary line between the old sense and the new. Since language has a gradual organic growth, it would be surprising indeed if we could mark off any one age from those which follow, and say that a construction or a meaning which had grown into universal use in one stage was never to be found in the stage preceding.

11. To these notes of archaism in Homeric diction may perhaps be added the freedom with which *anacolutha* are admitted; arising, not like those of Thucydides or St. Paul, from the attempt to force into the words more

than they will bear, but rather from the absolutely unconventional liberty of language before, by the growth of a written literature, the formal rules of thought have been enabled to affect its literary expression. Homer's anacolutha are, in fact, like those of which all ordinary conversation is full; the poet's mind cannot be bound rigidly by the form in which the beginning of a sentence is cast, but may easily change its word and point of view even while the words are being uttered. Hence a Homeric anacoluthon often makes the sense more clear, and almost always makes it more vigorous, than a strict observance of grammatical regularity would do; we have only to translate straight forward in order to grasp the meaning even when it is difficult to give a logical analysis of it. Under this head of anacolutha are to be ranged all the numerous instances of the construction '*ad sensum*' (κατὰ σύνεσιν), many of which are mentioned in the notes.

12. In the use of the *Moods* and *Tenses*, we find, as everywhere else, that while Homer possesses all the resources of Attic Greek, he yet allows us to see glimpses of the earlier state of the verb from which the infinite refinements of later Greek were gradually developed.

13. For instance, it is certain that of all the tenses the Perfect and Pluperfect were the last to be evolved. They were at one time not distinguished from the Present and Imperfect, and it was only by a gradual specialisation of one of the numerous formations of the verb-stem, that reduplicated forms like γε-γον-, in which ε was the vowel in the reduplication-syllable, were reserved for the use of the Perfect and Pluperfect, while those like γι-γν-, in which ι had this place, were kept for the Present stem, all other reduplicated forms being dropped. A mark of this period is the frequent use in Homer of the Present

in a Perfect, and the Imperfect in a Pluperfect sense—many cases of which are pointed out in the notes ;¹ while on the other hand the numerous reduplicated Aorists, which afterwards almost entirely dropped out of use, are survivals from the time when reduplication was only one of many modes of stem-formation, not specialised to any particular tenses. The same remark may be made of the so-called 'Epic' or 'mixed' aorist, in which the 'Thematic vowel' of the second aorist is combined with the sigmatic stem characteristic of the first aorist, as for instance, we have ἐδυσόμην as well as ἐδυσάμην, ἀξέμεν, οἰσέμεν, in an aorist sense, and many others.

14. With respect to the use of the *Subjunctive*, Homer differs from later Greek chiefly in the greater freedom with which the mood is employed. The Indicative is naturally the oldest of the forms of the verb, and the other moods expressing more or less subtle relations of thought instead of a categorical statement have been developed out of it. Hence we find that the Subjunctive is in Homer often used in independent sentences as the virtual equivalent of a future indicative (see, for instance, A 262). There is, however, always a shade of difference, in that the subjunctive, when used like the future indicative, appears to present the statement 'subjectively,' that is, less as a positive fact than as the representation of a thought in the speaker's mind : a delicate shade which cannot be generally given in English, but in certain cases, as Mr. Monro has remarked,² corresponds to the distinction between 'I will' and 'I shall,' corresponding to the subjunctive and indicative respectively.

15. Again, in similes after ὥς and the like, the subjunctive is used almost interchangeably with the indicative ; it is here naturally in place, inasmuch as a simile

¹ See on P 382.

² 'Essay on Homeric Grammar,' § 29, 1.

is necessarily the expression of a thought in the poet's mind, not the statement of an external fact.

16. The subjunctive is also freely used in Homer after a simple εἰ, ὅτε, and the like, where in Attic Greek εἰάν, ὅταν, &c. would be required. The other uses of this mood, hortatory, deliberative, and prohibitive, are all familiar in later Greek.

17. The use of the *Optative* corresponds very closely with the Attic constructions, except that it is more freely used in independent sentences without ἄν as a potential mood. It is of course, as its name implies, the mood which expresses a wish, and is in this sense often naturally combined with the interjectional particle εἰ or αἰ (see § 8); it is wrong to consider that such expressions as εἴ τις καλέσειε (Ω 74) require the ellipse of an 'apodosis' to be supplied.

18. Generally speaking, the Optative may be called 'the mood of the Imagination' (Lange). It often points out that the statement made is a *mere* supposition on the part of the speaker, while the subjunctive, being nearly akin to the future, puts the assertion in a more positive form. For instance, if in A 60 Achilles had said φύγωμεν instead of φύγοιμεν, he would be regarding escape as a possibility worth consideration, 'if we *shall* escape death.' As it is he says 'if we *were to* escape death,' a mere imagined possibility. Coming after the future ἀποροσθήσειν this shows that he suddenly shifts his point of view, correcting himself, as it were, for a too hopeful prospect; in the next line he returns to εἰ with the future to express a contingency which is most vividly present to his mind, as an unmistakable reality: 'if plague and war together *are to slay* the Achæans.'

19. The irregularities in the use of the subjunctive and optative after primary and historical tenses are all

cases of the 'anacolutha' arising from rapidity of thought mentioned in § 11; for often after a sentence has begun in a particular form, some dependent condition presents itself to the poet with more vividness than at the moment when the first words were uttered, and induces him to use the subjunctive instead of the optative; or conversely, he sees it as a remoter contingency, and substitutes the optative for the subjunctive. The important thing to remember is that, roughly speaking, the subjunctive generally deals with things *present* to the speaker, the optative with things *past* or *absent*, conceived only by the imagination.

20. *ἄν*, *κεν*. These particles are interchangeable, and are used with far greater freedom than in Attic Greek. They are used with both subjunctive and optative in independent clauses, and affect the meaning only in so far as they are used 'in order to show that a *particular* occasion or state of things is contemplated' (Monro, § 31, 1). Compare for instance *εἰ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι*, A 137, 'If he do not give it, *then* I will take it myself'; with A 262, mentioned above (§ 14), where *ἴδωμαι* is perfectly general, with no allusion to any special circumstances. *εἰ κεν*, &c., can be used with the optative, as well as with the subjunctive. See A 60. We also have *ἄν* and *κεν* with the future indicative, where their function is to hint at a connection with and dependence on some other future event, thus introducing a slight idea of contingency; a subtle shade of thought which was curiously enough lost in later Greek. See the note on X 75.

DIALECT.

21. The dialect of Homer exhibits still more fully the characteristic peculiarity of his style; namely the

retention of archaisms in a language which is an essentially developed Greek. Though it is closely allied to the Ionic of Herodotus, it contains very many words and phrases which afterwards dropped entirely out of use, and to explain which we must appeal to what comparative etymology can tell us of that earlier stage of Greek which we aim at deducing from a comparison of the allied tongues of the Indo-European group.

22. The archaisms contained in the Epic dialect spread over a long period of development, during which the great phonetic changes passing over the Greek language naturally produced a great variety of word-forms. The most important of these changes consisted in the loss of the spirants J,¹ V, and (to a less extent) S. The loss of J, however, seems to have been complete before the Epic dialect was born; the traces of its existence as a distinct consonant are few and not very certain, the most plausible being found in the fact that *ῥς*, which probably was once *jāt*, an ablative form of the pronominal stem *ja-*, in certain positions always affects the scansion of the preceding syllable as though it began with a consonant; whence it would follow that it was still pronounced *jῥς* when Epic poems first began to be composed.

23. V on the other hand was at the beginning of the Epic period certainly a distinct living consonant. Numerous words which we can prove from other dialects and languages to have begun with this sound are employed as though they still retained it, though it has ceased to be written; words like *ἄναξ*, *οἶνος* (*vin-um*), *οἶκος* (*vicus*), *ἔργον* (*work*) and many others permit a short open vowel to stand before them without elision, or lengthen 'by position' a preceding short syllable ending

¹ Throughout the notes I have employed J to represent our spirant Y.

in a consonant. In the *Æolic* and many *Doric* dialects this sound existed down to historical times and was represented by *ϝ*, called from its form 'digamma.' But it is important to notice that the Homeric poems are the only monuments which prove it to have existed in *Ionic* Greek.

24. By the time that the *Iliad* and *Odyssey* were composed, or at all events before they were drawn up in their present forms, *ϝ* had disappeared from ordinary language as completely as *j*; and hence, though the old metrical rules treating *ϝ* as a consonant were on the whole still observed, it is clear that this was only a tradition; for there is hardly a single often recurring word beginning with *ϝ* in which the digamma is not occasionally 'violated' or treated as non-existent, just as in *Attic* Greek; and the attempt to restore it consistently throughout the poems seems necessarily doomed to failure.

25. The two spirants did not often disappear without leaving any trace. Sometimes they were vocalised, passing generally into *ι* and *υ* respectively—in this case frequently appearing by Epenthesis in the preceding syllable; sometimes they were assimilated to a preceding consonant, especially to *λ*, *μ*, *ν*, *ρ*, and *σ*; and very often the only trace of their existence is to be found in the 'compensatory lengthening' of a preceding vowel; that is, where the *j* or *ϝ* stood with another consonant, so as to make a preceding vowel long *by position*, the effect of the loss of the spirant was to render the vowel long 'by nature'; as though a sort of linguistic instinct operated to mark the identity of the altered word by retaining its old measure and centre of gravity.

26. In addition to the loss of the spirants there were, of course, other phonetic changes at work, producing at different times and different places new forms of words.

All these forms the Epic poet felt himself at liberty to use, if they suited his metre, though in the ordinary language, as a rule, only one form ultimately survived. But in Homer we have the old and new, the Ionic and Æolic, all side by side. Of the infinitive of εἶμι there are, for instance, five forms, ἔμμεναι (Æolic, by assimilation of σ, for ἔσ-μεναι), ἔμμεναι, ἔμμεν, ἔμεν, and εἶναι, all of which are obviously retained because of their differing quantities. Again, if we take the first few lines of the *Iliad*, the following cases of double forms may be noticed. For Πηληϊάδεω we find elsewhere Πηληϊάδαο, Πηλείδεω, and Πηλείδαο, to say nothing of Πηλείωνος. Ἀχιλλῆος is found as well as Ἀχιλῆος, and in the dative besides Ἀχιλῆι and Ἀχιλλῆι we once have Ἀχιλλεῖ. ἔθηκε might be θῆκε, the use of the augment being of course optional. By the side of Ἀἶδι we have Ἀἶδῃ, as well as Ἀἶδωνῆι, κύνεσσι by κυσί, πάντεσσι by πᾶσι, ἐρίσαντε by ἐρίσαντε. There are indeed few lines in which there does not occur some word which will supply an instance of varying formation, produced by the simple action of the laws of phonetic change belonging to the Greek language, and discussed at length in works such as Curtius' *Greek Etymology*.

27. To the great variety of the forms produced by these and other phonetic laws must be added another important class; those formed on analogy only, and not explicable by purely etymological considerations. The number of these in Homer is far from small. As a typical instance may be quoted εἶσατο, the aorist of εἶμι, *ire*, where the syllabic augment is added as though the word had once begun with a consonant; which we know was not the case, the root being simply *i*. Similarly we find the unaugmented form εἶσατο always used as though it began with a consonant. And this we can hardly explain,

except as a formation on the false analogy of *εἴσατο* the aorist of *ἰδῶ*, to see, where *ἐφείσατο*, *φείσατο*, are, of course, perfectly regular.

28. Another class of analogical formations is more easily to be explained; namely, those introduced in the transliteration of the poems into the new from the old alphabet, in which E represented *ε*, *η*, and *ει*, while O represented *ο*, *ω*, and *ου*. This change, we know, took place at a comparatively late period, when the Homeric poems were already antiquated; and it was only natural that sundry forgotten forms supposed to contravene the consistency of the language should then be suppressed. Curtius, for instance, has shown good grounds for believing that *ἔην*, a common form for *ῆν* in Homer, should really be *ἔεν*; the transcribers (*μεταχαρκτηρίζοντες*), who introduced H for E, thought that in *ἔην* they were giving a case of what they called 'diectasis,' as, for instance, in *ἐή* (*sua*, *σεφῆ*) by the side of *ῆ* (*σφῆ*), where the *ε* is really an auxiliary vowel introduced to assist the pronunciation of the consonantal group *σφ*. Hence the form *ἔεν*, being then already forgotten, disappeared in favour of *ἔην*, though only the former is etymologically explicable.

29. An exactly similar case is to be found in the second aorist infinitives *ἐλέειν*, *ιδέειν*, *πραθέειν*, and others. Curtius has shown that the original form of this aorist infinitive was *-έεν* (probably for *-έσεν*), which was generally contracted into *-εῖν*. But in cases where the older uncontracted form was left, the transcribers were misled by the analogy of the present infinitive of verbs in *-έω*, and thought that *-EEN* stood for *-έειν*. Thus, in all these cases *ιδέεν*, *ἐλέεν*, and the like are the correct forms; where the last syllable is long, though followed by a vowel, the *ictus* in the *cæsura* always justifies the scansion. (Curt. *Verb.* ii. 102, 111).

30. In the flexion of the verb again, we repeatedly find older and newer forms, or flexions of different but parallel formations, standing side by side. In ἔρ-ομαι we have the present stem formed by the simple root, while in εἶρομαι and ἐρέομαι the stem is formed by the addition of *j*, ἐρ-*j*; only in the first case it passes into the preceding syllable as *ι* by epenthesis, while in the latter it is vocalised into *ε*. More generally these different formations are used in different tenses; for instance, γέ-γηθ-α implies a present *γῆθ-ω, though only γηθ-έ-ω is found. Many similar instances may be noticed in the poems.

31. It is to be observed, however, that 'the forms in actual use are not quite so numerous as they appeared to be in the older grammars. For instance, γέγονα and γέγυμεν, the regular Homeric 1st sing. and 1st plur. perf. of γίγνομαι, were treated as forms of two distinct perfects, γέγονα and γέγυα.'¹ But here, as often elsewhere, Homer uses a *fuller* form of stem with the *lighter* terminations, those of the three persons of the active indic. singular, and a *shorter* form of the stem with the *heavier* terminations, those of the dual, plural, infinitive, and participle. Similarly we have τέτληκα, not τέτλαα, but τέτλαμεν, not τετλήκαμεν, ἔθηκα, but ἔθεμεν, φη-μί, φῆ-ς, φη-σί, but φά-μεν, φά-τε, φᾶσι (i. e. φά-ασι).

32. The Homeric verb has retained a special mark of antiquity in the proportion of non-thematic forms to thematic, which is much larger than in later Greek. The distinction is an important one. Non-thematic forms, which may roughly be said to belong to the 'verbs in μι,' are those in which the person-endings are added directly to the stem; while in *thematic* forms they are joined to the stem by an auxiliary vowel, called the

¹ Monro, 'Essay,' § 56, 3; to which I am especially indebted for the present sections.

thematic vowel. For instance, the indicative of 'verbs in ω ' is thematic; the original form of it was λέγ-ο-μι (giving λέγ-ω with 'compensatory lengthening' on the loss of the final syllable), λέγ-ε-σι, λέγ-ε-τι, λέγ-ο-μεν, λέγ-ε-τε, λέγ-ο-ντι; when the auxiliary -ε- and -ο- are thematic vowels. But in φη-μί, φά-μεν, ἐ-πέπιθ-μεν, &c. we have the person-endings added without any inserted vowels to the verb-stem in its longer or shorter form.

33. This strange combination of forms of many ages and many places makes it impossible to consider the 'Epic dialect' as a dialect in the proper sense of the word, a language actually spoken at any one time in ordinary life. It is rather an artificial language which must have grown up through many years, gathering in its course whatever word or construction or formation suited its purpose, until it reaches us like a glacier moraine, bearing fragments of every stratum through which it has passed. It thus implies, what we might indeed have concluded from the perfection of the Homeric poetry, that there were many years, perhaps some centuries, of Epic song before Homer. But we are also led to ask whether the Iliad and Odyssey are not themselves growths, whether the more modern phrases, the neglect of the digamma, the formations by a false analogy, do not indicate later additions to a work which is in the main archaic.

34. We thus enter the Homeric question, raised by F. A. Wolf, but from a different side. An elementary statement of this great controversy will be found in Mr. Merry's Introduction to his school edition of the Odyssey, and an excellent and very impartial examination of the whole ground is given by Mr. Mahaffy in his History of Classical Greek Literature.¹ Without attempting to do over again work which has been so well done and which

¹ Longmans, 1880. I trust it will not be considered pre-

is so accessible, we may summarise the chief points on which it seems that agreement is possible.

35. It is generally admitted, then, that the *Iliad* cannot in its present shape be a work systematically laid down and carried out by a single impulse; it must be regarded rather as a not perfectly symmetrical *growth*—possibly the work of a single author, ignorant of the art of writing and composing or recasting his work piecemeal from time to time; or more probably the work of two poets, if not of many—only in the latter case we must admit that a single master-mind has in some manner breathed a spiritual unity into the collected mass. In any case the *Iliad* is built upon a foundation of earlier Epic song, and contains no doubt traditional fragments and phrases from earlier bards. The *Odyssey* on the other hand seems to be a decidedly later work than the *Iliad*, and shows a greater change in phraseology than is quite consistent with the theory that it was written, as some have supposed, by the poet of the *Iliad* in later life. But it is a work which bears decided signs of a systematic plan, designed and executed by a single mind.

36. The absolute date at which the poems were written still is and must in all likelihood remain a matter of guesswork; but as far as the linguistic evidence goes, I think it may be said that, if we subtract the wrong forms introduced by the blunders of the *μεταχαρακτηρίζοντες* and the pedantry of Alexandrian critics, and make a certain allowance for corruption through some centuries by oral transmission in the mouths of ignorant rhapsodes, there is nothing in the language which cannot be at least as old as the seventh century B.C., and that we may accept our present Homer as substantially that which passed

sumption if I add that Prof. Sayce's Appendix, on the Language of the Epic Poets, should be read with considerable caution.

through the great period of Greece as the recension of Peisistratus.

37. Mr. Grote's theory of the history of the *Iliad* calls, however, for a few words of notice here, as it is to a certain extent connected with the plan of the present selection. Mr. Grote thought that the oldest portion of the *Iliad* consisted of what he called an *Achilleid*, a long Epic poem in which Achilles was throughout, like Odysseus in the *Odyssey*, the central figure. The *Achilleid* he held to consist of the following books, A, Θ, Λ–X inclusive. To this he thought that an 'Ilias' proper had been added, in books B–H, wherein the fighting round Ilios forms the theme, and there is no hero to form a centre, Achilles being hardly even named. I, Ψ, and Ω he regarded as later additions to the *Achilleid*, and K as an independent episode interpolated, as even ancient tradition says, at a still more recent time. This theory has been reasserted by Prof. Geddes² with much ingenious and important but not always judicious argument, tending to show that the books which Grote excluded from the *Achilleid* are closely connected with the *Odyssey*, and may possibly be by the same author.

30. Now it will be observed that Grote's *Achilleid* is distinct from the 'Story of Achilles'; for it includes several books which, though they are essential to the story, do not present us with Achilles in person; while I, Ψ, and Ω are omitted. The omission of the ninth book, the embassy to Achilles, is, I fear, essential to a scientific division; there is no more hopeless inconsistency in the structure of the *Iliad* than that between the speech of Achilles in II 71 and the reparation which had been so abundantly offered only a few hours before by the envoys

¹ 'The Problem of the Homeric poems.'

of Agamemnon.¹ The two last books of the Iliad are rejected on weighty but less striking grounds. But these very three books are perhaps the most spirited and interesting and pathetic in the whole of the Iliad, so that there could be no question as to the propriety of keeping them in the 'Story of Achilles,' even though they cannot stand in an 'Achilleid.'

TEXTS AND SCHOLIA.

39. Though our Homer is probably to be regarded as substantially the Homer of the Periclean age, it is certain that it contains a large number of interpolations. Some of these consist of whole passages of greater or less extent; the proof of their origin is to be found in their style, their language, and their connexion with the context, and is often of a very doubtful nature, and very differently regarded by different critics, some of whom reject large portions of the Iliad on grounds which too often appear fanciful and overstrained. A few cases, where the arguments for rejection appeared very weighty, have been mentioned in the notes; among the more important are X 487-507, and Ψ 798-883. Other interpolations probably consist of passages from the mass of Epic poetry not directly connected with the tale of Troy, as for instance Λ 670-762; these have no doubt existed in the text from an early date. But there is another class, more directly connected with textual criticism, short passages or lines repeated from other parts of the poems. To this kind of interpolations Epic poetry, with its fondness for repetition of familiar formulæ, is particularly liable. With these

¹ All the counter-arguments of Bergk and Hentze cannot, to my mind, outweigh the absolute silence kept with regard to the Embassy in various subsequent passages of the poem, where it ought to form an essential factor.

Aristarchus dealt very fully. He based his text and great commentaries upon the works of his predecessors Aristophanes and Zenodotus, amplified by a collation of MSS. in the magnificent Alexandrian library.

40. His authority was supreme in the ancient world, and stamped itself upon the text to such an extent that it is hopeless for us to expect to do more for practical purposes than reproduce his work, correcting here and there his more obvious blunders, and occasionally explaining apparent irregularities of rhythm or construction by reference to older forms which were either ignorantly suppressed by him as mistakes, or were at all events finally lost to the world in being passed over in silence in his revision. It is obviously hopeless for us to aim at the goal which is more or less within the reach of criticism in other cases, the reproduction of the exact words written by the author; and if we attempt to go further back than Aristarchus, we may be sure that we shall only produce a text which could not have existed at any one time, introducing old forms in a few cases, but in all probability leaving untouched a far greater number where some accident of metre does not reveal the change which time has brought about.

41. For the reproduction of the text of Aristarchus we have unusually favourable materials in the text and Scholia of the precious Venetian MS. or 'Codex Marcianus,' generally called A. This not only gives an excellent text very free from the usual errors of orthography, but appends the critical signs used by Aristarchus to express his opinion,¹ and copious explanations in marginal scholia. These consist in great measure, as we know from notes at the end of each book, of fragments

¹ These will be found in Mr. Merry's Introduction to the Odyssey.

from the works of Aristonicus, Didymus, Nicanor, and Herodianus. The notes of the two former, dealing with the critical signs and explanations of Aristarchus, are particularly valuable, and probably often give us the very words of the great man; in the notes to the present edition they are often quoted simply as 'Aristarchus.' There are many other good MSS. and scholia, but they are overshadowed in importance by the great *Venetus*; it is curious that some extensive fragments of the poems found on Egyptian papyri, probably a century older than the Christian era, and not much more than a hundred years after Aristarchus, are so corruptly and ignorantly written as to be practically useless for purposes of criticism.

42. The text of the present edition is in the main that of La Roche (Leipzig, 1873), which is probably the nearest approach yet made to the text of Aristarchus, founded, of course, on a thorough examination of 'Schol. A.' All corrections, with very few exceptions, which have not MS. authority, have been reserved for the notes, even when they seemed to be certain; nor have any lines been bracketed as spurious, except when they were omitted by the best MSS.; but those which Aristarchus marked as spurious (*ῥηθένσαι*) are generally pointed out in the notes, except in the cases, which are not so very rare, where the opinion of the 'king of critics' appeared to be based on canons which can no longer be regarded as worthy of consideration.

ΙΛΙΑΔΟΣ Α.

Λοιμός. Μῆνις.

ARGUMENT.—Agamemnon, king of Mycenae and overlord of the Achaeans, led an army from all Greece against Troy to punish the sin of Paris, who had stolen Helen, the wife of Menelaus, brother of Agamemnon. For ten years he had besieged the city without result, and laid waste all the country ; and now we are told how, in the tenth year, the anger of Apollo fell upon the Achaeans because Agamemnon would not surrender a woman whom he had made captive, the daughter of Chryses, priest of Apollo. So the god sent a plague upon the Achaeans till Achilles, chieftain of the Myrmidons, in full assembly bade Agamemnon send back the woman. Whereupon the quarrel grew very hot between them ; and Agamemnon when he sent her back took his revenge by seizing for himself Briseis, Achilles' captive whom he loved. Then Achilles in anger withdrew to his tents, and swore that he would no more fight for Agamemnon till the Achaeans should be hard pressed for want of him, and beseech his pardon for the outrage ; and he prayed his mother, the goddess Thetis, to beg of Zeus that he would withhold all help from the Achaeans, until the Trojans should force the wall around the ships where they were encamped. And this promise Zeus made to Thetis.

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος,
οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκε,
πολλὰς δ' ἰφθίμους ψυχὰς Ἀΐδι προΐαψεν
ἡρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν
οἰωνοῖσί τε πᾶσι, Διὸς δ' ἐτελείετο βουλή,
ἔξ οὔ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἀτρεΐδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.

Τίς τάρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;
 Λητοῦς καὶ Διὸς υἱός. ὁ γὰρ βασιλῆϊ χολωθεὶς
 νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί, 10
 οὐνεκα τὸν Χρῦσῃν ἡτίμασεν ἀρητῆρα
 Ἀτρεΐδης. ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν,
 λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
 στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
 χρυσέῳ ἀνὰ σκήπτρῳ, καὶ λίσσετο πάντας Ἀχαιοὺς, 15
 Ἀτρεΐδα δὲ μάλιστα δύνω, κοσμήτορε λαῶν.

Ἀτρεΐδαί τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί,
 ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες
 ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι.
 παῖδα δ' ἐμοὶ λύσαιτε φίλην, τά τ' ἄποινα δέχεσθαι, 20
 ἀζόμενοι Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα.

Ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
 αἰδεῖσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα.
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε. 25

Μὴ σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω
 ἢ νῦν δηθύνοντ' ἢ ὕστερον αὐτίς ἰόντα,
 μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.
 τὴν δ' ἐγὼ οὐ λύσω· πρίν μιν καὶ γῆρας ἔπεισιν
 ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης, 30
 ἱστὸν ἐποιχομένην καὶ ἐμὸν λέχος ἀντιώωσαν.
 ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὣς κε νέηαι.

Ὡς ἔφατ', ἔδεισεν δ' ὁ γέρων καὶ ἐπείθετο μύθῳ.
 βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης,
 πολλὰ δ' ἔπειτ' ἀπάνευθε κιῶν ἡρᾶθ' ὁ γεραιὸς 35
 Ἀπόλλωνι ἄνακτι, τὸν ἡὔκομος τέκε Λητώ.

Κλῦθί μεν, ἀργυρότοξ', ὃς Χρῦσῃν ἀμφιβέβηκας
 Κίλλαν τε ζαθέην Τενέδοιό τε Ἴφι ἀνάσσεις,
 Σμινθεῦ, εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,

so that Apollo sent a plague on the Achaeans.

ἢ εἰ δὴ ποτέ τοι κατὰ πίοισι μῆρι' ἔκηα
ταύρων ἢ δ' αἰγῶν, τόδε μοι κρήνην ἐέλδωρ·
τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.' 40

Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων,
βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,
τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην. 45

ἔελαγξαν δ' ἄρ' οἷστοι ἐπ' ὤμων χωομένοιο,
αὐτοῦ κινηθέντος· ὁ δ' ἦιε νυκτὶ ἐοικώς.
ἔξετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὼν ἔηκε·
δεινὴ δὲ κλαγγὴ γένητ' ἀργυρέοιο βιοῖο.

οὐρῆας μὲν πρῶτον ἐπύχετο καὶ κύρας ἀργούς, 50
αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχευε κῆρ ἐφίεις
βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμναιαί.

Ἐννῆμαρ μὲν ἀνὰ στρατὸν ὦχετο κῆλα θεοῖο,
τῇ δεκάτῃ δ' ἀγορὴνδε καλέσσατο λαὸν Ἀχιλλεύς·
τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη· 55
κῆδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀράτο.
οἱ δ' ἐπεὶ οὖν ἤγερθεν ὀμηγερέες τ' ἐγένοντο,
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·

‘Ἀτρεΐδῃ, νῦν ἄμμε πάλιν πλαγχθέντας ὅτῳ
ἄψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν, 60
εἰ δὴ ὁμοῦ πόλεμός τε δαμῶ καὶ λοιμὸς Ἀχαιούς.
ἄλλ' ἄγε δὴ τινα μάντιν ἐρείομεν, ἢ ἱερῆα,
ἢ καὶ ὄνειροπόλον—καὶ γάρ τ' ὄναρ ἐκ Διός ἐστιν—
ὅς κ' εἴποι ὃ τι τύσσον ἐχώσατο Φοῖβος Ἀπόλλων,
εἴτ' ἄρ' ὄγ' εὐχολῆς ἐπιμέμφεται εἴθ' ἐκατόμβης, 65
αἴ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων
βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.'

Ἦτοι ὄγ' ὥς εἰπὼν κατ' ἄρ' ἔζετο. τοῖσι δ' ἀνέστη
Κάλχας Θεστορίδης, οἰωνοπόλων ὅχ' ἀριστος,
ὅς ῥ' ἦδη τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα, 70
καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἴσω,

At Achilles' bidding, Calchas showed how to appease the god ;

ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φυῖβος Ἀπόλλων·
 ὃ σφιν εὐφρονέων ἀγρήσατο καὶ μετέειπεν·

‘ὦ Ἀχιλεῦ, κέλεαί με, διίφιλε, μυθήσασθαι
 μῆνιν Ἀπόλλωνος, ἑκατηβελέταο ἄνακτος. 75

τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο καὶ μοι ὅμοσπον
 ἧ μὲν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν.
 ἧ γὰρ οὔτομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
 Ἀργείων κρατέει καὶ οἱ πείθονται Ἀχαιοί.
 κρείσσων γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρη· 80
 εἵπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
 ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὅφρα τελέσῃ,
 ἐν στήθεσσι ἐοῖσι. σὺ δὲ φράσαι εἴ με σώσεις.’

Τὸν δ’ ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 ‘θαρήσας μάλα εἰπὲ θεοπρόκιον ὃ τι οἶσθα. 85

οὐ μὰ γὰρ Ἀπόλλωνα διίφιλον, ὅτε σὺ, Κάλχαν,
 εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
 οὔτις ἐμειῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο
 σοὶ κοίλῃς παρὰ ἱηυσὶ βαρείας χεῖρας ἐποίσει
 συμπάντων Δαναῶν, οὐδ’ ἦν Ἀγαμέμνονα εἶπης, 90
 ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.’

Καὶ τότε δὴ θάρσησε καὶ ἧῦδα μάντις ἀμύμων·
 ‘αὐτ’ ἄψ’ ὅγ’ εὐχολῆς ἐπιμέμφεται οὐθ’ ἐκατόμβης,
 ἀλλ’ ἔνεκ’ ἀρητῆρος, ὃν ἡτίμησ’ Ἀγαμέμνων,
 οὐδ’ ἀπέλυσε θύγατρα καὶ οὐκ ἀπεδέξατ’ ἄποινα· 95
 τοῦνεκ’ ἄρ’ ἄλγέ’ ἔδωκεν ἐκηβόλος ἡδ’ ἔτι δώσει.
 οὐδ’ ὅγε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει,
 πρὶν γ’ ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην
 ἀπριάτην, ἀνάποινον, ἄγειν θ’ ἱερὴν ἐκατόμβην
 εἰς Χρύσην· τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν.’ 100

Ἦτοι ὅγ’ ὥς εἰπὼν κατ’ ἄψ’ ἔζετο, τοῖσι δ’ ἀνέστη
 ἥρως Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων
 ἀχιρῦμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι

so Agamemnon yielded, but demanded recompense.

πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔϊκτην.
Κάλχαντα πρῶτιστα κάκ' ὀσσόμενος προσέειπε· 105

‘Μάντι κακῶν, οὐ πώποτε μοι τὸ κρήγυον εἶπας.
αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,
ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος οὔτ' ἐτέλεσσας·
καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἡγορεύεις
ὥς δὴ τοῦδ' ἔνεκά σφιν ἔκηβόλος ἄλγεα τεύχει, 110
οὔνεκ' ἐγὼ κούρης Χρυσσηΐδος ἁγλά' ἄποινα
οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτὴν
οἴκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,
κουριδῆς ἀλόχου, ἐπεὶ οὐ ἔθέν ἐστι χερείων,
σὺ δέμας οὐδὲ φυνήν, οὔτ' ἄρ φρένας οὔτε τι ἔργα. 115
ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τόγ' ἄμεινον·
βούλομ' ἐγὼ λαὸν σῶν ἔμμεναι ἢ ἀπολέσθαι.
αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσαιτ', ὄφρα μὴ οἶος
'Αργείων ἀγέραςτος ἔω, ἐπεὶ οὐδὲ ἔοικε.

λεύσσετε γὰρ τόγε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη.' 120

Τὸν δ' ἡμείβετ' ἔπειτα ποδάρκης δῖος 'Αχιλλεύς·
‘'Ατρεΐδῃ κύδιστε, φιλοκτεανώτατε πάντων,
πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι 'Αχαιοί;
οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά·
ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδυσται, 125
λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.
ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες· αὐτὰρ 'Αχαιοὶ
τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἷ κέ ποθι Ζεὺς
δῶσι πόλιν Τροίην εὐτείχεον ἔξαλαπάξαι.' 129

Τὸν δ' ἀκαμειβόμενος προσέφη κρείων 'Αγαμέμνων·
‘μὴ δὴ οὕτως, ἀγαθός περ ἐὼν, θεοείκελ' 'Αχιλλεῦ,
κλέπτε νόφ, ἐπεὶ οὐ παρελεύσεται οὐδέ με πείσεις.
ἢ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὕτως
ἥσθαι δυνόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι;
ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι 'Αχαιοὶ 135

But Achilles reproached his greed, and the quarrel grew

ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται·
 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἦ τεὸν ἦ Αἴαντος ἰὼν γέρας, ἦ Ὀδυσῆος
 ἄξω ἑλών· ὁ δέ κεν κεχολώσεται ὃν κεν ἵκωμαι.
 ἀλλ' ἦτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτίς, 140
 νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα διαν,
 ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην
 θείομεν, ἂν δ' αὐτὴν Χρυσηίδα καλλιπάρηον
 βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,
 ἦ Αἴας, ἦ Ἰδομενεύς, ἦ δῖος Ὀδυσσεύς, 145
 ἥε σύ, Πηλεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν,
 ὅφρ' ἡμῖν ἐκάεργον ἰλάσσεαι ἱερὰ ρέξας·

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 'ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον,
 πῶς τίς τοι πρόφρων ἔπεσιν πείθεται Ἀχαιῶν 150
 ἦ ὁδὸν ἐλθέμεναι, ἦ ἀνδράσιν ἴφι μάχεσθαι;
 οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητῶν
 δεῦρο μαχησόμενος, ἐπεὶ οὔτι μοι αἵτιοί εἰσιν.
 οὐ γὰρ πώποτ' ἐμὰς βοῦς ἤλασαν, οὐδὲ μὲν ἵππους,
 οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι βωτιανείρῃ 155
 καρπὸν ἐδηλήσαντ', ἐπεὶ ἦ μάλα πολλὰ μεταξὺ
 οὔρεά τε σκιάοντα θάλασσά τε ἠχήμεσσα·
 ἀλλὰ σοί, ὦ μέγ' ἀναιδὲς, ἅμ' ἐσπόμεθ', ὅφρα σὺ χαίρης,
 τιμὴν ἀρνύμενοι Μενελάῳ σοί τε, κυνῶπα,
 πρὸς Τρώων· τῶν οὔτι μετατρέπη οὐδ' ἀλεγίζεις· 160
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
 ᾧ ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.
 οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε Ἀχαιοὶ
 Τρώων ἐκπέρσωσ' εὖ ναιόμενον πτολίεθρον·
 ἀλλὰ τὸ μὲν πλεῖον πολυαἴκος πολέμοιο 165
 χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἦν ποτε δασμὸς ἵκηται,
 σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε

till Achilles almost slew him, but Athene stayed his hand,

ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.
 νῦν δ' εἴμι Φθίηνδ', ἐπεὶ ἡ πολὺ φέρτερόν ἐστιν
 οἴκαδ' ἵμεν σὺν νηυσὶ κορωνίσιν, οὐδέ σ' οἶτω
 ἐνθάδ' ἄτιμος ἰὼν ἄφενος καὶ πλοῦτον ἀφύξειν.' 170

Τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 'φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσεται, οὐδέ σ' ἔγωγε
 λίσσομαι εἵνεκ' ἐμεῖο μένειν· πάρ' ἔμοιγε καὶ ἄλλοι
 οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175
 ἔχθιστος δέ μοι ἐσσι διοτρεφέων βασιλῆων·
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
 εἰ μάλα καρτερός ἐσσι, θεὸς που σοὶ τό γ' ἔδωκεν.
 οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισι
 Μυρμιδόνεσσιν ἀνασσε, σέθεν ᾧ ἐγὼ οὐκ ἄλεγίζω, 180
 οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὧδε·
 ὥς ἔμ' ἀφαιρεῖται Χρυσηΐδα Φοῖβος Ἀπόλλων,
 τὴν μὲν ἐγὼ σὺν νηϊ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισι
 πέμψω, ἐγὼ δέ κ' ἄγω Βρισηΐδα καλλιπάρηον
 αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας, ὄφρ' ἐὺ εἰδῆς 185
 ὅσπον φέρτερός εἴμι σέθεν, στυγέη δὲ καὶ ἄλλος
 ἴσον ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι ἄντην.'

Ὡς φάτο· Πηλείωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
 στήθεσσι λασίοισι διάνδιχα μερμήριξεν,
 ἡ ὅγε φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ 190
 τοὺς μὲν ἀναστήσειεν, ὁ δ' Ἀτρεΐδην ἐναρίζοι,
 ἡὲ χόλον παύσειεν ἐρητύσειέ τε θυμόν.
 εἶος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
 οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 195
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 στῆ δ' ὀπιθε, ξανθῆς δὲ κόμης ἔλε Πηλείωνα,
 οἷφ φαινομένη· τῶν δ' ἄλλων οὔτις ὁράτο.
 θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ', αὐτίκα δ' ἔγνω.

and at her bidding he assailed him only with words.

Παλλάδ' Ἀθηναίην· δεινὸν δέ οἱ ὅσσε φάανθεν. 200
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

‘Τίπτ’ αὐτ’, αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;
ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρεΐδαι;
ἀλλ’ ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι οὔτω·
ἧς ὑπεροπλήσῃ τάχ’ ἄν ποτε θυμὸν ὀλέσσαι.’ 205

Τὸν δ’ αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
‘ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθῃαι,
οὐρανόθεν· πρὸ δέ μ’ ἦκε θεὰ λευκώλενος Ἥρη,
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
ἀλλ’ ἄγε, λῆγ’ ἔριδος, μηδὲ ξίφος ἔλκεο χειρί· 210
ἀλλ’ ἦτοι ἔπεσιν μὲν ὀνειδίσον ὥς ἔσεται περ.
ᾧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
καί ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα
ὕβριος εἵνεκα τῆσδε· σὺ δ’ ἴσχεο, πείθεο δ’ ἡμῖν.’

Τὴν δ’ ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλ-
λεύς· 215

‘χρὴ μὲν σφωῖτερόν γε, θεά, ἔπος εἰρύσσασθαι,
καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον.
ὅς κε θεοῖς ἐπιπείθεται, μάλα τ’ ἔκλυον αὐτοῦ.’

Ἦ καὶ ἐπ’ ἀργυρέῃ κώπῃ σχέθε χεῖρα βαρεῖαν,
ἄψ δ’ ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ’ ἀπίθησε 220
μύθῳ Ἀθηναίης· ἦ δ’ Οὔλυμπόνδε βεβήκει
δῶματ’ ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

Πηλείδης δ’ ἐξαῦτις ἀταρτηροῖς ἐπέεσσιν
Ἀτρεΐδην προσέειπε, καὶ οὐπω λῆγε χόλοιο·

‘Οἶνοβαρές, κυνὸς ὄμματ’ ἔχων, κραδίην δ’ ἐλάφοιο,
οὔτε ποτ’ ἐς πόλεμον ἅμα λαῷ θωρηχθῆναι 226
οὔτε λόχονδ’ ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν
τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἴδεται εἶναι.
ἦ πολὺ λῳιὸν ἔστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν
δῶρ’ ἀποαιρεῖσθαι, ὅστις σέθεν ἀντίον εἶπῃ. 230

Then Nestor endeavoured to make peace.

δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανυῖσιν ἀνάσσεις·
 ἦ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.
 ἀλλ' ἐκ τοι ἐρέω καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·
 ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὐποτε φύλλα καὶ ὄζους
 φύσει, ἐπεὶ δὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν, 235
 οὐδ' ἀναθηλήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλεψε
 φύλλα τε καὶ φλοιόν· νῦν αὐτέ μιν νῆες Ἀχαιῶν
 ἐν παλάμῃς φορέουσι δικασπόλοι, οἷτε θέμιστας
 πρὸς Διὸς εἰρύεται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·
 ἦ ποτ' Ἀχιλλῆος ποθὴ ἵξεται νῆας Ἀχαιῶν 240
 σύμπαντας· τότε δ' οὔτι δυνήσεται ἀχνύμενός περ
 χραιομεῖν, εὖτ' ἂν πολλοὶ ὑφ' Ἑκτορος ἀνδροφύνοιο
 θνήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις
 χῳόμενος, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας·

Ὡς φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαίῃ 245
 χρυσείοις ἥλοισι πεπαρμένον, ἔζετο δ' αὐτός·
 Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε. τοῖσι δὲ Νέστωρ
 ἡδυεπὴς ἀνόρουσε, λιγυρὸς Πυλίων ἀγορητής,
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.
 τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250
 ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἡδ' ἐγένοντο
 ἐν Πύλῳ ἡγαθέῃ, μετὰ δὲ τριτάτοισιν ἄνασσεν.
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·

ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει.
 ἦ κεν γηθήσαι Πρίαμος Πριάμοιό τε παῖδες, 255
 ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ,
 εἰ σφῶϊν τάδε πάντα πυθοίατο μαρναμένοιιν,
 οἳ περὶ μὲν βουλήν· Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.
 ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἐστὸν ἐμεῖο.
 ἤδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἤεπερ ἡμῖν 260
 ἀνδράσιν ὠμίλησα, καὶ οὐποτε μ' οἷγ' ἀθέριζον.
 οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι,

But neither would give way ; so Agamemnon

οἷον Πειρίθοόν τε Δρύαντά τε, ποιμένα λαῶν,
 Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον
 [Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισι]. 265
 κάρτιστοί δὴ κεῖνοι ἐπιχθονίων τράφεν ἀνδρῶν ·
 κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο,
 φηρσὶν ὀρεσκόφιοι, καὶ ἐκπάγλως ἀπόλεσσαν.
 καὶ μὲν τοῖσιν ἐγὼ μεθυμίλεον ἐκ Πύλου ἐλθὼν,
 τηλόθεν ἐξ ἀπίης γαίης · καλέσαντο γὰρ αὐτοί · 270
 καὶ μαχόμεν κατ' ἔμ' αὐτὸν ἐγώ · κείνοισι δ' ἂν οὔτις
 τῶν οἱ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι μαχέοιτο.
 καὶ μὲν μεν βουλέων ξύνιεν πείθοντό τε μύθῳ.
 ἀλλὰ πίθεσθε καὶ ὑμεες, ἐπεὶ πείθεσθαι ἄμεινον.
 μήτε σὺ τόνδ', ἀγαθός περ ἐὼν, ἀποαίρεο κούρην, 275
 ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας νῆες Ἀχαιῶν ·
 μήτε σύ, Πηλεΐδῃ, θέλ' ἐριζέμεναι βασιλῆϊ
 ἀντιβίην, ἐπεὶ οὔποθ' ὁμοίης ἔμμορε τιμῆς
 σκηπτοῦχος βασιλεύς, ᾧ τε Ζεὺς κῦδος ἔδωκεν.
 εἰ δὲ σὺ κάρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ, 280
 ἀλλ' ὅδε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
 Ἀτρεΐδῃ, σὺ δὲ παῦε τεδὸν μένος · αὐτὰρ ἔγωγε
 λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν
 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο. 284
 Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων ·
 'ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
 ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
 πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
 πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι οὔτω.
 εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἐόντες, 290
 τοῦνεκά οἱ προθέουσιν ὀνείδεα μυθήσασθαι ;'
 Τὸν δ' ἄρ' ὑποβλήδην ἡμείβετο δῖος Ἀχιλλεύς ·
 'ἦ γάρ κεν δειλός τε καὶ οὔτιδανὸς καλεοίμην,
 εἰ δὴ σοὶ πᾶν ἔργον ὑπεῖξομαι, ὅττι κεν εἵπῃς ·

sent his heralds, and seized Briseis.

ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε 395
[σήμαιν'· οὐ γὰρ ἔγωγ' ἔτι σοι πείσεσθαι οἶω].

ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·
χερσὶ μὲν οὗτοι ἔγωγε μαχήσομαι εἵνεκα κούρης
οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·
τῶν δ' ἄλλων ἅ μοί ἐστι θεῶν παρὰ νηϊ μελαίνῃ, 300
τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο.
εἰ δ' ἄγε μήν, πείρησαι, ἵνα γνῶωσι καὶ οἶδε·
αἰψά τοι αἶμα κελαινὸν ἐρωήσῃ περὶ δουρί·

Ὡς τῷγ' ἀντιβίοισι μαχησαμένῳ ἐπέεσσιν
ἀνστήτην, λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν. 305
Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας εἵσας
ἦϊε σύν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν·
'Ατρεΐδης δ' ἄρα νῆα θεὸν ἄλαδε προέρυσσεν,
ἐς δ' ἐρέτας ἔκρινεν εἵκοσιν, ἐς δ' ἐκατόμβην
βῆσε θεῶ, ἀνὰ δὲ Χρυσηΐδα καλλιπάρηον 310
εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.

Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα,
λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.
οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἅλα λύματ' ἔβαλλον,
ἔρπον δ' Ἀπόλλωνι τεληέσσας ἐκατόμβας 315
ταύρων ἢ δ' αἰγῶν παρὰ θῖν' ἄλός ἀτρυγέτοιο·
κνίσῃ δ' οὐρανὸν Ἴκεν ἐλισσομένη περὶ καπνῶ.

Ὅς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλῃσ' Ἀχιλλῇ,
ἄλλ' ὄγε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπε, 320
τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηνῶ θεράποντε·

Ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλλῆος·
χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηον·
εἰ δέ κε μὴ δώησιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ρίγιον ἔσται· 325

Ὡς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε·

Then Achilles called upon Thetis his mother,

τὼ δ' ἀέκοντε βάτην παρὰ θῖν' ἀλὸς ἀτρυγέτοιο,
Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.
τὸν δ' εὖρον παρὰ τε κλισίῃ καὶ νηὶ μελαίνῃ
ἤμενον· οὐδ' ἄρα τώγε ἰδὼν γήθησεν Ἀχιλλεύς. 330
τὼ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῆα
στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·
αὐτὰρ ὁ ἔγνω ἦσιν ἐνὶ φρεσὶ, φώνησέν τε·

‘Χαίρετε, κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν,
ἄσπον ἴτ'· οὔτι μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων,
ὃ σφῶϊ προῖει Βρισηΐδος εἵνεκα κούρης. 336

ἀλλ' ἄγε, διογενὲς Πατρόκλεις, ἔξαγε κούρην
καὶ σφωιν δὸς ἄγειν. τὼ δ' αὐτῷ μάρτυροι ἔστων
πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων
καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἶποτε δὴ αὐτε 340
χρεῖῳ ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμῦναι
τοῖς ἄλλοις. ἦ γὰρ ὅγ' ὀλοιῇσι φρεσὶ θύει,
οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
ὅπως οἱ παρὰ νηυσὶ σόοι μαχέοιντο Ἀχαιοί.’

‘Ὡς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπεΐθεθ' ἐταίρῳ, 345
ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρηον,
δῶκε δ' ἄγειν. τὼ δ' αὖτις ἴτην παρὰ νῆας Ἀχαιῶν·
ἢ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν. αὐτὰρ Ἀχιλλεὺς
δακρύσας ἐτάρων ἄφαρ ἔζετο νόσφι λιασθεῖς
θῖν' ἔφ' ἀλὸς πολιῆς, ὁρώων ἐπ' ἀπείρονα πόντον 350
πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς·

‘Μῆτερ, ἐπεὶ μ' ἔτεκές γε μινυνθάδιόν περ ἔοντα,
τιμήν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίζαι,
Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.
ἦ γάρ μ' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων 355
ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.’

‘Ὡς φάτο δάκρυ χέων, τοῦ δ' ἔκλυε πότνια μήτηρ
ἡμένη ἐν βένθεσσιν ἀλὸς παρὰ πατρὶ γέροντι.

and besought her to ask revenge from Zeus,

καρπαλίμως δ' ἀνέδνυ πολιῆς ἀλὸς ἥντ' ὀμίχλη,
καὶ ῥα πάροιθ' αὐτοῖο καθέζετο δάκρυ χέοντος, 360
χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

‘Τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;
ἔξαύδα, μὴ κεῦθε νόῳ, ἵνα εἶδομεν ἄμφω.’

Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
‘οἶσθα· τί ἦ τοι ταῦτα ἰδυίῃ πάντ' ἀγορεύω; 365
ῥχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,
τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα.
καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἷες Ἀχαιῶν,
ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσηΐδα καλλιπάρηον.

Χρύσης δ' αὖθ', ἱερεὺς ἑκατηβόλου Ἀπόλλωνος, 370
ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
χρυσέῳ ἀνὰ σκήπτρῳ, καὶ λίσσετο πάντας Ἀχαιοίς,
Ἀτρεΐδα δὲ μάλιστα δύνω, κοσμήτορε λαῶν. 375

ἐνθ' ἄλλοι μὲν πάντες ἐπενφήμησαν Ἀχαιοὶ
αἰδεῖσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
ἄλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε.
χῳόμενος δ' ὁ γέρων πάλιν ῥχετο· τοῖο δ' Ἀπόλλων 380
εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν,
ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δὲ νῦν λαοὶ
θνήσκον ἐπασσύτεροι, τὰ δ' ἐπ' ῥχετο κῆλα θεοῖο
πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἤμμι δὲ μάστις
εὖ εἰδὼς ἀγόρευε θεοπροπίας ἑκάτοιο. 385;

αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·
Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν, αἶψα δ' ἀναστὰς
ἠπείλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστί.
τὴν μὲν γὰρ σὺν νηϊ ἠοῇ ἐλίκωπες Ἀχαιοὶ
ἰς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι· 390·

which thing she promised.

τὴν δὲ νέον κλισίῃθεν ἔβαν κήρυκες ἄγοντες
 κούρην Βρισηῖος, τὴν μοι δόσαν υἷες Ἀχαιῶν.
 ἀλλὰ σὺ, εἰ δύνασάί γε, περίσχεο παιδὸς ἔπος·
 ἔλθοῦς· Οὐλυμπόνδε Δία λίσαι, εἵποτε δὴ τι
 ἧ ἔπει ὦνησας κραδίην Διὸς ἦ καὶ ἔργῳ. 395
 πολλάκι γάρ σεο πατὴρ ἐνὶ μεγάροισιν ἄκουσα
 εὐχομένης, ὅτ' ἔφησθα κελαινεφεῖ Κρονίῳ
 οἷη ἐν ἀθανάτοισιν ἀεικία λοιγὸν ἀμῦναι,
 ὀππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
 Ἥρῃ τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη. 400
 ἀλλὰ σὺ τὸν γ' ἔλθοῦσα, θεά, ὑπελύσας δεσμῶν,
 ὥχ' ἐκατόγχειρον καλέσας ἐς μακρὸν Ὀλυμπον,
 ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
 Αἰγαίων—ὃ γὰρ αὖτε βίῃ οὗ πατὴρ ἀμείνων—
 ὃς ῥα παρὰ Κρονίῳ καθέζετο κύδει γαίων· 405
 τὸν καὶ ὑπέδεισαν μάκαρες θεοὶ οὐδέ τ' ἔδησαν.
 τῶν νῦν μιν μνήσασα παρέζεο καὶ λαβὲ γούνων,
 αἳ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσι ἀρῆξαι,
 τοὺς δὲ κατὰ πρυμνάς τε καὶ ἀμφ' ἅλα ἔλσαι Ἀχαιοὺς
 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410
 γυνὴ δὲ καὶ Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων
 ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισε.
 Τὸν δ' ἠμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
 ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα;
 αἶθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμων 415
 ἦσθαι, ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὔτι μάλα δὴν·
 νῦν ἔ' ἅμα τ' ὠκύμορος καὶ οἷζυρός περὶ πάντων
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισι.
 τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ
 εἰμ' αὐτὴ πρὸς Ὀλυμπον ἀγάννιφον, αἳ κε πίθηται. 420
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισι
 μήνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάντα·

Meantime Odysseus restored Chryseis to her father,

Ζεὺς γὰρ ἐς Ὀκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο·
 ἠωδεκάτῃ δέ τοι αἴτις ἐλεύσεται Οὐλυμπόνδε, 425
 καὶ τότε ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,
 καὶ μιν γουνάσομαι, καὶ μιν πείσεσθαι ὄϊω.'

Ὡς ἄρα φωνήσας ἀπεβήσετο, τὸν δ' ἔλιπ' αὐτοῦ
 χῳόμενον κατὰ θυμὸν ἐϋζώνιοιο γυναικός,
 τὴν ῥα βίη ἀέκοντος ἀπηύρων. αὐτὰρ Ὀδυσσεὺς 430
 ἐς Χρύσην ἵκανεν ἄγων ἱερὴν ἑκατόμβην.
 οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
 ἱστία μὲν στείλαντο, θέσαν δ' ἐν νηϊ μελαίνῃ,
 ἱστὸν δ' ἱστοδόκη πέλασαν, προτόνοισιν ὑφέντες
 καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσαν ἐρετμοῖς. 435
 ἐκ δ' εὐνάς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
 ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,
 ἐκ δ' ἑκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι·
 ἐκ δὲ Χρυσῆϊς νηὸς βῆ ποντοπόροιο.

τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς 440
 πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν·

ὦ Χρῦση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 παῖδά τε σοὶ ἀγέμεν, Φοῖβῳ θ' ἱερὴν ἑκατόμβην
 ῥέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμεσθα ἄνακτα,
 ὃς νῦν Ἀργείοισι πολύστονα κήδε' ἐφῆκεν. 445

Ὡς εἰπὼν ἐν χερσὶ τίθει, ὃ δ' ἐδέξατο χαίρων
 παῖδα φίλην· τοὶ δ' ὦκα θεῷ ἱερὴν ἑκατόμβην
 ἐξείης ἔστησαν ἐϋδμητον περὶ βωμόν,
 χερνίψαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.
 τοῖσιν δὲ Χρύσης μεγάλ' εὐχετο χειρας ἀνασχών· 450

Ῥκλῡθί μεν, ἀργυρότοξ', ὃς Χρῦσην ἀμφιβέβηκας
 Κίλλαν τε Ζαθέην Τενέδοιό τε Ἰφι ἀνάσσεις·
 ἡμὲν δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
 τίμησας μὲν ἐμέ, μέγα δ' ἵψας λαὸν Ἀχαιῶν·

at whose prayer Apollo stayed the plague.

ἤδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδωρ· 455
ἤδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον.'

Ὡς ἔφατ' ἐνχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
αὐτὰρ ἐπεὶ ῥ' εὐξάντο καὶ οὐλοχύτας προβάλοντο,
αὔερυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν 460
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
καῖε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον
λείβε· ἰέοι δὲ παρ' αὐτὸν ἔχον πεμπώβουλα χερσίν.
αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
ᾤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα. 466
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔτσης.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο, 470
νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν,
οἱ δὲ πανημέριοι μολπῇ θεὸν ἱλάσκοντο,
καλὸν ἀείδοντες παιήονα, κοῦροι Ἀχαιῶν,
μέλποντες ἐκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.

Ἦμος δ' ἡέλιος κατέδυν καὶ ἐπὶ κνέφας ἦλθε, 475
δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·
τοῖσιν δ' ἵκμενον οὖρον ἵει ἐκάεργος Ἀπόλλων.
οἱ δ' ἱστὸν στήσαντ' ἀνά θ' ἱστία λευκὰ πέτασσαν· 480
ἐν δ' ἄνεμος πρῆσεν μέσυν ἱστίον, ἀμφὶ δὲ κῦμα
στεῖρῃ πορφύρεον μεγάλ' ἵαχε νηὸς ἰούσης·
ἢ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.
αὐτὰρ ἐπεὶ ῥ' ἵκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
νῆα μὲν οἷγε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν 485
ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν·

How Thetis obtained of Zeus the promise she asked.

αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

Αὐτὰρ ὁ μήνιε νηυσὶ παρήμενος ὠκυπόροισι
διογενὴς Πηλέος υἱός, πόδας ὠκὺς Ἀχιλλεύς ·
οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν 490
οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ
αὔθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

Ἄλλ' ὅτε ζή ρ' ἐκ τοῖο λυωδεκάτῃ γένητ' ἡώς,
καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἑόντες
πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθετ' ἐφ-
ετμέων 495

παιδὸς ἐοῦ, ἀλλ' ἦ γ' ἀνεδύσετο κῦμα θαλάσσης,
ἡερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπόν τε.
εὔρεν δ' εὐρύσπα Κρονίδην ἄτερ ἡμενον ἄλλων
ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμπιοιο.
καὶ ῥα πάροιθ' αὐτοῖο καθέζετο καὶ λάβε γούνων 500
σκαίῃ, δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα
λίσσομένη προσέειπε Δία Κρονίωνα ἄνακτα ·

Ἰεῦ πάτερ, εἵκοτε δὴ σε μετ' ἀθανάτοισιν ὄνησα
ἢ ἔπει ἢ ἔργῳ, τόδε μοι κρήνην ἐέλδωρ ·
τίμησόν μοι υἱόν, ὃς ὠκυμορώτατος ἄλλων 505
ἔκλετ' · ἀτὰρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
ἠτίμησεν · ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
ἀλλὰ σύ πέρ μιν τῖσον, Ὀλύμπιε μητίετα Ζεῦ ·
τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὅφρ' ἂν Ἀχαιοὶ
υἱὸν ἐμὸν τίσωσιν, ὀφέλλωσιν τέ ἐ τιμῇ.' 510

Ὡς φάτο · τὴν δ' οὔτι προσέφη νεφεληγερέτα Ζεὺς,
ἀλλ' ἀκέων δὴν ἦστο. Θέτις δ' ὡς ἤψατο γούνων,
ὡς ἔχετ' ἐμπεφυυῖα, καὶ εἶρετο δεύτερον αὐτίς ·

Ἰημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,
ἢ ἀπόειπ', ἐπεὶ οὐ τοι ἔπι δέος, ὅφρ' εὔ εἰδῶ 515
ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεός εἰμι'

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς ·

Whereat Here was wroth, and reviled Zeus for his compliance ;

‘ ἢ δὴ λοίγια ἔργ’, ὃ τέ μ’ ἐχθοδοπῆσαι ἐφήσεις

“Ἡρῃ, ὅτ’ ἂν μ’ ἐρέθῃσιν ὄνειδείοις ἐπέεσσιν.

ἡ δὲ καὶ αὐτως μ’ αἰὲν ἐν ἀθανάτοισι θεοῖσι

520

νικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.

ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μή σε νοήσῃ

“Ἡρῃ· ἐμοὶ δέ κε ταῦτα μελήσεται, ὅφρα τελέσω.

εἰ δ’ ἄγε τοι κεφαλῇ κατανεύσομαι, ὅφρα πεποιίθῃς·

τοῦτο γὰρ ἐξ ἐμέθεν γε μετ’ ἀθανάτοισι μέγιστον

525

τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ’ ἀπατηλὸν

οὐδ’ ἀτελεύτητον, ὃ τι κεν κεφαλῇ κατανεύσω.’

Ἦ καὶ κυανέησιν ἐπ’ ὀφρύσι νεῦσε Κρονίων·

ἀμβρόσιαι δ’ ἄρα χαῖται ἐπερρώσαντο ἄνακτος

κρατὸς ἀπ’ ἀθανάτοιο· μέγαν δ’ ἐλέλιξεν Ὀλυμπον.

530

Τῷ γ’ ὥς βουλευσάντε διέτμαγεν· ἡ μὲν ἔπειτα

εἰς ἅλα ἄλτο βαθεῖαν ἀπ’ αἰγλήεντος Ὀλύμπου,

Ζεὺς δὲ ἔδον πρὸς δῶμα. θεοὶ δ’ ἅμα πάντες ἀνέστην

ἐξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη

μεῖναι ἐπερχόμενον, ἀλλ’ ἀντίοι ἔσαν ἅπαντες.

535

ὥς ὁ μὲν ἔνθα καθέζετ’ ἐπὶ θρόνου· οὐδέ μιν Ἡρῃ

ἠγνοίησεν ἰδοῦσ’ ὅτι οἱ συμφράσσατο βουλὰς

ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος.

αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα·

‘Τίς δ’ αὖ τοι, δολομῆτα, θεῶν συμφράσσατο βουλὰς;

αἰεὶ τοι φίλον ἐστίν, ἐμεῦ ἀπηνόσφιν ἐόντα,

541

κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι

πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσῃς.’

Τὴν δ’ ἠμείβετ’ ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·

“Ἡρῃ, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους

545

εἰδήσειν· χαλεποὶ τοι ἔσονται ἀλόχῳ περ ἐούσῃ.

ἀλλ’ ὃν μὲν κ’ ἐπιεικὲς ἀκουέμεν, οὔτις ἔπειτα

οὔτε θεῶν πρότερος τόν γ’ εἴσεται οὔτ’ ἀνθρώπων·

ὃν δέ κ’ ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,

but Hephaestus made peace between them,

μή τι σὺ ταῦτα ἕκαστα διείρευ μηδὲ μετάλλα.' 550

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια "Ηρη·
'αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.

καὶ λίην σε πάρος γ' οὔτ' εἶρομαι οὔτε μεταλλῶ,
ἀλλὰ μάλ' εὐκηλος τὰ φράζεαι ἄσσοι ἐθέλησθα.

νῦν δ' αἰνῶς δείδοικα κατὰ φρένα μή σε παρείπῃ 555

ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος·

ἡερίη γὰρ σοί γε παρέζετο καὶ λάβε γούνων·

τῇ σ' οἷω κατανεῦσαι ἐτήτυμον ὥς 'Αχιλῆα

τιμήσης, ὀλέσης δὲ πολέας ἐπὶ νηυσὶν 'Αχαιῶν.'

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·

'δαιμονίη, αἰεὶ μὲν οἶται, οὐδέ σε λήθω· 561

πρῆξαι δ' ἔμπης οὔτι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ

μᾶλλον ἐμοὶ ἔσεται· τὸ δέ τοι καὶ ῥίγιον ἔσται.

εἰ δ' οὕτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.

ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ, 565

μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰς' ἐν 'Ολύμπῳ

ἄσσον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω.'

'Ὡς ἔφατ', ἔδεισεν δὲ βοῶπις πότνια "Ηρη,

καί ῥ' ἀκέουσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ·

ῥῶχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίῳνες. 570

τοῖσιν δ' "Ηφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,

μητρὶ φίλῃ ἐπὶ ἦρα φέρων, λευκωλένῳ "Ηρη·

'Ἥ δὴ λοίγια ἔργα τάδ' ἔσσεται οὐδ' ἔτ' ἀνεκτά,

εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ὦδε,

ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς 575

ἰσθλῆς ἔσσεται ἧδος, ἐπεὶ τὰ χερεῖονα νικᾷ.

μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,

πατρὶ φίλῃ ἐπὶ ἦρα φέρειν Διί, ὅφρα μὴ αὕτε

νικεῖησι πατήρ, σὺν δ' ἡμῖν δαῖτα ταραῖξῃ.

εἵπερ γάρ κ' ἐθέλῃσιν 'Ολύμπιος ἀστεροπητῆς 580

ἐξ ἐδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.

and Here yielded for fear of punishment.

ἀλλὰ σὺ τόν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν ·
αὐτίκ' ἔπειθ' Ἴλαος Ὀλύμπιος ἔσσεται ἡμῖν.'

ὣς ἄρ' ἔφη, καὶ ἀναΐξας δέπας ἀμφικύπελλον
μητρὶ φίλῃ ἐν χειρὶ τίθει, καὶ μιν προσέειπε · 585

ἴ Τέτλαθι, μήτηρ ἐμή, καὶ ἀνάσχεο, κηδομένη περ,
μή σε φίλῃν περ εὐῶσαν ἐν ὀφθαλμοῖσιν ἴδωμαι
θεινομένην, τότε δ' οὔτι δυνήσομαι ἀχνύμενός περ
χραιομεῖν · ἀργαλέος γάρ Ὀλύμπιος ἀντιφέρεσθαι.
ἤδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα 590
ῥῖψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίοιο.

πᾶν δ' ἤμαρ φερόμην, ἅμα δ' ἡελίῳ καταδύντι
κάππεσον ἐν Δήμῳ · ὀλίγος δ' ἔτι θυμὸς ἐνῆεν ·
ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.'

ὣς φάτο, μείδησεν δὲ θεὰ λευκώλενος Ἥρη, 595
μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.
αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
οἰνοχόει γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσων.
ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μυκάρεσσι θεοῖσιν,
ὥς ἴδον Ἥφαιστον διὰ δῶματα ποιπνύοντα. 600

ὣς τότε μὲν πρόπαν ἤμαρ ἐς ἡέλιον καταδύντα
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔϊσης,
οὐ μὲν φόρμιγγος πέρικαλλέος, ἣν ἔχ' Ἀπόλλων,
Μουσάων θ', αἱ αἶδον ἀμειβόμεναι ὀπὶ καλῇ.

Αὐτὰρ ἐπεὶ κατέδυν λαμπρὸν φάος ἡελίοιο, 605
οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
ἤχι ἐκάστῳ δῶμα περικλυτὸς ἀμφιγυήεις
Ἥφαιστος ποίησεν ἰδυίῃσι πραιπίδεςσι.

Ζεὺς δὲ πρὸς δν λέχος ἦι' Ὀλύμπιος ἀστεροπητής,
ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἰκάνοι· 610
ἔνθα καθεῦδ' ἀναβάς, παρὰ δὲ χρυσόθρονος Ἥρη.

ΙΛΙΑΔΟΣ Ι.

Πρεσβεία πρὸς Ἀχιλλέα. Λιταί

ARGUMENT.—Although Zeus had promised Thetis that the Achaeans should be worsted until they were in sore need of Achilles, yet for a while he let things take their course and said nothing of his promise: and the Achaeans kept the upper hand in many battles, chiefly by the great prowess of Diomedes, who vanquished all his foes and wounded even Ares and Aphrodite by the help of Athene. But in the eighth book we are told how Zeus at length bethought him of his pledge, and forbade any of the gods to join the fight, lest they might hinder him from doing as he had promised. And then he gave victory to the Trojans so that they drove the Achaeans within their wall, and themselves camped close without it, ready to assault it on the morrow. Now in the ninth book we hear how Agamemnon was greatly troubled by this disaster; and by Nestor's counsel he chose out Ajax and Odysseus to go from him to Achilles, offering many gifts if he would only help them in their sore need. But Achilles was very stiff and answered them harshly, saying he would give no help until the Trojans had reached his own ships: nor did he yield even to the tender prayers of Phoenix, the old man who had tended him from his childhood. So Odysseus and Ajax returned and brought this news to Agamemnon: who, urged on by Diomedes, resolved to fight on the morrow as best he might, even without Achilles.

Ὡς οἱ μὲν Τρῶες φυλακὰς ἔχον· αὐτὰρ Ἀχαιοὺς
θεσπεσίη ἔχε φύζα, φόβου κρυόεντος ἑταίρη,
πένθει δ' ἀτλήτῳ βεβολήατο πάντες ἄριστοι.
ὥς δ' ἄνεμοι δύο πόντον ὀρίνετον ἰχθυόεντα,
Βορέης καὶ Ζέφυρος, τῷ τε Θρήκηθεν ἄητον,
ἐλθόντ' ἐξαπίνης· ἄμυδις δέ τε κῦμα κελαινὸν

Agamemnon loses heart; but Diomed reproaches his weakness,

κορθύεται, πολλὸν δὲ παρέξ ἄλα φύκος ἔχευεν·
ὥς ἐδαΐζετο θυμὸς ἐνὶ στήθεσσιν Ἀχαιῶν.

Ἀτρεΐδης δ' ἄχεϊ μεγάλῳ βεβολημένος ἦτορ
φοῖτα κηρύκεσσι λιγυφθόγγοισι κελεύων 10
κλήδην εἰς ἀγορὴν κικλήσκειν ἅϊδρα ἕκαστον,
μηδὲ βοᾶν· αὐτὸς δὲ μετὰ πρώτοισι ποιεῖτο.
Ἴζον δ' εἰν ἀγορῇ τετιηότες· ἂν δ' Ἀγαμέμνων
ἵστατο δακρυχέων ὥστε κρήνη μελάνυδρος,
ἦτε κατ' αἰγίλιπος πέτρης ἐνοφερὸν χέει ὕδωρ· 15
ὥς ὁ βαρὺ στενάχων ἔπε' Ἀργείοισι μετηύδα·

“ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
Ζεὺς με μέγα Κρονίδης ἄτῃ ἐνέδθησε βαρεῖη
σχέτλιος, ὃς τότε μὲν μοι ὑπέσχετο καὶ κατένευσε·
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι, 20
νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
οὕτω που Διὶ μέλλει ὑπερμενεῖ φίλον εἶναι,
ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα
ἡδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον. 25
ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·
φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν·
οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυνάγυιαν.”

“Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
δὴν δ' ἄνεψ ἦσαν τετιηότες υἱες Ἀχαιῶν· 30
ὁψὲ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·

“Ἀτρεΐδῃ, σοὶ πρῶτα μαχήσομαι ἀφραδέοντι,
ἢ θέμις ἐστίν, ἄναξ, ἀγορῇ· σὺ δὲ μὴ τι χολωθῆς.
ἀλκὴν μὲν μοι πρῶτον ὀνειδίσας ἐν Δαναοῖσι,
φᾶς ἔμεν ἀπτόλεμον καὶ ἀνάλκιδα· ταῦτα δὲ πάντα 35
ἴσας Ἀργείων ἡμὲν νέοι ἡδὲ γέροντες.
σοὶ δὲ διάνδιχα δῶκε Κρόνου παῖς ἀγκυλομήτεω·
σκήπτρῳ μὲν τοι δῶκε τετιμῆσθαι περὶ πάντων,

and is approved by Nestor, who advises good courage,

- ἀλκὴν δ' οὗ τοι δῶκεν, ὃ τε κράτος ἐστὶ μέγιστον.
 δαιμόνι', οὕτω που μάλα ἔλπεαι νῆας Ἀχαιῶν 40
 ἀπτολέμους τ' ἔμεναι καὶ ἀνάλκιδας ὥς ἀγορεύεις ;
 εἰ δὲ σοὶ αὐτῷ θυμὸς ἐπέσσυται ὥστε νέεσθαι,
 ἔρχεο· πάρ τοι ὁδός, ἱῆες δέ τοι ἄγχι θαλάσσης
 ἐστᾶσ', αἷ τοι ἔποντο Μυκῆνηθεν μάλα πολλαί.
 ἀλλ' ἄλλοι μερέουσι κάρη κομόωντες Ἀχαιοί, 45
 εἰς ὃ κε περ Τροίην διαπέρσομεν. εἰ δὲ καὶ αὐτοί,
 φευγόντων σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν·
 νῶϊ δ', ἐγὼ Σθένελός τε, μαχησόμεθ', εἰς ὃ κε τέκμωρ
 Ἰλίου εὕρωμεν· σὺν γὰρ θεῷ εἰλήλουθμεν.'
 Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπίαχον νῆες Ἀχαιῶν, 50
 μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμοιο.
 τοῖσι δ' ἀνιστάμενος μετεφώνεεν ἱππότα Νέστωρ·
 'Τυδεΐδη, πέρι μὲν πολέμῳ ἔνι καρτερός ἐσσι,
 καὶ βουλῇ μετὰ πάντας ὁμήλικας ἔπλεν ἄριστος·
 οὔτις τοι τὸν μῦθον ὀνόσσεται, ὅσσοι Ἀχαιοί, 55
 οὐδὲ πάλιν ἐρέει· ἀτὰρ οὐ τέλος ἵκεο μύθων.
 ἦ μὴν καὶ νέος ἐσσί, ἐμὸς δέ κε καὶ πάϊς εἴης
 ὑπλότατος γενεῇφιν· ἀτὰρ πεπνυμένα βάζεις
 Ἀργείων βασιλῆας, ἐπεὶ κατὰ μοῖραν ἔειπες.
 ἀλλ' ἄγ' ἐγών, ὃς σεῖο γεραίτερος εὖχομαι εἶναι, 60
 ἐξείπω καὶ πάντα διίξομαι· οὐδέ κέ τίς μοι
 μῦθον ἀτιμήσει, οὐδὲ κρείων Ἀγαμέμνων.
 ἀφρήτωρ ἀθέμιστος ἀνέστιός ἐστιν ἐκεῖνος
 ὃς πολέμου ἔραται ἐπιδημίου ὀκρυόεντος.
 ἀλλ' ἦτοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ 65
 δόρπα τ' ἐφοπλισόμεσθα· φυλακτῆρες δὲ ἕκαστοι
 λεξάσθων παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός.
 κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ ἔπειτα,
 Ἀτρεΐδῃ, σὺ μὲν ἄρχε· σὺ γὰρ βασιλεύτατός ἐσσι.
 δαίνυ δαῖτα γέρουσιν· ἔοικέ τοι, οὔτοι ἀεικές. 70

and the calling of a council to devise means of safety.

πλεῖαί τοι οἶνον κλισίαι, τὸν νῆες Ἀχαιῶν
 ἡμάτιαι Θρήκηθεν ἐπ' εὐρέα πόντον ἄγουσι·
 πᾶσά τοι ἐσθ' ὑποδεξίη, πολέεσσι δ' ἀνάσσεις.
 πολλῶν δ' ἀγρομένων τῷ πείσεαι ὅς κεν ἀρίστην
 βουλήν βουλεύσῃ· μάλα δὲ χρεὼ πάντας Ἀχαιοὺς 75
 ἐσθλῆς καὶ πυκινῆς, ὅτι δῆϊοι ἐγγύθι νηῶν
 καίουσιν πυρὰ πολλά· τίς ἂν τάδε γηθήσειε;
 νῦξ δ' ἥδ' ἡὲ διαρραίσει στρατὸν ἡὲ σώσει.'

Ὡς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μ κλύον, ἡδὲ πί-
 θοντο.

ἐκ δὲ φυλακτῆρες σὺν τεύχεσιν ἐσσεύοντο 80
 ἀμφί τε Νεστορίδην Θρασυμήδεα, ποιμένα λαῶν,
 ἥδ' ἀμφ' Ἀσκάλαφον καὶ Ἰάλμενον, υἷας Ἄρῃος,
 ἀμφί τε Μηριόνην Ἀφαρῆά τε Δηῖπυρόν τε,
 ἥδ' ἀμφὶ Κρείοντος υἱόν, Λυκονμήδεα διον.
 ἔπτ' ἔσαν ἡγεμόνες φυλάκων, ἑκατὸν δὲ ἐκάστῳ 85
 κοῦροι ἅμα στεῖχον, δολίχ' ἔγχεα χερσὶν ἔχοντες·
 καδ δὲ μέσον τάφρου καὶ τείχεος ἴζον ἰόντες·
 ἔνθα δὲ πῦρ κήαντο, τίθεντο δὲ δόρπα ἕκαστος.

Ἀτρεΐδης δὲ γέροντας ἀολλέας ἤγεν Ἀχαιῶν
 ἐς κλισίην, παρὰ δέ σφι τίθει μενοεικέα δαῖτα. 90
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύοι ἐξ ἔρον ἔντο,
 τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν,
 Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνετο βουλή·
 ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν· 95

Ἄτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 ἐν σοὶ μὲν λήξω, σέο δ' ἄρξομαι, οὐνεκα πολλῶν
 λαῶν ἐσσι ἄναξ, καὶ τοι Ζεὺς ἐγγυάλιξε
 σκῆπτρόν τ' ἡδὲ θέμιστας, ἵνα σφισι βουλεύῃσθα.
 τῷ σε χρὴ πέρι μὲν φάσθαι ἔπος ἥδ' ἐπακοῦσαι, 100
 κρηῆναι δὲ καὶ ἄλλῳ, ὅτ' ἂν τινα θυμὸς ἀνώγῃ

Nestor counsels that reparation be made to Achilles;

εἰπεῖν εἰς ἀγαθόν· σέο ᾧ ἔξεται ὅττι κεν ἄρχῃ.
 αὐτὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα.
 οὐ γάρ τις νόον ἄλλος ἀμείνονα τοῦδε νοήσῃ,
 οἷον ἐγὼ νοέω, ἡμὲν πάλαι ἦρ' ἔτι καὶ νῦν, 105
 ἐξέτι τοῦ ὅτε, οἰογενές, Βρισηίδα κούρην
 χωόμενον Ἀχιλλῆος ἔβης κλισίῃθεν ἀπούρας
 οὔτι καθ' ἡμέτερόν γε νόον. μάλα γάρ τοι ἔγωγε
 πόλλ' ἀπεμυθεόμην· σὺ δὲ σὺ μεγαλήτορι θυμῷ
 εἷξας ἄνδρα φέριστον, ὃν ἀθάνατοί περ ἔτισαν, 110
 ἠτίμησας· ἐλὼν γὰρ ἔχεις γέρας. ἀλλ' ἔτι καὶ νῦν
 φραζώμεσθ' ὥς κέν μιν ἀρεσσάμενοι πεπίθωμεν
 ἑώροισιν τ' ἀγανοῖσιν ἔπεσσί τε μελιχίοισι.'

Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 'ὦ γέρον, οὔτι ψεῦδος ἐμὰς ἄτας κατέλεξας. 115
 ἀασάμην, οὐδ' αὐτὸς ἀναίνομαι. ἀντί νυ πολλῶν
 λαῶν ἐστὶν ἀνὴρ ὃν τε Ζεὺς κῆρι φιλήσῃ·
 ὥς νῦν τοῦτον ἔτισε, δάμασσε δὲ λαὸν Ἀχαιῶν.
 ἀλλ' ἐπεὶ ἀασάμην φρεσὶ λευγαλέησι πιθήσας,
 ἀψ' ἐθέλω ἀρέσαι δόμεναί τ' ἀπερείσι' ἄποινα. 120
 ὑμῖν δ' ἐν πάντεσσι περικλυτὰ δῶρ' ὀνομήνω,
 ἔπ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
 αἶθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους
 πηγούς ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄροντο.
 σὺ κεν ἀλήϊος εἶη ἀνὴρ ᾧ τόσσα γένοιτο, 125
 οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
 ὅσσα μοι ἠνείκαντο ἀέθλια μώνυχες ἵπποι.
 δώσω δ' ἐπτά γυναῖκας, ἀμύμονα ἔργα ἰδυίας,
 Λεσβίδας, ἅς, ὅτε Λέσβον εὐκτιμένην ἔλεν αὐτός,
 ἐξελόμην, αἷ κάλλει ἐνίκων φύλα γυναικῶν. 130
 τὰς μὲν οἱ δώσω, μετὰ δ' ἔσσεται ἦν τότε ἀπηύρων,
 κούρη Βρισηῖος· ἐπὶ δὲ μέγαν ὄρκον ὁμοῦμαι
 μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἡδὲ μιγῆναι,

at whose prayer Apollo stayed the plague.

ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδωρ· 455

ἦδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμνονι·

Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.

αὐτὰρ ἐπεὶ ῥ' εὐξάντο καὶ οὐλοχύτας προβάλοντο,

αὔερυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,

μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν 460

δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.

καῖε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον

λεῖβε· γέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.

αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,

μίστυλλον τ' ἄρα τᾶλλα καὶ ἄμφ' ὀβελοῖσιν ἔπειραν,

ᾧπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα. 466

αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,

δαίνυντ', οὐδέ τι θυμὸς ἐδένετο δαιτὸς εἵσης.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,

κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο, 470

νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν,

οἱ δὲ πανημέριοι μολπῇ θεὸν ἱλάσκοντο,

καλὸν αἰείδοντες παιήονα, κοῦροι Ἀχαιῶν,

μέλποντες ἐκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.

Ἦμος δ' ἥελιος κατέδυν καὶ ἐπὶ κνέφας ἦλθε, 475

δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.

ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,

καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·

τοῖσιν δ' ἵκμενον οὔρον ἵει ἐκάεργος Ἀπόλλων.

οἱ δ' ἰστὸν στήσαντ' ἀνά θ' ἰστία λευκὰ πέτασσαν· 480

ἐν δ' ἄνεμος πρῆσεν μέσυν ἰστίον, ἄμφι δὲ κῦμα

στεῖρῃ πορφύρεον μεγάλ' ἵαχε νηὸς ἰούσης·

ἦ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.

αὐτὰρ ἐπεὶ ῥ' ἵκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,

νῆα μὲν οἷγε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν 485

ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν·

How Thetis obtained of Zeus the promise she asked.

αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

Αὐτὰρ ὁ μήνιε νηυσὶ παρήμενος ὠκυπόροισι
διογενὴς Πηλέος υἱός, πόδας ὠκὺς Ἀχιλλεύς ·
οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν 490
οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ
αὔθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

Ἄλλ' ὅτε δὴ ῥ' ἐκ τοῖο ἑνωδεκάτῃ γένητ' ἥώς,
καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἑόντες
πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθετ' ἐφ-
ετμέων 495

παιδὸς ἐοῦ, ἀλλ' ἦ γ' ἀνεδύσετο κῦμα θαλάσσης,
ἠερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπόν τε.
εὗρεν δ' εὐρύσπα Κρονίδην ἄτερ ἡμενον ἄλλων
ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμπιοιο.
καὶ ῥα πάρσιθ' αὐτοῖο καθέζετο καὶ λήβε γούνων 500
σκαίῃ, δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα
λίσσομένη προσέειπε Δία Κρονίωνα ἄνακτα ·

Ἰδὲ Ζεῦ πάτερ, εἵποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα
ἣ ἔπει ἦ ἔργῳ, τόδε μοι κρήνην ἐέλδωρ ·
τίμησόν μοι υἱόν, ὃς ὠκυμορώτατος ἄλλων 505
ἔπλετ' · ἀτὰρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
ἠτίμησεν · ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
ἀλλὰ σύ περ μιν τίσον, Ὀλύμπιε μητίετα Ζεῦ ·
τύφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὅφρ' ἂν Ἀχαιοὶ
υἱὸν ἐμὸν τίσωσιν, ὀφέλλωσιν τέ ἐ τιμῇ.' 510

Ὡς φάτο · τὴν δ' οὔτι προσέφη νεφεληγερέτα Ζεὺς,
ἀλλ' ἀκέων δὴν ἦστο. Θέτις δ' ὥς ἤψατο γούνων,
ὥς ἔχετ' ἐμπεφυυῖα, καὶ εἶρετο δεύτερον αὖτις ·

Ἰδὲ Νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,
ἣ ἀποίειπ', ἐπεὶ οὐ τοι ἔπι δέος, ὅφρ' εὔ εἰδῶ 515
ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεός εἰμι.'

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς ·

Whereat Here was wroth, and reviled Zeus for his complianoe ;

‘ ἦ δὴ λοίγια ἔργ’, ὃ τέ μ’ ἐχθοδοπῆσαι ἐφήσεις
 “Ἡρη, ὅτ’ ἂν μ’ ἐρέθῃσιν ὄνειδείοις ἐπέεσσιν.
 ἦ δὲ καὶ αὐτως μ’ αἰὲν ἐν ἀθανάτοισι θεοῖσι 520
 νεικεῖ, καὶ τέ μέ φησι μάχη Τρώεσσιν ἀρήγειν.
 ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μή σε νοήσῃ
 “Ἡρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὅφρα τελέσω.
 εἰ δ’ ἄγε τοι κεφαλῇ κατανεύσομαι, ὅφρα πεποιθήσῃ·
 τοῦτο γὰρ ἐξ ἐμέθεν γε μετ’ ἀθανάτοισι μέγιστον 525
 τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ’ ἀπατηλὸν
 οὐδ’ ἀτελεύτητον, ὃ τι κεν κεφαλῇ κατανεύσω.’

Ἦ καὶ κυανέησιν ἐπ’ ὀφρύσι νεῦσε Κρονίων·
 ἀμβρόσιαι δ’ ἄρα χαῖται ἐπερρώσαντο ἄνακτος
 κρατὸς ἀπ’ ἀθανάτοιο· μέγαν δ’ ἐλέλιξεν Ὀλυμπον. 530

Τὼ γ’ ὥς βουλευσάντε διέτμαγεν· ἦ μὲν ἔπειτα
 εἰς ἄλλα ἄλτο βαθεῖαν ἀπ’ αἰγλήεντος Ὀλύμπου,
 Ζεὺς δὲ ἐὼν πρὸς δῶμα. θεοὶ δ’ ἅμα πάντες ἀνέστησαν
 ἐξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
 μεῖναι ἐπερχόμενον, ἀλλ’ ἀντίοι ἔσαν ἅπαντες. 535
 ὥς ὁ μὲν ἔνθα καθέζετ’ ἐπὶ θρόνου· οὐδέ μιν Ἡρη
 ἠγνοίησεν ἰδοῦσ’ ὅτι οἱ συμφράσσατο βουλὰς
 ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος.
 αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα·

‘ Τίς δ’ αὖ τοι, δολομῆτα, θεῶν συμφράσσατο βουλὰς;
 αἰεὶ τοι φίλον ἐστίν, ἐμεῦ ἀπνονόσφιν ἐόντα, 541
 κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
 πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσῃς.’

Τὴν δ’ ἠμείβετ’ ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·
 “Ἡρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους 545
 εἰδήσειν· χαλεποὶ τοι ἔσονται ἀλόχῳ περ ἐούσῃ.
 ἀλλ’ ὃν μὲν κ’ ἐπιεικὲς ἀκουέμεν, οὕτις ἔπειτα
 οὔτε θεῶν πρότερος τόν γ’ εἴσεται οὔτ’ ἀνθρώπων·
 ὃν δέ κ’ ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,

but Hephaestus made peace between them,

μή τι σὺ ταῦτα ἕκαστα διείρεο μηδὲ μετάλλα.' 550

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια "Ηρη·
 'αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.
 καὶ λήην σε πάρος γ' οὔτ' εἶρομαι οὔτε μεταλλῶ,
 ἀλλὰ μάλ' εὐκηλος τὰ φράζεαι ἄσπ' ἐθέλησθα.
 νῦν δ' αἰνῶς δείδουκα κατὰ φρένα μή σε παρείπῃ 555
 ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος·
 ἡερίη γὰρ σοί γε παρέζετο καὶ λάβε γούνων·
 τῇ σ' οὔτω κατανεῦσαι ἐτήτυμον ὥς 'Αχιλῆα
 τιμήσης, ὀλέσης δὲ πολέας ἐπὶ νηυσὶν 'Αχαιῶν.'

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 'δαιμονίη, αἰεὶ μὲν οὔτεαι, οὐδέ σε λήθω· 561

πρῆξαι δ' ἔμπης οὔτι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ
 μᾶλλον ἐμοὶ ἔσεαι· τὸ δέ τοι καὶ ῥίγιον ἔσται.
 εἰ δ' οὔτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.
 ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ, 565
 μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰς' ἐν 'Ολύμπῳ
 ἄσπον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω.'

'Ὡς ἔφατ', ἔδεισεν δὲ βοῶπις πότνια "Ηρη,
 καί ῥ' ἀκέουσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ·
 ὤχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες. 570
 τοῖσιν δ' "Ηφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
 μητρὶ φίλῃ ἐπὶ ἦρα φέρων, λευκωλένῳ "Ηρη·

'Ἥ δὴ λοίγια ἔργα τάδ' ἔσσεται οὐδ' ἔτ' ἀνεκτά,
 εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ὦδε,
 ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς 575
 ἰσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερείονα νικᾷ.
 μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
 πατρὶ φίλῳ ἐπὶ ἦρα φέρειν Δίί, ὅφρα μὴ αὐτε
 νεικείησι πατήρ, σὺν δ' ἡμῖν δαῖτα ταραΐξῃ.
 εἵπερ γάρ κ' ἐθέλησιν 'Ολύμπιος ἀστεροπητῆς 580
 ἐξ ἰδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.

and recounts to him the rich gifts he has to offer.

εἰ δέ, σὺ μὲν μευ ἄκουσον, ἐγὼ δέ κέ τοι καταλέξω
 ὅσσα τοι ἐν κλισίῃσιν ὑπέσχετο δῶρ' Ἀγαμέμνων,
 ἑπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
 αἶθωνας δὲ λέβητας εἴκοσι, δώδεκα δ' ἵππους 265
 πηγούους ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄροντο.
 οὐ κεν ἀλήϊος εἶη ἀνὴρ ᾧ τόσσα γένοιτο,
 οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
 ὅσ' Ἀγαμέμνωνος ἵπποι ἀέθλια ποσσὶν ἄροντο.
 δώσει δ' ἑπτὰ γυναῖκας, ἀμύμονα ἔργα ἰδυίας, 270
 Λεσβίδας, ἅς, ὅτε Λέτβον εὐκτιμένην ἔλες αὐτός,
 ἐξέλεθ', αἳ τότε κάλλει ἐνίκων φῦλα γυναικῶν.
 τὰς μὲν τοι δώσει, μετὰ δ' ἔσσεται ἦν τότ' ἀπηύρα
 κούρη Βρισηὸς· ἐπὶ δὲ μέγαν ὄρκον ὁμείται
 μήποτε τῆς εὐνῆς ἐπιβήμεναι ἡδὲ μιγῆναι, 275
 ἢ θέμις ἐστίν, ἄναξ, ἦτ' ἀνδρῶν ἦτε γυναικῶν.
 ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὐτε
 ἄστυ μέγα Πριάμοιο θεοὶ δώωσ' ἀλαπάξαι,
 νῆα ἄλις χρυσοῦ καὶ χαλκοῦ νηήσασθαι
 εἰσελθών, ὅτε κεν δατεώμεθα ληϊδ' Ἀχαιοί, 280
 Τρωϊάδας δὲ γυναῖκας εἴκοσιν αὐτὸς ἐλέσθαι,
 αἳ κε μετ' Ἀργεῖην Ἑλένην κάλλισται ἔωσιν.
 εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαιϊκόν, οὐθαρ ἀρούρης,
 γαμβρός κέν οἱ ἔοις· τίσει δέ σε Ἴσον Ὀρέστη,
 ὃς οἱ τηλύγετος τρέφεται θαλίῃ ἐνὶ πολλῇ. 285
 τρεῖς δέ οἱ εἰσι θύγατρες ἐνὶ μεγάρῳ εὐπῆκτῳ,
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα·
 τάων ἦν κ' ἐθέλησθα φίλην ἀνάεδνον ἄγεσθαι
 πρὸς οἶκον Πηλῆος· ὁ δ' αὐτ' ἐπὶ μελῖα δώσει
 πολλὰ μάλ', ὅσ' οὐπω τις ἐῖς ἐπέδωκε θυγατρί. 290
 ἑπτὰ δέ τοι δώσει εὖ ναιόμενα πτολίεθρα,
 Καρδαμύλην Ἐνόπην τε καὶ Ἴρην ποιήεσαν,
 Φηράς τε Ζαθείας ἡδ' Ἀνθειαν βαθύλειμον,

But Achilles, in great fury, reproaches the avarice of Atreides

καλήν τ' Αἴπειαν καὶ Πήδασον ἀμπελόεσσαν.
 πᾶσαι δ' ἐγγὺς ἀλός, νέεται Πύλον ἡμαθόεντος· 295
 ἐν δ' ἄνδρες ναίουσι πολύρηνες πολυβούται,
 οἳ κέ σε δωτίνῃσι θεὸν ὥς τιμήσουσι
 καὶ τοι ὑπὸ σκήπτρῳ λιπαρὰς τελέουσι θέμιστας.
 ταῦτά κέ τοι τελέσειε μεταλήξαντι χόλοιο.
 εἰ δέ τοι Ἀτρεΐδης μὲν ἀπήχθετο κηρόθι μᾶλλον, 300
 αὐτὸς καὶ τοῦ δῶρα, σὺ δ' ἄλλους περ Παναχαιοὺς
 τειρομένους ἐλέαιρε κατὰ στρατόν, οἳ σε θεὸν ὥς
 τίσουσ'· ἦ γάρ κέ σφι μάλα μέγα κῦδος ἄροιο.
 νῦν γάρ χ' Ἑκτορ' ἔλοις, ἐπεὶ ἂν μάλα τοι σχεδὸν ἔλθοι
 λύσσαν ἔχων ὀλοήν, ἐπεὶ οὔτινά φησιν ὁμοῖον 305
 οἳ ἔμεναι Δαναῶν, οὓς ἐνθάδε νῆες ἔνεικαν.
 Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 'διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 χρὴ μὲν εἶη τὸν μῦθον ἀπηλεγέως ἀποπειπεῖν,
 ἥπερ δὴ φρονέω τε καὶ ὥς τετελεσμένον ἔσται, 310
 ὥς μή μοι τρύζητε παρήμενοι ἄλλοθεν ἄλλος.
 ἐχθρὸς γάρ μοι κεῖνος ὁμῶς Ἀΐδαο πύλῃσιν
 ὃς χ' ἕτερον μὲν κεύθῃ ἐνὶ φρεσὶν, ἄλλο δὲ εἶπῃ.
 αὐτὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα·
 οὐτ' ἔμε γ' Ἀτρεΐδην Ἀγαμέμνονα πεισέμεν οἶω 315
 οὐτ' ἄλλους Δαναούς, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν
 μάρνασθαι δῆϊτοισιν ἐπ' ἀνδράσι νωλεμέσ αἰεὶ.
 ἴση μοῖρα μένοντι, καὶ εἰ μάλα τις πολεμίζοι·
 ἐν δὲ ἰῆ τιμῇ ἡμὲν κακὸς ἦδὲ καὶ ἐσθλός·
 κάτθαν' ὁμῶς ὃ τ' ἀεργὸς ἀνὴρ ὃ τε πολλὰ ἐοργώς. 320
 οὐδέ τί μοι περίκειται, ἐπεὶ πάθον ἄλγεα θυμῷ,
 αἰεὶ ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.
 ὥς δ' ὄρνις ἀπτῇσι νεοσσοῖσι προφέρῃσι
 μάστακ', ἐπεὶ κε λάβῃσι, κακῶς δ' ἄρα οἳ πέλει αὐτῇ,
 ὥς καὶ ἐγὼ πολλὰς μὲν αὐπνους νύκτας ἵαυον, 325

and all his violent dealing ;

ἤματα δ' αἱματόεντα διέπρησσον πολεμίζων,
 ἀνδράσι μαρνάμενος ὄαρων ἔνεκα σφετεράων.
 δώδεκα δὴ σὺν νηυσὶ πόλεις ἀλάπαζ' ἀνθρώπων,
 πεζὸς δ' ἔνδεκά φημι κατὰ Τροίην ἐρίβωλον·
 τάων ἐκ πασέων κειμήλια πολλὰ καὶ ἐσθλὰ 330
 ἐξελόμην, καὶ πάντα φέρων Ἀγαμέμνονι δόσκον
 Ἀτρεΐδῃ· ὁ δ' ὅπισθε μένων παρὰ νηυσὶ θεῶσσι
 δεξάμενος διὰ παῦρα δασάσκετο, πολλὰ δ' ἔχεσκεν.
 ἄλλα δ' ἀριστήεσσι δίδου γέρα καὶ βασιλεῦσι·
 τοῖσι μὲν ἔμπεδα κεῖται, ἐμεῦ δ' ἀπὸ μούνου Ἀχαιῶν 335
 εἵλετ', ἔχει δ' ἄλοχον θυμαρέα· τῇ παριαύων
 τερπέσθω. τί δὲ δεῖ πολεμιζέμεναι Τρώεσσιν
 Ἀργεῖους; τί δὲ λαὸν ἀνήγαγεν ἐνθάδ' ἀγείρας
 Ἀτρεΐδης; ἢ οὐχ' Ἑλένης ἔνεκ' ἠυκόμοιο;
 ἢ μούνοι φιλέουσ' ἀλόχους μερόπων ἀνθρώπων 340
 Ἀτρεΐδαι; ἐπεὶ ὅστις ἀνὴρ ἀγαθὸς καὶ ἐχέφρων,
 τὴν αὐτοῦ φιλέει καὶ κηδεταί, ὥς καὶ ἐγὼ τὴν
 ἐκ θυμοῦ φίλεον, δουρικτητὴν περ εἴουσαν.
 νῦν δ' ἐπεὶ ἐκ χειρῶν γέρας εἵλετο καὶ μ' ἀπάτησε,
 μή μεν πειράτῳ εὖ εἰδότος· οὐδέ με πείσει. 345
 ἀλλ', Ὀδυσσεῦ, σὺν σοὶ τε καὶ ἄλλοισιν βασιλεῦσι
 φραζέσθω νήεσσιν ἀλεξέμεναι δῆϊον πῦρ.
 ἢ μὲν δὴ μάλα πολλὰ πονήσατο νόσφιν ἐμεῖο,
 καὶ δὴ τεῖχος ἔδειμε, καὶ ἤλασε τάφρον ἐπ' αὐτῷ
 εὐρεΐαν, μεγάλην, ἐν δὲ σκόλοπας κατέπηξεν· 350
 ἀλλ' οὐδ' ὥς δύνηται σθένος Ἑκτορος ἀνδροφόνου
 ἴσχειν. ὅφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμιζον,
 οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν Ἑκτωρ,
 ἀλλ' ὅσον ἐς Σκαιάς τε πύλας καὶ φηγὸν ἵκαται·
 ἐνθα ποτ' οἶον ἔμιμνε, μόγις δ' ἐμεῦ ἔκφυγεν ὁρμήν. 355
 νῦν δ' ἐπεὶ οὐκ ἐθέλω πολεμιζέμεν Ἑκτορι δίῳ,
 αὔριον ἱρὰ Διὶ ρέξας καὶ πᾶσι θεοῖσι,

and threatens to return home,

ρήσας εὖ νῆας, ἐπὴν ἄλαδε προερύσσω,
 ὄψαι, ἦν ἐθέλῃσθα καὶ αἶ κέν τοι τὰ μεμήλη,
 ἦρι μάλ' Ἑλλήσποντον ἐκ' ἰχθυόεντα πλεύσας 360
 νῆας ἐμάς, ἐν δ' ἄνδρας ἐρεσσέμεναι μεμαῶτας·
 εἰ δέ κεν εὐπλοίην δώῃ κλυτὸς ἐννοσίγαιος,
 ἡματί κε τριτάτῳ Φθίην ἐρίβωλον ἰκοίμην.
 ἔστι δέ μοι μάλα πολλά, τὰ κάλλιπον ἐνθάδε ἔρρων·
 ἄλλον δ' ἐνθένδε χρυσὸν καὶ χαλκὸν ἐρυθρὸν 365
 ἥδ' ἑ γυναικάς ἐϋζώνους πολιὸν τε σίδηρον
 ἄξομαι, ἅσθ' ἔλαχόν γε· γέρας δέ μοι, ὅσπερ ἔδωκεν
 αὐτὶς ἐφυβρίζων ἔλετο κρείων Ἀγαμέμνων
 Ἀτρείδης. τῷ πάντ' ἀγορευέμεν, ὥς ἐπιτέλλω,
 ἀμφαδόν, ὅφρα καὶ ἄλλοι ἐπισκύζωνται Ἀχαιοί, 370
 εἰ τινά που Δαναῶν ἔτι ἔλπεται ἑξαπατήσιν,
 αἰὲν ἀναιδείην ἐπικειμένος· οὐδ' ἂν ἔμοι γε
 τετλαίῃ, κύνεός περ ἐών, εἰς ὧπα ἰδέσθαι·
 οὐδέ τί οἱ βουλὰς συμφράσσομαι, οὐδέ μὲν ἔργον·
 ἐκ γὰρ δὴ μ' ἀπάτησε καὶ ἤλιτεν· οὐδ' ἂν ἔτ' αὐτὶς 375
 ἑξαπάφοιτ' ἐπέεσσιν· ἄλις δέ οἱ. ἀλλὰ ἔκηλος
 ἐφρέτω· ἐκ γὰρ εὖ φρένας εἴλετο μητίετα Ζεὺς.
 ἰχθρὰ δέ μοι τοῦ δῶρα, τίω δέ μιν ἐν καρὸς αἴσῃ.
 οὐδ' εἰ μοι δεκάκις τε καὶ εἰκοσάκις τόσα δοίῃ
 ὅσα τέ οἱ νῦν ἐστί, καὶ εἰ ποθεν ἄλλα γένοιτο, 380
 οὐδ' ὅσ' ἐς Ὀρχομενὸν ποτινίσσεται, οὐδ' ὅσα Θήβας
 Αἰγυπτίας, ὅθι πλεῖστα δόμοις ἐν κτήματα κεῖται,
 αἱ θ' ἑκατόμπυλοί εἰσι, διηκόσιοι δ' ἂν' ἐκάστας
 ἀνέρες ἐξοιχνεῦσι σὺν ἵπποισιν καὶ ὄχεσφιν·
 οὐδ' εἰ μοι τόσα δοίῃ ὅσα ψάμαθός τε κόνις τε, 385
 οὐδέ κεν ὧς ἔτι θυμὸν ἐμὸν πείσει Ἀγαμέμνων,
 πρὶν γ' ἀπὸ πᾶσαν ἐμοὶ δόμεναι θυμαλγέα λώβην.
 κούρην δ' οὐ γαμέω Ἀγαμέμνονος Ἀτρείδαο,
 οὐδ' εἰ χρυσεῖῃ Ἀφροδίτῃ κάλλος ἐρίζοι,

for his soul is not to be bought by any gifts.

- ἔργα δ' Ἀθηναίῃ γλαυκώπιδι ἰσοφαρίζοι · 390
οὐδέ μιν ὥς γαμέω · ὁ δ' Ἀχαιῶν ἄλλον ἐλέσθω,
ὅστις οἷ τ' ἐπέοικε καὶ ὃς βασιλεύτερός ἐστιν.
ἦν γὰρ δὴ με σώωσι θεοὶ καὶ οἴκαδ' ἵκωμαι,
Πηλεὺς θὴν μοι ἔπειτα γυναῖκα γαμέσσεται αὐτός.
πολλαὶ Ἀχαιῖδες εἰσὶν ἅν' Ἑλλάδα τε Φθίην τε, 395
κοῦραι ἀριστήων, οὔτε πτολίεθρα ῥύονται·
τάων ἦν κ' ἐθέλωμι φίλην ποιήσομ' ἄκοιτιν.
ἔνθα δέ μοι μάλα πολλὸν ἐπέσσυτο θυμὸς ἀγῆνωρ
γῆμαντι μνηστὴν ἄλοχον, εἰκυῖαν ἄκοιτιν,
κτήμασι τέρπεσθαι τὰ γέρων ἐκτήσατο Πηλεὺς · 400
οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον οὐδ' ὅσα φασὶν
Ἴλιον ἐκτῆσθαι, εὖ ναιόμενον πτολίεθρον,
τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθεῖν νῆας Ἀχαιῶν,
οὐδ' ὅσα Λαῖνος οὐδὸς ἀφήτορος ἐντὸς ἐέργει,
Φοῖβου Ἀπόλλωνος, Πυθοῖ ἐνὶ πετρῆεσσι. 405
ληϊστοὶ μὲν γάρ τε βόες καὶ ἵφια μῆλα,
κτητοὶ δὲ τρίφυδές τε καὶ ἵππων ξανθὰ κάρηνα·
ἀνδρὸς δὲ ψυχὴ πάλιν ἐλθεῖν οὔτε λείιστῃ
οὔθ' ἐλετή, ἐπεὶ ἄρ κεν ἀμείψεται ἔρκος ὁδόντων.
μήτηρ γάρ τέ μέ φησι, θεὰ Θέτις ἀργυρόπεζα, 410
διχθαδίας κῆρας φερέμεν θανάτοιο τέλοςδε.
εἰ μὲν κ' αὖθι μένων Τρώων πόλιν ἀμφιμάχωμαι,
ᾤλετο μὲν μοι νόστος, ἀτὰρ κλέος ἄφθιτον ἔσται·
εἰ δέ κεν οἴκαδ' ἵκωμι φίλην ἐς πατρίδα γαῖαν,
ᾤλετό μοι κλέος ἐσθλόν, ἐπὶ δηρὸν δέ μοι αἰὼν 415
ἔσσεται, οὐδέ κέ μ' ὦκα τέλος θανάτοιο κιχεῖη.
καὶ δ' ἂν τοῖς ἄλλοισιν ἐγὼ παραμυθησαίμην
οἴκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δῆετε τέκμωρ
Ἰλίου αἰπεινῆς· μάλα γάρ ἐθεν εὐρύοπα Ζεὺς
χεῖρα ἔην ὑπερέσχε, τεθαρσῆκασι δὲ λαοί. 420
ἀλλ' ὑμεῖς μὲν ἰόντες ἀριστήεσσιν Ἀχαιῶν

Then Phoenix appeals to his loving care for Achilles.

ἀγγελίην ἀπόφασθε, τὸ γὰρ γέρας ἐστὶ γερόντων,
 ὅφρ' ἄλλην φράζωνται ἐνὶ φρεσὶ μῆτιν ἀμείνω,
 ἢ κέ σφιν νῆας τε σὴν καὶ λαὸν Ἀχαιῶν
 νηυσὶν ἔπι γλαφυρῆς, ἐπεὶ οὐ σφισιν ἦδε γ' ἐτοίμη, 425
 ἦν νῦν ἐφράσαντο, ἐμεῦ ἀπομηνίσαντος.
 Φοῖνιξ δ' αὖθι παρ' ἄμμι μένων κατακοιμηθήτω,
 ὅφρα μοι ἐν νήεσσι φίλην ἐς πατρίδ' ἔπηται
 αὔριον, ἣν ἐθέλησιν· ἀνάγκη δ' οὔτι μιν ἄξω.'

ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ 430
 μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀπέειπεν.
 ὧς δὲ δὴ μετέειπε γέρων ἱππηλάτα Φοῖνιξ
 δάκρυ' ἀναπρήσας· περὶ γὰρ διέ νηυσὶν Ἀχαιῶν·

Ἐἰ μὲν δὴ νόστον γε μετὰ φρεσὶ, φαίδιμ' Ἀχιλλεῦ,
 βάλλεαι, οὐδέ τι πάμπαν ἀμύνειν νηυσὶ θεῶσι 435
 πῦρ ἐθέλεις ἀΐδῃλον, ἐπεὶ χόλος ἔμπεσε θυμῷ,
 πῶς ἂν ἔπειτ' ἀπὸ σεῖο, φίλον τέκος, αὖθι λιτοίμην
 οἶος; σοὶ δέ μ' ἔπεμπε γέρων ἱππηλάτα Πηλεὺς
 ἡματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε
 νήπιον, οὐπω εἰδόθ' ὁμοίου πολέμοιο 440
 οὐδ' ἀγορέων, ἵνα τ' ἄνδρες ἀριπρεπέες τελέθουσι.
 τοῦνεκά με προέηκε διδασκέμεναι τάδε πάντα,
 μύθων τε ῥητῆρ' ἔμεναι πρηκτῆρά τε ἔργων.
 ὥς ἂν ἔπειτ' ἀπὸ σεῖο, φίλον τέκος, οὐκ ἐθέλωμι
 λείπεσθ', οὐδ' εἴ κέν μοι ὑποσταίῃ θεὸς αὐτός, 445
 γῆρας ἀποξύσας, θήσειν νέον ἡβώνοντα,
 οἶον ὅτε πρῶτον λίπον Ἑλλάδα καλλιγύναικα,
 φεύγων νείκεα πατρὸς Ἀμύντορος Ὀρμενίδαο,
 ὃς μοι παλλακίδος περιχώσατο καλλικόμοιο,
 τὴν αὐτὸς φιλέεσκεν, ἀτιμάζεσκε δ' ἄκοιτιν, 450
 μητέρ' ἐμήν· ἢ δ' αἰὲν ἐμὲ λισσέσκετο γούνων
 παλλακίδι προμιγῆναι, ἵν' ἐχθήρειε γέροντα.
 τῇ πιθόμην καὶ ἔρεξα· πατὴρ δ' ἐμὸς αὐτίκ' οἶσθεις

and tells the story of his own youth as a warning,

πολλὰ κατηρᾶτο, στυγεράς δ' ἔπεκέκλετ' Ἐρινῦς,
 μήποτε γούνασιν οἷσιν ἐφέσσεσθαι φίλον υἱὸν 455
 ἐξ ἐμέθεν γεγαῶτα· θεοὶ δ' ἑτέλειον ἑπαράς,
 Ζεὺς τε καταχθόνιος καὶ ἐπαινὴ Περσεφόνη.
 τὸν μὲν ἐγὼ βούλευσα κατακτάμεν ὀξείῃ χαλκῷ·
 ἀλλὰ τις ἀθανάτων παῦσεν χόλον, ὅς ῥ' ἐνὶ θυμῷ
 δήμου θῆκε φάτιν καὶ ὀνείδεα πόλλ' ἀνθρώπων, 460
 ὥς μὴ πατροφόρος μετ' Ἀχαιοῖσιν καλεοίμην.
 ἔνθ' ἐμοὶ οὐκέτι πάμπαν ἐρητύετ' ἐν φρεσὶ θυμὸς
 πατρὸς χωμόμενιο κατὰ μέγαρα στρωφᾶσθαι.
 ἧ μὲν πολλὰ ἔται καὶ ἀνεψιοὶ ἀμφὶς ἰόντες
 αὐτοῦ λισσόμενοι κατερήτουν ἐν μεγάροισι, 465
 πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἑλικας βούς
 ἔσφαζον, πολλοὶ δὲ σύες θαλέθοντες ἀλοιφῇ
 εὐόμενοι τανύοιτο διὰ φλογὸς Ἥφαιστοιο,
 πολλὸν δ' ἐκ κερίμων μέθην πίνετο τοῖο γέροντος.
 εἰνάινυχες δέ μοι ἀμφ' αὐτῷ παρὰ νύκτας ἵαυον· 470
 οἱ μὲν ἀμειβόμενοι φυλακὰς ἔχον, οὐδέ ποτ' ἔσβη
 πῦρ, ἕτερον μὲν ὑπ' αἰθούσῃ εὐερκέος αὐλῆς,
 ἄλλο δ' ἐνὶ προδόμῳ, πρόσθεν θαλάμοιο θυράων.
 ἀλλ' ὅτε δὴ δεκάτη μοι ἐπήλυθε νύξ ἐρεβεννή,
 καὶ τότε ἐγὼ θαλάμοιο θύρας πυκινῶς ἀραρυίας 475
 ῥήξας ἐξῆλθον, καὶ ὑπέρθηρον ἐρκίον αὐλῆς
 ῥεῖα, λαθὼν φύλακας τ' ἄνδρας δμῳάς τε γυναῖκας.
 φεῦγον ἔπειτ' ἀπάνευθε δι' Ἑλλάδος εὐρυχόροιο,
 Φθίην δ' ἐξικόμην ἐριβώλακα, μητέρα μῆλων,
 ἐς Πηλῆα ἀναχθ'· ὁ δέ με πρόφρων ὑπέδεκτο, 480
 καί με φίλησ' ὥς εἴ τε πατὴρ ὃν παῖδα φιλήσῃ
 μῶνον τηλύγετον πολλοῖσιν ἐπὶ κτεάτεσσι,
 καί μ' ἀφνειὸν ἔθηκε, πολὺν δέ μοι ὤπασε λαόν·
 ναῖον δ' ἔσχατιν Φθίης, Δολόπεσσιν ἀνάσσω.
 καί σε τοσοῦτον ἔθηκα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, 485

and by a parable bids him forgive the penitent ;

ἐκ θυμοῦ φιλέων, ἐπεὶ οὐκ ἐθέλεσκες ἅμ' ἄλλῳ
 οὐτ' ἐς δαῖτ' ἰέναι οὐτ' ἐν μεγάροισι πάσασθαι,
 πρὶν γ' ὅτε δῆ σ' ἐπ' ἐμοῖσιν ἐγὼ γούνεσσι καθίσσας
 ὄψου ἰ' ἄσαιμι προταμῶν καὶ οἶνον ἐπισχών.
 πολλάκι μοι κατέδευσας ἐπὶ στήθεσσι χιτῶνα 490
 οἶνον ἀποβλύζων ἐν τηπιέῃ ἀλεγεινῇ.
 ὥς ἐπὶ σοὶ μάλα πολλά πάθον καὶ πολλὰ μόγησα,
 τὰ φρονέων, ὃ μοι οὐτι θεοὶ γόνον ἐξετέλειον
 ἔξ ἐμεῦ· ἀλλὰ σὲ παῖδα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 ποιεύμην, ἵνα μοί ποτ' ἀεικέα λοιγὸν ἀμύνης. 495
 ἀλλ', Ἀχιλεῦ, δάμασον θυμὸν μέγαν· οὐδέ τί σε χρη
 νηλεὲς ἦτορ ἔχειν· στρεπτοὶ δέ τε καὶ θεοὶ αὐτοί,
 τῶν περ καὶ μείζων ἀρετὴ τιμὴ τε βίη τε.
 καὶ μὲν τοὺς θυέεσσι καὶ εὐχολῆς ἀγανῆσι
 λοιβῇ τε κνίσῃ τε παρατρωπῶσ' ἄνθρωποι 500
 λισσόμενοι, ὅτε κέν τις ὑπερβῇ καὶ ἀμάρτη.
 καὶ γάρ τε Λιταί εἰσι Διὸς κοῦραι μεγάλοιο,
 χωλαί τε ῥυσαί τε παραβλῶπές τ' ὀφθαλμῷ,
 αἱ ῥά τε καὶ μετόπισθ' Ἄτης ἀλέγουσι κιοῦσαι.
 ἢ ἔ' Ἄτη σθεναρὴ τε καὶ ἀρτίπος, οὐνεκα πάσας 505
 πολλὸν ὑπεκπροθέει, φθάνει δέ τε πᾶσαν ἐπ' αἶαν
 βλάπτουσ' ἀνθρώπους· αἱ δ' ἐξακέονται ὀπίσσω.
 ὃς μὲν τ' αἰδέσεται κούρας Διὸς ἄσσον ἰούσας,
 τὸν δὲ μέγ' ὦνησαν καὶ τ' ἔκλυον εὐξαμένοιω·
 ὃς δὲ κ' ἀνήνηται καὶ τε στερεῶς ἀποείπη, 510
 λίσσονται δ' ἄρα ταί γε Δία Κρονίωνα κιοῦσαι
 τῇ Ἄτην ἅμ' ἔπεσθαι, ἵνα βλαφθεὶς ἀποτίσῃ.
 ἀλλ', Ἀχιλεῦ, πόοε καὶ σὺ Διὸς κούρησιν ἔπεσθαι
 τιμήν, ἥτ' ἄλλων περ ἐπιγνάμπτει νόον ἐσθλῶν.
 εἰ μὲν γὰρ μὴ δῶρα φέροι, τὰ δ' ὀπισθ' ὀνομάζοι 515
 Ἀτρεΐδης, ἀλλ' αἰὲν ἐπιζαφελῶς χαλεπαῖνοι,
 οὐκ ἂν ἔγωγέ σε μῆνιν ἀπορρίψαντα κελοίμην

and further warns him by the example of Meleager,

Ἄργείοισιν ἀμυνέμεναι, χατέουσί περ ἔμψης·
 νῦν δ' ἄμα τ' αὐτίκα πολλὰ διδοῖ, τὰ δ' ὀπισθεν ὑπίστη,
 ἄνδρας δὲ λίσσεσθαι ἐπιπροέηκεν ἀρίστους 520
 κρινάμενος κατὰ λαὸν Ἀχαιϊκόν, οἷτε σοὶ αὐτῷ
 φίλτατοι Ἀργείων· τῶν μὴ σύ γε μῦθον ἐλέγξης
 μηδὲ πόδας· πρὶν δ' οὔτι νεμεσσητὸν κεχολῶσθαι.
 οὔτω καὶ τῶν πρόσθεν ἐπευθόμεθα κλέα ἀνδρῶν
 ἡρώων, ὅτε κέν τιν' ἐπιζάφελος χόλος ἴκῃ· 525
 ῥωρητοὶ τε πέλοντο παράρρητοί τ' ἐπέεσσι.
 μέμνημαι τόδε ἔργον ἐγὼ πάλαι, οὔτι νέον γε,
 ὥς ἦν· ἐν δ' ὑμῖν ἐρέω πάντεσσι φίλοισι.
 Κουρῆτές τ' ἐμάχοντο καὶ Αἰτωλοὶ μενεχάρμαι
 ἀμφὶ πόλιν Καλυδῶνα καὶ ἀλλήλους ἐνάριζον, 530
 Αἰτωλοὶ μὲν ἀμυνόμενοι Καλυδῶνος ἐραννῆς,
 Κουρῆτες δὲ διαπρυθέειν μεμαῶτες ἄρηϊ.
 καὶ γὰρ τοῖσι κακὸν χρυσόθρονος Ἄρτεμις ὤρσε
 χωσαμένη ὃ οἱ οὔτι θαλύσια γουνῷ ἀλφῆς
 Οἰνεὺς ῥέξ'· ἄλλοι δὲ θεοὶ δαίνυνιθ' ἐκατόμβας, 535
 οἷη δ' οὐκ ἔρρεξε Διὸς κούρη μέγαλοιο,
 ἥ λάθετ' ἥ οὐκ ἐνόησεν· ἀάσατο δὲ μέγα θυμῷ.
 ἥ δὲ χολωσαμένη διὸν γένος ἰοχέαιρα
 ὤρσεν ἐπὶ χλοῦνῃν σὺν ἄγριον ἀργιόδοντα,
 ὃς κακὰ πόλλ' ἔρδεσκεν ἔθων Οἰνῆος ἀλφῆν· 540
 πολλὰ δ' ὃ γε προθέλυμνα χαμαὶ βάλε δένδρεα μακρὰ
 αὐτῇσιν ῥίζησι καὶ αὐτοῖς ἀνθεσι μήλων.
 τὸν δ' υἱὸς Οἰνῆος ἀπέκτεινεν Μελέαγρος,
 πολλέων ἐκ πολίων θηρήτορας ἄνδρας ἀγείρας
 καὶ κύνας· οὐ μὲν γάρ κε δάμη παύροισι βροτοῖσι· 545
 τόσσος ἔην, πολλοὺς δὲ πυρῆς ἐπέβησ' ἀλεγεινῆς.
 ἥ δ' ἀμφ' αὐτῷ θῆκε πολὺν κέλαδον καὶ αὐτήν,
 ἀμφὶ σὺν κεφαλῇ καὶ δέρματι λαχνήεντι,
 Κουρήτων τε μεσηγὺ καὶ Αἰτωλῶν μεγαθύμων.

whose stubborn wrath was punished by the gods.

ὄφρα μὲν οὖν Μελέαγρος ἀρηϊφίλος πολέμιζε, 550
 τόφρα δὲ Κουρήτεσσι κακῶς ἦν, οὐδὲ δύναντο
 τείχεος ἔκτοσθεν μίμνειν, πολέες περ ἐόντες·
 ἀλλ' ὅτε δὴ Μελέαγρον ἔδυν χόλος, ὅς τε καὶ ἄλλων
 οἰδάνει ἐν στήθεσσι νόον πῖκα περ φρονεόντων,
 ἦτοι ὁ μητρὶ φίλῃ Ἀλθαίῃ χώμενος ἠῆρ 555
 κεῖτο παρὰ μνηστῇ ἀλόχῳ, καλῇ Κλεοπάτρῃ,
 κούρῃ Μαρπήσσης καλλισφύρου Εὐηνίης
 Ἴδεώ θ', ὅς κάρτιστος ἐπιχθονίων γένετ' ἀνδρῶν
 τῶν τότε, καὶ ῥα ἄνακτος ἐναντίον εἵλετο τόξον
 Φοῖβου Ἀπόλλωνος, καλλισφύρου εἵνεκα νύμφης· 560
 τὴν δὲ τότε ἐν μεγάροισι πατήρ καὶ πότνια μήτηρ
 Ἀλκυόνην καλέεσκον ἐπώνυμον, οὐνεκ' ἄρ' αὐτῆς
 μήτηρ ἀλκυόνος πολυπενθέος οἶτον ἔχουσα
 κλαῖ', ὅτε μιν ἐκάεργος ἀνῆρπασε Φοῖβος Ἀπόλλων.
 τῇ δ' γε παρκατέλεκτο χόλον θυμαλγέα πέσσων, 565
 ἐξ ἀρέων μητρὸς κεχολωμένος, ἥ ῥα θευῖσι
 πόλλ' ἀχέουσ' ἠρᾶτο κασιγνήτοιο φόνοιο,
 πολλὰ δὲ καὶ γαῖαν πολυφόρβην χερσὶν ἀλοῖα
 κικλήσκουσ' Αἴδην καὶ ἐπαινήν Περσεφόνηϊαν,
 πρόχην καθεζομένην, δεύοντο δὲ δάκρυσι κίλποι, 570
 παιδὶ δόμεν θάνατον· τῆς δ' ἡεροφοῖτις Ἑρινὺς
 ἔκλυεν ἐξ Ἑρέβεσφιν, ἀμείλιχον ἦτορ ἔχουσα·
 τῶν δὲ τάχ' ἀμφὶ πύλῃς ὄμαδος καὶ δοῦπος ὀρώρει
 πύργων βαλλομένων· τὸν δὲ λίσσοντο γέροντες
 Αἰτωλῶν, πέμπον δὲ θεῶν ἱερῆας ἀρίστους, 575
 ἐξελθεῖν καὶ ἀμῦναι, ὑποσχόμενοι μέγα δῶρον·
 ὁππόθι πίοτατον πεδῖον Καλυδῶνος ἐραννῆς,
 ἔνθα μιν ἦνωγον ἰέμενος περικαλλὲς ἐλέσθαι
 πεντηκοντόγνον, τὸ μὲν ἡμισυ αἰνοπέδοιο,
 ἡμισυ δὲ ψιλὴν ἄροσιν πεδίοιο ταμέσθαι. 580
 πολλὰ δὲ μιν λιτάνευε γέρων ἱππηλάτα Οἰνεύς,

And though Achilles was touched, yet he did not relent.

οὐλοῦ ἐπεμβεβαῖος ὑψηρέεος θαλάμοιο,
σείων κολλητὰς σανίδας, γουσούμενος υἱόν·
πολλὰ δὲ τὸν γε κασίγνηται καὶ πότνια μήτηρ
ἐλλίσσονθ'· ὁ δὲ μᾶλλον ἀναίετο· πολλὰ δ' ἑταῖροι, 585
οἱ οἱ κεδνότατοι καὶ φίλτατοι ἦσαν ἀπάντων·
ἀλλ' οὐδ' ὥς τοῦ θυμὸν ἐνὶ στήθεσσιν ἔπειθον,
πρὶν γ' ὅτε δὴ θάλαμος πύκ' ἐβάλλετο, τοὶ δ' ἐπὶ πύργων
βαῖνον Κουρήτες καὶ ἐνέπρηθον μέγα ἄστυ.
καὶ τότε δὴ Μελέαγρον ἐϋζῶνος παράκοιτις 590
λίσσας ὀδυρομένη, καὶ οἱ κατέλεξεν ἅπαντα
κῆδε', ὅσ' ἀνθρώποισι πέλει τῶν ἄστυ ἀλώη·
ἄνδρας μὲν κτείνουσι, πόλιν δέ τε πῦρ ἀμαθύνει,
τέκνα δέ τ' ἄλλοι ἄγουσι βαθυζῶνους τε γυναῖκας.
τοῦ δ' ὠρίνετο θυμὸς ἀκούοντος κακὰ ἔργα, 595
βῆ δ' ἰέναι, χροῖ δ' ἔντε' ἐδύσετο παμφανόωντα.
ὥς ὁ μὲν Αἰτωλοῖσιν ἀπήμυνεν κακὸν ἦμαρ
εἷξας ᾧ θυμῷ· τῷ δ' οὐκέτι ξῶρα τέλεσσαν
πολλὰ τε καὶ χαρίεντα, κακὸν δ' ἦμυνε καὶ αὐτως.
ἀλλὰ σὺ μή τοι ταῦτα νόει φρεσί, μηδὲ σε δαίμων 600
ἐνταῦθα τρέψει, φίλος· κάκιον δέ κεν εἴη,
νηυσὶν καιομένησιν ἀμυνέμεν· ἀλλ' ἐπὶ δώροις
ἔρχεο· ἴσον γύρ σε θεῷ τίσουσιν Ἀχαιοί·
εἰ δέ κ' ἄτερ δώρων πόλεμον φθισήνορα δῦης,
οὐκέθ' ὁμῶς τιμῆς ἔσσαι, πόλεμόν περ ἀλαλκῶν.' 605
Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
'Φοῖνιξ, ἄττα γεραιέ, διοτρεφές, οὔτι με ταύτης
χρεὼ τιμῆς· φρονέω δὲ τετιμῆσθαι Διὸς αἴσῃ,
ἢ μ' ἔξει παρὰ νηυσὶ κορωνίσιν, εἰσόκ' αὐτμῇ
ἐν στήθεσσι μένῃ καὶ μοι φίλα γούνατ' ὀρώρη. 610
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·
μή μοι σύγχει θυμὸν ὀδυρόμενος καὶ ἀχεύων,
'Ατρεΐδῃ ἥρωϊ φέρων χάριν· οὐδέ τί σε χρὴ

Finally Ajax rebuked his unreasoning anger ;

τὸν φιλέειν, ἵνα μή μοι ἀπέχθῃαι φιλέοντι.
καλὸν τοι σὺν ἐμοὶ τὸν κήδειν ὅς κ' ἐμὲ κήδῃ. 615
ἴσον ἐμοὶ βασιλευε καὶ ἡμισυ μείρεο τιμῆς·
οὔτοι δ' ἀγγελεύουσι, σὺ δ' αὐτόθι λέξεο μένων
εὐνῇ ἐνι μαλακῇ· ἅμα δ' ἡοῖ φαινομένηφι
φρασσόμεθ' ἢ κε νεώμεθ' ἐφ' ἡμέτερ', ἢ κε μένωμεν.'

Ἦ καὶ Πατρόκλῳ ὃ γ' ἐπ' ὀφρύσι νεῦσε σιωπῇ 620
Φοίνικι στορέσαι πυκινὸν λέχος, ὅφρα τάχιστα
ἐκ κλισίης νόστοιο μεδοίατο. τοῖσι δ' ἄρ' Αἴας
ἀντίθεος Τελαμωνιάδης μετὰ μῦθον ἔειπε·

Ἰδιογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
ἴομεν· οὐ γάρ μοι δοκίει μῦθοιο τελευτῇ 625
τῇδ' ἔγ' ὁδῷ κρανέεσθαι· ἀπαγγεῖλαι δὲ τάχιστα
χρὴ μῦθον Δαναοῖσι, καὶ οὐκ ἀγαθὸν περ ἑόντα,
οἳ που νῦν ἔαται ποτιδέγμενοι. αὐτὰρ Ἀχιλλεὺς
ἄγριον ἐν στήθεσσι θέτο μεγαλήτορα θυμόν,
σχέτλιος, οὐδὲ μετατρέπεται φιλότῃτος ἐταίρων 630
τῆς ἥ μιν παρὰ νηυσὶν ἐτίομεν ἔξοχον ἄλλων,
νηλῆς· καὶ μὲν τίς τε κασιγνήτοιο φονῆος
ποινὴν ἢ οὗ παιδὸς ἐδέξατο τεθνηῶτος·
καί ῥ' ὁ μὲν ἐν δήμῳ μένει αὐτοῦ πόλλ' ἀποτίσας,
τοῦ δέ τ' ἐρητύεται κραδίη καὶ θυμὸς ἀγῆνῳρ 635
ποινὴν δεξαμένῳ. σοὶ δ' ἄληκτόν τε κακόν τε
θυμὸν ἐνὶ στήθεσσι θεοὶ θέσαν εἵνεκα κούρης
οἴης. νῦν δέ τοι ἐπὶ παρὶς σχομεν ἔξοχ' ἀρίστας,
ἄλλα τε πόλλ' ἐπὶ τῇσι· σὺ δ' ἵλαον ἔνθεο θυμόν,
αἰδεσσαι δὲ μέλαθρον· ὑπὼρόφιοι δέ τοί εἰμεν 640
πληθύος ἐκ Δαναῶν, μέμαμεν δέ τοι ἔξοχον ἄλλων
κήδιστοί τ' ἔμεναι καὶ φίλτατοι, ὅσοι Ἀχαιοί.'

Τὸν δ' ἀπαμειβόμενος προσέφη Πύδας ὦκὺς Ἀχιλλεύς·
Ἄϊαν διογενὲς, Τελαμώνιε, κοίρανε λαῶν,
πάντα τί μοι κατὰ θυμόν εἰσαο μυθήσασθαι· 645

but Achilles sends them away, repeating his refusal.

ἀλλὰ μοι οἰδάνεται κραδίη χόλῳ, ὅππότε' ἐκείνων
μνήσομαι, ὥς μ' ἀσύφηλον ἐν Ἀργείοισιν ἔρεξεν
'Ατρείδης, ὥς εἴ τιν' ἀτίμητον μετανάστην.
ἀλλ' ὑμεῖς ἔρχεσθε καὶ ἀγγελίην ἀπόφασθε·
οὐ γὰρ πρὶν πολέμοιο μεδήσομαι αἵματόεντος, 650
πρὶν γ' υἱὸν Πριάμοιο δαΐφρονος, Ἑκτορα δῖον,
Μυρμιδόνων ἐπὶ τε κλισίας καὶ νῆας ἰκέσθαι
κτείνοντ' Ἀργείους, κατὰ τε σμῦξαι πυρὶ νῆας.
ἀμφὶ δέ τοι τῇ ἐμῇ κλισίῃ καὶ νηϊ μελαίνῃ
Ἑκτορα καὶ μεμαῶτα μάχης σχήσεσθαι οἴω.' 655

Ὡς ἔφαθ', οἱ δὲ ἕκαστος ἑλὼν δέπας ἀμφικύπελλον
σπείσαντες παρὰ νῆας ἴσαν πάλιν· ἦρχε δ' Ὀδυσσεύς.
Πάτροκλος δ' ἐτάροισιν ἰδὲ δμῳῇσι κέλευσε
Φοίνικι στορέσαι πυκινὸν λέχος ὅττι τάχιστα.
αἱ δ' ἐπιπειθόμεναι στόρεσαν λέχος ὥς ἐκέλευσε, 660
κώεά τε ῥῆγός τε λῖνοιό τε λεπτὸν ἄωτον.
ἐνθ' ὁ γέρων κατέλεκτο καὶ ἡῶ διαν ἔμιμνεν.
αὐτὰρ Ἀχιλλεὺς εὖδε μυχῶ κλισίης εὐπῆκτου·
τῷ δ' ἄρα παρκατέλεκτο γυνή, τὴν Λεσβόθεν ἦγε,
Φόρβαντος θυγάτηρ, Διομήδη καλλιπάρης. 665
Πάτροκλος δ' ἐτέρωθεν ἐλέξατο· παρ δ' ἄρα καὶ τῷ
Ἴφιδι εὐζωνος, τὴν οἱ πόρε δῖος Ἀχιλλεὺς
Σκῦρον ἑλὼν αἰπεῖαν, Ἐνυῆος πτολίεθρον.

Οἱ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρείδαο γέγοντο,
τοὺς μὲν ἄρα χρυσέοισι κυπέλλοις νῆες Ἀχαιῶν 670
ζειδέχατ' ἄλλοθεν ἄλλος ἀνασταδόν, ἕκ τ' ἐρέοντο·
πρῶτος δ' ἐξερέεινεν ἀναξ ἀνδρῶν Ἀγαμέμνων·

Ἐῖπ' ἄγε μ', ὦ πολύαιν' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,
ἧ ῥ' ἐθέλει νήεσσιν ἀλεξέμεναι δῆμιον πῦρ,
ἧ ἀπέειπε, χόλος δ' ἔτ' ἔχει μεγαλήτορα θυμόν; 675

Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
Ἄτρεΐδῃ κύδιστε, ἀναξ ἀνδρῶν Ἀγάμεμνον,

So they bring the sorrowful tidings to the chiefs,

κεῖνός γ' οὐκ ἐθέλει σβέσσαι χόλον, ἀλλ' ἔτι μᾶλλον
πιμπλάνεται μέγας, σὲ δ' ἀναίνεται ἡδὲ σὰ δῶρα.

αὐτὸν σὲ φράζεσθαι ἐν Ἀργείοισιν ἄνωγεν 680

ὅπως κεν νῆάς τε σόης καὶ λαὸν Ἀχαιῶν·

αὐτὸς δ' ἠπεύλησεν ἅμ' ἡοῖ φαινομένηφι
νῆας εὖσσελμους ἅλαδ' ἐλκέμεν ἀμφιελίσσας.

καὶ δ' ἂν τοῖς ἄλλοισιν ἔφη παραμυθήσασθαι
οἰκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δῆτε τέκμωρ 685.

Ἴλίου αἰπεινῆς· μάλα γάρ ἔθεν εὐρύσπα Ζεὺς

χεῖρα ἐῖν ὑπερέσχε, τεθυρσῆκασι δὲ λαοί.

ὥς ἔφατ'· εἰσὶ καὶ οἶδε τὰδ' εἰπέμεν, οἳ μοι ἔποιτο,

Αἴας καὶ κήρυκε δῦω, πεπνυμένω ἄμφω.

Φοῖνιξ δ' αὐτ' ὁ γέρων κατελέξατο· ὥς γὰρ ἀνῶγει, 690

ὄφρα οἱ ἐν νήεσσι φίλην ἐς πατρίδ' ἔπηται

αὐριον, ἣν ἐθέλησιν· ἀνάγκη δ' οὔτι μιν ἕξει.

Ὡς ἔφαθ', οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ
[μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσε].

δὴν δ' ἀνεψ ἦσαν τετιηότες νῆες Ἀχαιῶν· 695

ὄψ' ἐδὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·

Ἕ Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,

μὴ ὄφελος λίσσεσθαι ἀμύμονα Πηλείωνα,

μυρία δῶρα διδούς· ὁ δ' ἀγῆνωρ ἐστὶ καὶ ἄλλως·

νῦν αὖ μιν πολὺ μᾶλλον ἀγνηορίησιν ἐνῆκας. 700

ἀλλ' ἦτοι κεῖνον μὲν ἐάσομεν, ἣ κεν ἵησιν,

ἣ κε μένη· τότε δ' αὖτε μαχήσεται, ὅππότε κέν μιν

θυμὸς ἐνὶ στήθεσσιν ἀνῶγῃ καὶ θεὸς ὄρσῃ.

ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἵπω, πειθώμεθα πάντες·

νῦν μὲν κοιμήσασθε τεταρπόμενοι φίλον ἦτορ 705.

σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή·

αὐτὰρ ἐπεὶ κε φανῇ καλὴ ῥοδοδάκτυλος Ἥώς,

καρπαλίμως πρὸ γειῶν ἐχέμεν λαὸν τε καὶ ἵππους

who, at Diomedes's bidding, resolve still to give battle at dawn.

ὀτρύνων, καὶ ἔ' αὐτὸς ἐνὶ πρώτοισι μάχεσθαι.'

ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνησαν βασιλῆες, 710
μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμοιο.

καὶ τότε δὴ σκείσαντες ἔβαν κλισίῃνδε ἔκιστος,
ἔνθα δὲ κοιμήσαντο καὶ ὕπνου ἕωρον ἔλοντο.

ΙΛΙΑΔΟΣ Λ.

Ἀγαμέμνωνος ἀριστεία.

ARGUMENT.—When Odysseus brought back to the chieftains the hard message of Achilles, they all departed in great tribulation. Yet they received comfort during the night, because Odysseus and Diomedes went forth alone as spies to the Trojan camp, and caught Dolon, Hector's spy, and, guided by him, slew Rhesus, a Thracian king, while he slept, and brought away his horses: all which is told in the tenth book. So on the morrow, as the eleventh book relates, they issued forth to battle with fresh courage, and drove back the Trojans by the prowess of Agamemnon, and went near to defeat them utterly; until, by the counsels of Zeus, Agamemnon first was wounded, and afterwards Tydeides and Odysseus and Machaon; so that by the loss of their chief captains the Achaeans were chased back to the ships. Now Achilles saw Nestor bringing back in his chariot a wounded man, namely Machaon; but he knew not who it was, and sent Patroclus to ask. But when Nestor saw Patroclus come into his tent upon this errand, he besought him to ask Achilles to give help to the Greeks, at least by sending forth his men with Patroclus; and supported his prayers by a story of his own youthful prowess. So Patroclus returned to carry this message back to Achilles, but on his way fell in with Eurypylus, wounded in the thigh, and stopped awhile to dress the wound.

Ἡὼς δ' ἐκ λεχέων παρ' ἀγανού Τιθωνοῖο
ῥνυθ', ἵν' ἀθανάτοισι φόως φέροι ἠδὲ βροτοῖσι·
Ζεὺς δ' Ἐριδα προΐαλλε θαῶς ἐπὶ νῆας Ἀχαιῶν
ἀργαλήν, πολέμοιο τέρας μετὰ χερσὶν ἔχουσαν.
στῇ δ' ἐπ' Ὀδυσσεύος μεγακήτεϊ νηὶ μελαίνῃ,
ἥ ῥ' ἐν μεσάτῳ ἔσκε γεγωνέμεν ἀμφοτέρωσε,

ἤμ' ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο
 ἥδ' ἐπ' Ἀχιλλῆος, τοί ῥ' ἔσχατα νῆας εἴσας
 εἵρυσαν, ἡγορέη πίσυνοι καὶ κάρτεϊ χειρῶν.
 ἔνθα στᾶσ' ἤϋσε θεὰ μέγα τε δεινόν τε 10
 ὄρθι', Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαλ' ἐκάστω
 καρδίῃ, ἄληκτον πολεμίζειν ἥδ' ἐμάχεσθαι.
 [τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένητ' ἢ νέεσθαι
 ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαῖαν.]
 Ἀτρεΐδης δ' ἐβόησεν ἰδὲ ζώννυσθαι ἄνωγεν 15
 Ἀργεῖους, ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκόν.
 κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
 δεύτερον αὖ θώρηκα περὶ στήθεσσι νῆδυνε,
 τὸν ποτὲ οἱ Κινύρης δῶκε ξεινήϊον εἶναι. 20
 πεύθετο γὰρ Κύπρονδε μέγα κλέος, οἴνεκ' Ἀχαιοὶ
 ἐς Τροίην νήεσσιν ἀναπλεύσεσθαι ἔμελλον·
 τοῦνεκά οἱ τὸν δῶκε, χαριζόμενος βασιλῆϊ.
 τοῦ δ' ἦτοι δέκα οἴμοι ἔσαν μέλανος κυάνοιο,
 δώδεκα δὲ χρυσοῖο καὶ εἴκοσι κασσιτέροιο· 25
 κυάνεοι δὲ δράκοντες ὀρωρέχατο προτὶ δειρὴν
 τρεῖς ἐκάτερθ', ἴρισσιν ἐοικότες, ἅς τε Κρονίων·
 ἐν νέφεϊ στήριξε, τέρας μερόπων ἀνθρώπων.
 ἀμφὶ δ' ἅρ' ὥμοισιν βάλετο ξίφος· ἐν δέ οἱ ἦλοι
 χρύσειοι πάμφαινον, ἀτὰρ περὶ κουλεὸν ἦεν 30
 ἀργύρεον, χρυσεόισιν ἀορτήρεσσιν ἀρηρός.
 ἂν δ' ἔλετ' ἀμφιβρότην πολυδαίδαλον ἀσπίδα θοῦριν,
 καλήν, ἣν πέρι μὲν κύκλοι δέκα χάλκεοι ἦσαν,
 ἐν δέ οἱ ὀμφαλοὶ ἦσαν εἴκοσι κασσιτέροιο
 λευκοί, ἐν δὲ μέσοισιν ἔην μέλανος κυάνοιο. 35
 τῇ δ' ἐπὶ μὲν Γοργῶ βλοσυρῶπις ἐστεφάνωτο
 δεινὸν δερκομένη, περὶ δὲ Δεῖμὸς τε Φόβος τε.
 τῆς δ' ἐξ ἀργύρεος τελαμῶν ἦν· αὐτὰρ ἐπ' αὐτοῦ

and the hosts are arrayed at early dawn,

κυνάνεος ἑλέλικτο δράκων, κεφαλαὶ δέ οἱ ἦσαν
τρεῖς ἀμφιστρεφέες, ἐνὸς αὐχένος ἐκπεφυῖται. 40

κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτυ τετραφάληρον
ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
εἶλετο δ' ἄλκιμα δοῦρε δύω, κεκορυθμένα χαλκῷ,
ὄξέα· τῆλε δὲ χαλκὸς ἀπ' αὐτόφιν οὐρανὸν εἴσω
λάμπ'· ἐπὶ δ' ἐγδούπησαν Ἀθηναίη τε καὶ Ἥρη, 45
τιμῶσαι βασιλῆα πολυχρύσειο Μυκῆνης.

Ἥνιόχῳ μὲν ἔπειτα ἔφ' ἐπέτελλεν ἕκαστος
ἵππους εὖ κατὰ κόσμον ἐρυκέμεν αὐτ' ἐπὶ τάφρῳ,
αὐτοὶ δὲ πρυλῆες σὺν τεύχεσι θωρηχθέντες
ῥώνοντ'· ἄσβεστος δὲ βοή γένητ' ἡῶθι πρό. 50

φθάν δὲ μέγ' ἱππήων ἐπὶ τύφρῳ κοσμηθέντες,
ἱπῆες δ' ὀλίγον μετεκίαθον. ἐν δὲ κυδοιμὸν
ᾤρσε κακὸν Κρονίδης, κατὰ δ' ὑψόθεν ἦκεν ἑέρσας
αἵματι μυδαλέας ἐξ αἰθέρος, οὐνεκ' ἔμελλε
πολλὰς ἰφθίμους κεφαλὰς Ἀΐδι προΐάψειν. 55

Τρῶες δ' αὐτ' ἐτέρωθεν ἐπὶ θρωσμῷ πεδίοιο,
Ἔκτορά τ' ἀμφὶ μέγαν καὶ ἀμύμονα Πουλυδάμαντα
Αἰνείαν θ', ὃς Τρωσὶ θεὸς ὥς τίετο δῆμῳ,
τρεῖς τ' Ἀντηνορίδας, Πόλυβον καὶ Ἀγήνορα δῖον
ἡΐθεόν τ' Ἀκάμαντ', ἐπιείκελον ἀθανάτοισιν. 60

Ἔκτωρ δ' ἐν πρώτοισι φέρ' ἀσπίδα πάντοσ' ἐτίσῃ.
οἶος δ' ἐκ νεφέων ἀναφαίνεται οὐλῖος ἀστήρ
παμφαίνων, τοτὲ δ' αὐτὶς ἔδυν νέφεα σκιάοντα,
ὥς Ἔκτωρ ὅτ' ἐμὲν τε μετὰ πρώτοισι φάνεσκεν,
ἄλλοτε δ' ἐν πυμάτοισι κελεύων· πᾶς δ' ἄρα χαλκῷ 65
λάμφ' ὥς τε στεροπὴ πατρὸς Διὸς αἰγιόχοιο.

Οἱ δ', ὥστ' ἀμητῆρες ἐναντίοι ἀλλήλοισιν
ὄγμον ἐλαύνωσιν ἀνδρὸς μάκαρος κατ' ἄρουραν
πυρῶν ἢ κριθέων· τὰ δὲ δράγματα ταρφέα πίπτει·
ὥς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες 70

and fight fiercely till noon-day.

δῆουν, οὐδ' ἕτεροι μνῶντ' ὀλοοῖο φόβοιο·
 ἴσας δ' ὑσμίνη κεφαλᾶς ἔχεν· οἱ δὲ λύκοι ὥς
 θῦνον. Ἔρις δ' ἄρ' ἔχαιρε πολύστοιτος εἰσορόωσα·
 οἷη γάρ ῥα θεῶν παρετύγχανε μαρναμένοισιν,
 οἱ δ' ἄλλοι οὐ σφιν πάρεσαν θεοί, ἀλλὰ ἔκηλοι 75
 σφοῖσιν ἐνὶ μεγάροισι καθεΐατο, ἦχι ἐκάστῳ
 δώματα καλὰ τέτυκτο κατὰ πτύχας Οὐλύμποιο.
 πάντες δ' ἠτιώωντο κελαινεφέα Κροϊίωνα,
 οὔνεκ' ἄρα Τρώεσσιν ἐβούλετο κῦδος ὀρέξαι.
 τῶν μὲν ἄρ' οὐκ ἀλέγιζε πατήρ· ὁ δὲ ἰόσφι λιασθεῖς 80
 τῶν ἄλλων ἀπάνευθε καθέζετο κύδει γαίων,
 εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν
 χαλκοῦ τε στεροπήν, ὀλλύντας τ' ὀλλυμένους τε.
 Ὅφρα μὲν ἦώς ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,
 τόφρα μάλ' ἀμφοτέρων βέλε' ἦπτετο, πῖπτε δὲ λαός· 85
 ἦμος δὲ δρυτόμος περ ἀνὴρ ὠπλίσσατο δεῖπνον
 οὔρεος ἐν βήσσησιν, ἐπεὶ τ' ἐκορέσσατο χεῖρας
 τάμνων δένδρεα μακρά, ἄδος τέ μιν ἵκετο θυμόν,
 σίτου τε γλυκεροῖο περὶ φρένας ἥμερος αἰφεῖ,
 τῆμος σφῇ ἀρετῇ Δαναοὶ ῥήξαντο φάλαγγας, 90
 κεκλόμενοι ἐτάροισι κατὰ στίχας. ἐν δ' Ἀγαμέμνων
 πρῶτος ὄρουσ', ἔλε δ' ἄνδρα Βιήτορα, ποιμένα λαῶν,
 αὐτόν, ἔπειτα δ' ἐταῖρον Ὀϊλῆα πλήξιππον.
 ἦτοι ὃ γ' ἐξ ἵππων κατεπάλμενος ἀντίος ἔστη·
 τὸν δ' ἰθὺς μεμαῶτα μετώπιον ὀξέϊ δουρὶ 95
 νύξ', οὐδὲ στεφάνη δόρυ οἱ σχέθε χαλκοβάρεια,
 ἀλλὰ δι' αὐτῆς ἦλθε καὶ ὀστέου, ἐγκέφαλος δὲ
 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.
 καὶ τοὺς μὲν λίπεν αὖθι ἄναξ ἀνδρῶν Ἀγαμέμνων
 στήθεσι παμφαίνοντας, ἐπεὶ περιδυσσε χιτῶνας· 100
 αὐτὰρ ὁ βῆ ῥ' Ἴσόν τε καὶ Ἀντιφον ἐξεναρίζων,
 νῆε δ' ὧ Πριάμοιο, νόθον καὶ γιήσιον, ἄμφω

εἰν ἐνὶ δίφρῳ ἑόντε· ὁ μὲν νόθος ἠνιόχευεν,
 Ἄντιφος αὖ παρέβασκε περικλυτός· ὦ ποτ' Ἀχιλλεύς
 Ἰδῆς ἐν κνημοῖσι δίδῃ μόςχοισι λύγοισι, 105
 ποιμαίνοντ' ἐπ' ὅεσσι λαβῶν, καὶ ἔλυσεν ἀποίνων.
 δὴ τότε γ' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων
 τὸν μὲν ὑπὲρ μαζοῖο κατὰ στῆθος βάλε δουρί,
 Ἄντιφον αὖ παρὰ οὖς ἔλασε ξίφει, ἐκ δ' ἔβαλ' ἵππων.
 σπερχόμενος δ' ἀπὸ τοῖιν ἐσύλα τεύχεα καλά, 110
 γιγνώσκων· καὶ γάρ σφε πάρος παρὰ νηυσὶ βοῇσιν
 εἶδεν, ὅτ' ἐξ Ἰδῆς ἄγαγεν κόδας ὠκὺς Ἀχιλλεύς.
 ὥς δὲ λέων ἐλάφοιο ταχείης νήπια τέκνα
 ῥηϊδίως συνέαξε λαβῶν κρατεροῖσιν ὁδοῦσιν,
 ἐλθὼν εἰς εὐνὴν, ἀπαλὸν τέ σφ' ἦτορ ἀπηύρα· 115
 ἢ δ' εἶπερ τε τύχῃσι μάλα σχεδόν, οὐ δύναται σφι
 χραισμεῖν· αὐτὴν γάρ μιν ὑπὸ τρόμος αἰνὸς ἰκάνει·
 καρπαλίμως δ' ἥϊξε διὰ δρυμὰ πυκνὰ καὶ ὕλην
 σπεύδουσ', ἰδρώουσα, κραταιοῦ θηρὸς ὑφ' ὀρμῆς·
 ὥς ἄρα τοῖς οὕτις δύνατο χραισμῆσαι ὄλεθρον 120
 Τρώων, ἀλλὰ καὶ αὐτοὶ ὑπ' Ἀργείοισι φέβοντο.

Αὐτὰρ ὁ Πείσανδρόν τε καὶ Ἰππόλοχον μενεχάρμην,
 νίεας Ἀντιμάχοιο δαΐφρονος, ὃς ῥα μάλιστα
 χρυσὸν Ἀλεξάνδροιο δεδεγμένος, ἀγλαὰ δῶρα,
 οὐκ εἴασχ' Ἑλένην δόμεναι ξανθῷ Μενελάῳ, 125
 τοῦ περ δὴ δύο παῖδε λάββε κρείων Ἀγαμέμνων
 εἰν ἐνὶ δίφρῳ ἑόντας, ὁμοῦ δ' ἔχον ὠκέας ἵππους·
 ἐκ γάρ σφεας χειρῶν φύγον ἠνία σιγαλόεντα,
 τῷ δὲ κυκηθήτην· ὁ δ' ἐναντίον ὤρτο λέων ὥς
 Ἀτρεΐδης· τῷ δ' αὐτ' ἐκ δίφρου γουναζέσθην· 130

ὦ γρηι, Ἀτρείος νιέ, σὺ δ' ἄξια δέξαι ἅποινα·
 πολλὰ δ' ἐν Ἀντιμάχοιο δόμοις κειμήλια κεῖται,
 χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,
 τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἅποινα,

and drives back the Trojans in headlong rout ;

εἰ νῶϊ ζωὺς πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.' 135

Ὡς τῷ γε κλαίοντε προσαυδήτην βασιλῆα
μειλιχίοις ἐπέεσσιν· ἀμείλικτον δ' ὅπ' ἄκουσαν·

Ἐἰ μὲν δὴ Ἀντιμάχοιο δαίφρονος υἱέες ἐστόν,
ὅς ποτ' ἐνὶ Τρώων ἀγορῇ Μενέλαον ἄνωγει,
ἀγγελίην ἐλθούντα σὺν ἀντιθέφ' Ὀδυσῆϊ, 140
αὐθι κατακτεῖναι μηδ' ἐξέμεν ἅψ ἔς Ἀχαιοὺς,
νῦν μὲν δὴ τοῦ πατρὸς ἀεικέα τίσετε λώβην.'

Ἥ καὶ Πείσανδρον μὲν ἀφ' ἵππων ὥσε χαμαῖζε,
δουρὶ βαλὼν πρὸς στῆθος· ὁ δ' ὕπτιος οὐδεὶ ἐρείσθη.
Ἴππόλοχος δ' ἀπόρουσε, τὸν αὖ χαμαὶ ἐξενάριξε, 145
χεῖρας ἀπὸ ξίφεϊ τμήξας ἀπὸ τ' αὐχένα κόψας,
ὄλμον δ' ὥς ἔσσευε κυλίνδεσθαι δι' ὀμίλου.

τοὺς μὲν ἔασ'· ὁ δ' ὅθι πλεῖσται κλονέοντο φάλαγγες,
τῇ ῥ' ἐνόρουσ', ἅμα δ' ἄλλοι εὐκνήμιδες Ἀχαιοί.
πεζοὶ μὲν πεζοὺς ὄλεκον φεύγοντας ἀνάγκη, 150
ἵππεῖς δ' ἵππηας, ὑπὸ δέ σφισιν ὥρτο κονίη
ἐκ πεδίου, τὴν ὥρσαν ἐρίγδουποι πόδες ἵππων,
χαλκῷ δηϊόωντες. ἀτὰρ κρείων Ἀγαμέμνων
αἰὲν ἀποκτείνων ἔπετ', Ἀργείοισι κελεύων.

ὥς δ' ὅτε πῦρ ἀτδῆλον ἐν ἀξύλῳ ἐμπέσῃ ὕλῃ, 155
πάντῃ τ' εἰλυφόων ἄνεμος φέρει, οἱ δέ τε θάμνοι
πρόρριζοι πίπτουσιν ἐπειγόμενοι πυρὸς ὀρμῇ·
ὥς ἄρ' ὑπ' Ἀτρεΐδῃ Ἀγαμέμνονι πῖπτε κάρηνα
Τρώων φευγόντων, πολλοὶ δ' ἐριαύχενες ἵπποι
κείν' ὄχρεα κροτάλιζον ἀνὰ πτολέμοιο γεφύρας, 160
ἡνιόχους ποθέοντες ἀμύμονας. οἱ δ' ἐπὶ γαίῃ
κείατο, γύπεσσι πολὺ φίλτεροι ἢ ὑλόχοισιν.

Ἐκτορα δ' ἐκ βελέων ὕπαγε Ζεὺς ἐκ τε κονίης
ἐκ τ' ἀνδροκτασίης ἐκ θ' αἵματος ἐκ τε κυδοιμοῦ·
Ἀτρεΐδης δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων. 165
οἱ δὲ παρ' Ἴλου σῆμα, παλαιοῦ Δαρδανίδαο,

and Zeus bids even Hector retire before him for a while.

μέσσον καὶ πεδῖον παρ' ἐρινεὸν ἐσσεύοντο
 ἴεμενοι πόλιος· ὁ δὲ κεκληγὼς ἔπετ' αἰεὶ
 Ἀτρείδης, λύθρῳ δὲ παλάσσετο χεῖρας ἀάπτους.
 ἀλλ' ὅτε δὴ Σκαιάς τε πύλας καὶ φηγὸν ἵκοιτο, 170
 ἐνθ' ἄρα δὴ ἴσταντο καὶ ἀλλήλους ἀνέμιμνον.
 οἱ δ' ἔτι καμ μέσσον πεδῖον φοβέοντο, βόες ὥς,
 ἅς τε λέων ἐφόβησε μολῶν ἐν νυκτὸς ἀμολγῷ
 πάσας· τῇ δέ τ' ἰῆ ἀναφαίνεται αἰπὺς ὄλεθρος·
 τῆς δ' ἐξ αὐχέν' ἔαξε λαβὼν κρατεροῖσιν ὄζουσι 175
 πρῶτον, ἔπειτα δέ θ' αἶμα καὶ ἔγκατα πάντα λαφύσσει·
 ὥς τοὺς Ἀτρείδης ἔφεπε κρείων Ἀγαμέμνων,
 αἰὲν ἀποκτείνων τὸν ὀπίστατον· οἱ δὲ φέβοντο,
 πολλοὶ δὲ πρηνεῖς τε καὶ ὑπτιοὶ ἔκπεσον ἵππων
 Ἀτρείδῃ ὑπὸ χερσίν· περιπρὸ γὰρ ἔγχρῃ θῦεν. 180
 ἀλλ' ὅτε δὴ τάχ' ἔμελλεν ὑπὸ πτόλιν αἰκὺ τε τεῖχος
 ἵξεσθαι, τότε δὴ ῥα πατὴρ ἀνδρῶν τε θεῶν τε
 Ἴδης ἐν κορυφῇσι καθέζετο πιδνέσσης,
 οὐρανόθεν καταβάς· ἔχε δ' ἀστεροπὴν μετὰ χερσίν.
 Ἴριν δ' ὦτρυνε χρυσόπτερον ἀγγελέουσιν· 185
 'Βάσκ' ἴθι, Ἴρι ταχεῖα, τὸν Ἑκτορι μῦθον εἰῖσπες.
 ὄφρ' ἂν μὲν κεν ὄρῃ Ἀγαμέμνονα, ποιμένα λιῶν,
 θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,
 τόφρ' ἀναχωρεῖτω, τὸν δ' ἄλλον λαὸν ἀνώχθω
 μάρνασθαι δηῖοισι κατὰ κρατερὴν ὑσμίνην. 190
 αὐτὰρ ἐπεὶ κ' ἦ δουρὶ τυπεῖς ἦ βλήμενος ἰῶ
 εἰς ἵππους ἄλεται, τότε οἱ κράτος ἐγγυαλίζω
 κτείνειν, εἰς ὃ κε νῆας ἐϋστέλμους ἀφίκηται
 δύνῃ τ' ἥελιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.
 Ὡς ἔφατ', οὐδ' ἀπίθητε ποδὴν ἑμὸς ὠκέα Ἴρις, 195
 βῆ δὲ κατ' Ἰδαίων ὀρέων εἰς Ἴλιον ἱήν.
 εὖρ' υἱὸν Πριάμοιο δαΐφρονος, Ἑκτορα δῖον,
 ἔσταύτ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν·

But Agamemnon, after slaying Iphidamas,

ἀγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις·

“Ἐκτορ, υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε, 200

Ζεὺς με πατὴρ προέηκε τεῖν τάδε μυθήσασθαι.

ὄφρ' ἂν μὲν κεν ὄρᾳς Ἀγαμέμνονα, ποιμένα λαῶν,

θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,

τόφρ' ὑπόεικε μάχης, τὸν δ' ἄλλον λαὸν ἄνωχθι

μάρνασθαι δῆϊτοισι κατὰ κρατερὴν ὑσμίνην. 205

αὐτὰρ ἐπεὶ κ' ἦ δουρὶ τυκεῖς ἢ βλήμενος ἰῶ

εἰς ἵππους ἄλεται, τότε τοι κράτος ἐγγυαλίζει

κτείνειν, εἰς ὃ κε νῆας ἐϋσσέλμους ἀφίκηαι

δύη τ' ἥελιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.”

Ἡ μὲν ἄρ' ὣς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις, 210

Ἐκτωρ δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,

πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ᾤχετο πάντη,

ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν.

οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν,

Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας. 215

ἀρτύνθη δὲ μάχη, στὰν δ' ἀντίοι· ἐν δ' Ἀγαμέμνων

πρῶτος ὄρουσ', ἔθελεν δὲ πολὺ προμάχεσθαι ἀπάντων.

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι,

ὅστις δὴ πρῶτος Ἀγαμέμνονος ἀντίος ἦλθεν

ἢ αὐτῶν Τρώων ἢ ἐκλειτῶν ἐπικούρων. 220

Ἴφιδάμας Ἀντηνορίδης, ἥϊς τε μέγας τε,

ὃς τράφη ἐν Θρήκῃ ἐριβώλακι, μητέρι μήλων·

Κισσῆς τὸν γ' ἔθρεψε δόμοις ἐνὶ τυτθὸν ἐόιντα

μητροπάτρῳ, ὃς τίκτε Θεανῶ καλλιπάρηον·

αὐτὰρ ἐπεὶ ῥ' ἦβης ἐρικυδέος ἵκετο μέτρον, 225

αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν·

γῆμας δ' ἐκ θαλάμοιο μετὰ κλέος ἵκετ' Ἀχαιῶν

σὺν δυοκαίδεκα νηυσὶ κορωνίσιν, αἳ οἱ ἔποιτο.

τὰς μὲν ἔπειτ' ἐν Περκώτῃ λίπε νῆας ἔϊσας,

αὐτὰρ ὃ πεζὸς ἐὼν εἰς Ἴλιον εἰληλούθει· 230

is himself wounded in the arm by his brother Oöta,

ὅς ῥα τότε Ἄτρεϊδεω Ἀγαμέμνονος ἀντίος ἦλθεν.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Ἄτρεϊδης μὲν ἄμαρτε, παρὰ δέ οἱ ἐτράπετ' ἔγχος,
Ἰφιδάμας δὲ κατὰ ζώνην θώρηκος ἔνερθε
νύξ, ἐπὶ δ' αὐτὸς ἔρεισε βαρεῖη χειρὶ πιθήσας· 235
οὐδ' ἔτορε ζωστήρα παναίολον, ἀλλὰ πολὺ πρὶν
ἀργύρῳ ἀντομένη μόλιβος ὥς ἐτράπετ' αἰχμή.
καὶ τό γε χειρὶ λαβὼν εὐρὺ κρείων Ἀγαμέμνων
ἔλκ' ἐπὶ οἷ μεμαῶς ὥς τε λῖς, ἐκ δ' ἄρα χειρὸς
σκάσσατο· τὸν δ' ἄορι πληῆξ' αὐχένα, λῦσε δὲ γυῖα. 240
ὥς ὁ μὲν αὖθι πεσὼν κοιμήσατο χάλκεον ὕπνον
οἰκτρός, ἀπὸ μνηστῆς ἀλόχου, ἀστοῖσιν ἀρήγων,
κουριδίης, ἧς οὐ τι χάριν ἶδε, πολλὰ δ' ἔδωκε·
πρῶθ' ἑκατὸν βοῦς ζῶκεν, ἔπειτα δὲ χίλι' ὑπέστη,
αἶγας ὁμοῦ καὶ δῖς, τὰ οἱ ἄσπετα ποιμαίνοντο. 245
δὴ τότε γ' Ἄτρεϊδης Ἀγαμέμνων ἐξενάριξε,
βῆ δὲ φέρων ἀν' ὄμιλον Ἀχαιῶν τεύχεα καλά.
Τὸν δ' ὥς οὖν ἐνόησε Κόων, ἀριδείκετος ἀνδρῶν,
πρεσβυγενῆς Ἀντηνορίδης, κρατερόν ῥα ἔπένθος
ὀφθαλμοὺς ἐκάλυψε κασιγνήτοιο πεσόντος. 250
στῇ δ' εὐράξ σὺν δουρί, λαθὼν Ἀγαμέμνονα δῖον,
νύξε δέ μιν κατὰ χεῖρα μέσην, ἀγκῶντος ἔνερθεν,
ἀντικρὺ δὲ διέσχε φαεινοῦ δουρὸς ἀκωκή.
ρίγησέν τ' ἄρ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων·
ἀλλ' οὐδ' ὥς ἀπέληγε μάχης ἡδὲ πτολέμοιο, 255
ἀλλ' ἐπόρουσε Κόωνι ἔχων ἀνεμοστρεφὲς ἔγχος.
ἦτοι ὁ Ἰφιδάμαντα κασίγνητον καὶ ὄπατρον
ἔλκε ποδὸς μεμαῶς, καὶ αὐτῇ πάντας ἀρίστους·
τὸν δ' ἔλκοντ' ἀν' ὄμιλον ὑπ' ἀσπίδος ὀμφαλοέσσης
οὔτησε ξυστῶ χαλκήρεϊ, λῦσε δὲ γυῖα· 260
τοῖο δ' ἐπ' Ἰφιδάμαντι κάρη ἀπέκοψε παραστάς.
ἐνθ' Ἀντήνορος υἱὲς ὑπ' Ἀτρεΐδῃ βασιλῇ

and forced to leave the fight ; so Hector returns,

πότμον ἀναπλήσαντες ἔδυν δόμον Ἄϊδος εἴσω.

Αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν
ἔγχεϊ τ' ἄορί τε μεγάλοισι τε χερμαδίοισιν, 265

ὄφρα οἱ αἶμ' ἔτι θερμὸν ἀνήνοθεν ἐξ ὠτειλῆς.
αὐτὰρ ἐπεὶ τὸ μὲν ἔλκος ἐτέρσεται, καύσατο δ' αἶμα,
ὀξεῖαι δ' ὀδύναι δῦνον μένος Ἀτρεΐδαο.
ὥς δ' ὅτ' ἂν ὠδίνουσιν ἔχῃ βέλος ὀξὺ γυναῖκα,
δριμύ, τό τε προΐεῖσι μογοσπτόκοι Εἰλείθυιαι, 270

Ἥρης θυγατέρες πικρὰς ὠδῖνας ἔχουσαι,
ὥς ὀξεῖ' ὀδύναι δῦνον μένος Ἀτρεΐδαο.
ἐς δίφρον δ' ἀνόρουσε, καὶ ἡνίοχῳ ἐπέτελλε
ἱηυσὶν ἐπὶ γλαφυρῇσιν ἐλαυνέμεν· ἤχθετο γὰρ κῆρ.
ἦϋσεν δὲ διαπρύσιον Δαναοῖσι γεγωνῶς· 275

᾿Ω φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
ἡμεῖς μὲν νῦν ἱηυσὶν ἀμύνετε ποντοπόροισι
φύλοπιν ἀργαλέην, ἐπεὶ οὐκ ἐμὲ μητίετα Ζεὺς
εἶασε Τρῶεσσι πανημέριον πολεμίζειν·

᾿Ως ἔφαθ', ἡνίοχος δ' ἵμασεν καλλίτριχας ἵππους 280
νῆας ἐπὶ γλαφυράς· τῷ δ' οὐκ ἀέκοντε πετέσθην·
ἄφρεον δὲ στήθεα, ραίνοντο δὲ νέρθε κονίη,
τειρόμενον βασιλῆα μάχης ἀπάνευθε φέροντες.

Ἐκτωρ δ' ὥς ἐνόησ' Ἀγαμέμνονα νόσφι κιόντα,
Τρῳσὶ τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν αὖσας· 285

᾿Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.
οἷχετ' ἀνὴρ ὠριστος, ἐμοὶ δὲ μέγ' εὖχος ἔδωκε
Ζεὺς Κρονίδης. ἄλλ' ἰθὺς ἐλαύνετε μῶνυχας ἵππους
ἰφθίμων Δαναῶν, ἵν' ὑπέρτερον εὖχος ἄρησθε· 290

᾿Ως εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἐκάστου.
ὥς δ' ὅτε πού τις θηρητὴρ κύνας ἀργιόδοντας
σεύη ἐπ' ἀγροτέρῳ συτὶ καπρίῳ ἢ ἐλέοντι,
ὥς ἐπ' Ἀχαιοῖσιν σεῦε Τρῶας μεγαθύμους

and conquests, save where Diomedes and Odysseus resist ;

Ἔκτωρ Πριαμίδης, βροτολοιγῷ Ἴσους Ἄρηϊ. 295

αὐτὸς δ' ἐν πρώτοισι μέγα φρονέων ἐβεβήκει,
ἐν δ' ἔπεσ' ὑσμίνῃ ὑπεραεὶ Ἴσος ἀέλλη,
ἦτε καθαλλομένη ἰοειδέα πόντον ὀρίνει.

Ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξεν
Ἔκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν ; 300

Ἄσαϊον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ὀπίτην
καὶ Δόλοπα Κλυτίδην καὶ Ὀφέλτιον ἠδ' Ἀγέλαον
Αἰσυμνόν τ' Ὀρόν τε καὶ Ἰππόνοον μενεχάρμην.
τοὺς ἄρ' ὃ γ' ἡγεμόνας Δαναῶν ἔλεν, αὐτὰρ ἔπειτα
πληθύν, ὥς ὅποτε νέφεα Ζέφυρος στυφελίξῃ 305
ἀργιστᾶο Νότοιο, βαθεῖη λαίλαπι τύπτων·
πολλὸν δὲ τρόφι κῦμα κυλίνδεται, ὑψόσε δ' ἄχνη
σκίδναται ἐξ ἀνέμοιο πολυπλάγκτοιο ἰωῆς·
ὥς ἄρα πυκνὰ καρήαθ' ὑφ' Ἑκτορι δάμνατο λαῶν.

Ἔνθα κε λοιγὸς ἦν καὶ ἀμήχανα ἔργα γέγοντο, 310
καὶ νῦν κεν ἐν νήεσσι πέσον φεύγοντες Ἀχαιοί,
εἰ μὴ Τυδεΐδῃ Διομήδεϊ κέκλετ' Ὀδυσσεύς·

Ἐνθα, τί παθόντε λελάσμεθα θούριδος ἀλκῆς ;
ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἔμ' ἵστασο· δὴ γὰρ ἔλεγχος
ἔσσεται, εἴ κεν νῆας ἔλῃ κορυθαίολος Ἔκτωρ. 315

Τὸν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·
ἦτοι ἐγὼ μενέω καὶ τλήσομαι· ἀλλὰ μίνυνθα
ἡμέων ἔσσεται ἦδος, ἐπεὶ νεφεληγερέτα Ζεὺς
Τρῶσιν δὴ βύλεται δοῦναι κράτος ἢ ἐπερ ἡμῖν.

Ἦ καὶ Θυμβραῖον μὲν ἰφ' ἵππων ὥσε χαμᾶζε, 320
δουρὶ βαλὼν κατὰ μαζὸν ἀριστερόν· αὐτὰρ Ὀδυσσεὺς
ἀντίθεον θεράποντα Μολίονα τοῖο ἀνακτος.
τοὺς μὲν ἔπειτ' εἷασαν, ἐπεὶ πολέμου ἀπέπαυσαν·
τῷ δ' ἄν' ὄμιλον ἰόντε κυδοίμεον, ὥς ὅτε κάπρω
ἐν κυσὶ θηρευτῇσι μέγα φρονέοντε πέσητον· 325

ὥς ὄλεκον Τρῶας πάλιν ὀρμένω· αὐτὰρ Ἀχαιοὶ

but by them he is for a while conquered.

ἀσπασίως φεύγοντες ἀνέπνεον Ἕκτορα δῖον.

Ἔνθ' ἐλέτην δίφρον τε καὶ ἀνέρε δῆμον ἀρίστῳ,
νῆε δ' ὤω Μέροπος Περκωσίου, ὃς περὶ πάντων
ἤδεε μαντοσύνας, οὐδὲ οὐς παῖδας ἔασκε
στείχειν ἐς πόλεμον φθισήνορα· τὼ δέ οἱ οὔτι
πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.
τοὺς μὲν Τυδείδης δουρὶ κλειτὸς Διομήδης
θυμοῦ καὶ ψυχῆς κεκαδὼν κλυτὰ τεύχε' ἀπηύρα·
Ἰππόδαμον δ' Ὀδυσσεὺς καὶ Ὑπείροχον ἐξενάριξεν. 335

Ἔνθα σφιν κατὰ ἴσα μάχην ἐτάνυσσε Κρονίων
ἐξ Ἰδης καθορῶν· τοὶ δ' ἀλλήλους ἐνάριζον.
ἦτοι Τυδέος υἱὸς Ἀγαστροφον οὔτασε δουρὶ
Παιονίδην ἥρωα κατ' ἰσχίον· οὐ γάρ οἱ ἵπποι
ἐγγὺς ἔσαν προφυγεῖν, ἀάσατο δὲ μέγα θυμῷ.
τοὺς μὲν γὰρ θεράπων ἀπάνευθ' ἔχεν, αὐτὰρ ὁ πεζὸς
θῦνε διὰ προμάχων, εἴως φίλον ὤλεσε θυμόν.
Ἕκτωρ δ' ἀξὺ νόησε κατὰ στίχας, ὥρτο δ' ἐπ' αὐτοὺς
κεκληγώς· ἅμα δὲ Τρώων εἶποντο φάλαγγες.
τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης,
αἶψα δ' Ὀδυσσῆα προσεφώνεεν ἐγγὺς ἐόντα· 345

Ἄνωϊν δὴ τόδε πῆμα κυλίνδεται, ὄβριμος Ἕκτωρ·
ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες·

Ἦ ῥα καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
καὶ βάλεν, οὐδ' ἀφάμαρτε, τιτυσκόμενος κεφαλῇφιν, 350
ἄκρην κακὴν κόρυθα· πλάγχθη δ' ἀπὸ χαλκῷφι χαλκός,
οὐδ' ἵκετο χροῖα καλόν· ἐρύκακε γὰρ τρυφάλεια
τρίπτυχος αὐλῶπις, τήν οἱ πόρε Φοῖβος Ἀπόλλων.
Ἕκτωρ δ' ὥκ' ἀπέλεθρον ἀνέδραμε, μίκτο δ' ὁμίλῳ,
στῇ δὲ γυνὴ ἐριπὼν καὶ ἐρείσατο χειρὶ παχείῃ 355
γαίης· ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυπεν.
ὄφρα δὲ Τυδεΐδης μετὰ δούρατος ᾤχετ' ἐρωήν
τῆλε διὰ προμάχων, ὅθι οἱ καταείσατο γαίης,

But Paris wounds Diomedes in the foot with an arrow ;

τόφρ' Ἐκτωρ ἄμπνυτο, καὶ ἄψ ἐς δίφρον ὀρούσας
ἐξέλασ' ἐς πληθύν, καὶ ἀλεύατο κῆρα μέλαιναν. 360

δουρὶ δ' ἐπαΐσσων προσέφη κρατερὸς Διομήδης·

‘Ἐξ αὖ νῦν ἔφυγες θάνατον, κύον· ἦ τέ τοι ἄγχι
ἦλθε κακόν· νῦν αὐτὲ σ' ἐρύσατο Φοῖβος Ἀπόλλων,
ὃ μέλλεις εὐχεσθαι ἰὼν ἐς δοῦπον ἀκόντων.

ἦ θὴν σ' ἐξάνύω γε καὶ ὕστερον ἀντιβολήσας, 365

εἰ πού τις καὶ ἐμοί γε θεῶν ἐπιτάρροθός ἐστι.

νῦν αὖ τοὺς ἄλλους ἐπιείσομαι, ὃν κε κιχείω.’

Ἦ καὶ Παιονίδην δουρὶ κλιτὸν ἐξενάριζεν.

αὐτὰρ Ἀλέξανδρος, Ἑλένης πόσις ἠῦκόμοιο,

Τυδεΐδῃ ἐπὶ τόξα τιταίνεται, ποιμένι λαῶν, 370

στήλῃ κεκλιμένος ἀνδροκμήτῳ ἐπὶ τύμβῳ

Ἴλου Δαρδανίδαο, παλαιοῦ δημογέροντος.

ἦτοι ὁ μὲν θώρηκα Ἀγαστρόφου ἰφθίμοιο

αἶνυτ' ἀπὸ στήθεσφι παναίολον ἀσπίδα τ' ὤμων

καὶ κόρυθα βριαρὴν· ὁ δ' ἐπὶ τόξον πῆχυν ἀνελκε 375

καὶ βάλεν, οὐδ' ἄρα μιν ἄλιον βέλος ἔκφυγε χειρός,

ταρσὸν δεξιτεροῖο ποδός· διὰ δ' ἄμπερές ἰὸς

ἐν γαίῃ κατέπηκτο. ὁ δὲ μάλα ἠδὺ γελάσας

ἐκ λόχου ἀμπήδησε καὶ εὐχόμενος ἔπος ηὔδα·

‘Βέβληαι, οὐδ' ἄλιον βέλος ἔκφυγεν· ὥς ὄφελόν τοι

νείατον ἐς κενεῶνα βαλὼν ἐκ θυμὸν ἐλέσθαι. 381

οὕτω κεν καὶ Τρῶες ἀνέπνευσαν κακότητος,

οἳ τέ σε πεφρίκασι λείονθ' ὥς μηκάδες αἶγες.’

Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·

‘τοξότα, λωβητῆρ, κέραι ἀγλαέ, παρθενοπῖπα, 385

εἰ μὲν δὴ ἀντίβιον σὺν τεύχεσι πειρηθείης,

οὐκ ἂν τοι χραίσμησι βιὸς καὶ ταρφέες ἰοί·

νῦν δέ μ' ἐπιγράψας ταρσὸν ποδός εὐχεαι αὐτῳ.

οὐκ ἀλέγω, ὥς εἴ με γυνὴ βάλοι ἢ πάϊς ἄφρων·

κυφὸν γὰρ βέλος ἀνδρὸς ἀνάλκιδος οὐτιδανοῖο. 390

so that Odysseus is left alone and sore pressed,

ἦ τ' ἄλλως ὑπ' ἐμεῖο, καὶ εἴ κ' ὀλίγον περ ἐπαύρη,
ὁξὺ βέλος πέλεται, καὶ ἀκήριον ἄνδρα τίθησι·
τοῦ δὲ γυναικὸς μὲν τ' ἀμφίδρυφοί εἰσι παρειαί,
παῖδες δ' ὀρφανικοί· ὁ δέ θ' αἵματι γαῖαν ἐρεύθων
πύθεται, οἴωνοι δὲ περὶ πλέες ἢ γυναιῖκες.' 395

ὧς φάτο, τοῦ δ' Ὀδυσσεὺς δουρὶ κλυτὸς ἐγγύθεν ἐλθὼν
ἔστη πρόσθ'· ὁ δ' ὄπισθε καθεζόμενος βέλος ὦκ'·
ἐκ ποδὸς ἔλκ', ὀδύνη δὲ διὰ χροὸς ἦλθ' ἀλεγεινή.
ἐς δίφρον δ' ἀνόρουσε, καὶ ἡνιόχῳ ἐπέτελλε
νηυσὶν ἔπι γλαφυρῇσιν ἐλαυνέμεν· ἤχθετο γὰρ κῆρ. 400

Οἰώθη δ' Ὀδυσσεὺς δουρὶ κλυτός, οὐδέ τις αὐτῷ
Ἀργείων παρέμεινεν, ἐπεὶ φόβος ἔλλαβε πάντας·
ὀχθήσας δ' ἄρα εἶπε πρὸς δὴν μεγαλήτορα θυμόν·

ὦ μοι ἐγώ, τί πάθω; μέγα μὲν κακόν, αἶ κε φέβωμαι
πληθὺν ταρβήσας· τὸ δὲ ρίγιον, αἶ κεν ἀλώω 405
μοῦνος· τοὺς δ' ἄλλους Δαναοὺς ἐφόβησε Κροκίῳ.
ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;
οἶδα γὰρ ὅττι κακοὶ μὲν ἀποίχονται πολέμοιο,
ὅς δέ κ' ἀριστεύῃσι μάχῃ ἔνι, τὸν δὲ μάλα χρεὼ
ἐστάμεναι κρατερῶς, ἦ τ' ἔβλητ' ἦ τ' ἔβαλ' ἄλλοι.' 410

Εἶος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιδάων,
ἔλσαν δ' ἐν μέσσοισι, μετὰ σφίσι πῆμα τιθέντες.
ὥς δ' ὅτε κάπριον ἀμφὶ κύνες θαλεροὶ τ' αἰζηροὶ
σεύωνται, ὁ δέ τ' εἶσι βαθείης ἐκ ξυλόχοιο. 415

θήγων λευκὸν ὀδόντα μετὰ γναμπτῇσι γένυσαι,
ἀμφὶ δέ τ' αἵσσονται, ὑπαὶ δέ τε κόμπος ὀδόντων
γίγνεται, οἱ δὲ μένουσιν ἄφαρ δεινόν περ ἔοντα,
ὥς ῥα τότε ἀμφ' Ὀδυσῆα διίφιλον ἐσσεύοντο
Τρῶες· ὁ δὲ πρῶτον μὲν ἀμύμονα Δηϊοπίτην 420
οὔτασεν ὦμον ὑπερθεν ἐπάλμενος ὁξέϊ δουρί,
αὐτὰρ ἔπειτα Θόωνα καὶ Ἐννομον ἐξενάριξε.

and at last is wounded in the side by Socus.

Χερσιδῶμαντα δ' ἔπειτα, καθ' ἵππων ἀΐξαντα,
 ἑυρὶ κατὰ πρότμησιν ὑπ' ἀσπίδος ὀμφαλοέσσης
 ῥύξεν· ὃ δ' ἐν κονίησι πεσὼν ἔλε γαῖαν ἀγοστώ· 425
 τοὺς μὲν ἕασ', ὃ δ' ἦρ' Ἴκπασίδην Χάροκ' οὐτάσε δουρί,
 αὐτοκασίγνητον εὐηγενέος Σῶκοιο.

τῷ δ' ἐπαλεξήσων Σῶκος κίεν, ισόθεος φως
 στῇ δὲ μᾶλ' ἐγγὺς ἰὼν καὶ μιν πρὸς μῦθον ἔειπεν·
 'ὦ Ὀδυσσεῦ πολύναιε, δόλων ἄτ' ἡδὲ πόνοιο, 430
 σήμερον ἢ δοιοῖσιν ἐπεύξεται Ἴκπασίδησι,
 τοιῷδ' ἄνδρε κατακτείνας καὶ τεύχε' ἀπούρας,
 ἢ κεν ἐμῷ ὑπὸ δουρὶ τυκείς ἀπὸ θυμὸν ὀλέσσης.'

Ὡς εἰπὼν οὕτησε κατ' ἀσπίδα πάντοσ' ἐΐσην.
 διὰ μὲν ἀσπίδος ἦλθε φαιινῆς ὕβριμον ἔγχος, 435
 καὶ διὰ θώρηκος πολυδαιδάλου ἡρήριστο,
 πάντα δ' ἀπὸ πλευρῶν χροῖα ἔργαθεν, οὐδέ τ' ἕασε
 Παλλὰς Ἀθηναίη μιχθήμεναι ἔγκασι φωτός.
 γινῶ δ' Ὀδυσσεὺς ὃ οἱ οὔτι τέλος κατακαίριον ἦλθεν,
 ἅψ δ' ἀναχωρήσας Σῶκον πρὸς μῦθον ἔειπεν· 440

'Ἄ δεῖλ', ἢ μάλα δὴ σε κιχάνεται αἰπὺς ὄλεθρος.
 ἦτοι μὲν ἐμ' ἔπαυσας ἐπὶ Τρώεσσι μάχεσθαι·
 σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
 ἡματι τῷδ' ἔσσεσθαι, ἐμῷ δ' ὑπὸ δουρὶ δαμέντα
 εὔχος ἐμοὶ δώσειν, ψυχὴν δ' Ἀΐδι κλυτοπόλῳ· 445

Ἦ καὶ ὁ μὲν φύγαδ' αὐτίς ὑπροστρέψας ἐβεβήκει,
 τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρυ πῆξεν
 ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε.
 δούπησεν δὲ πεσὼν· ὃ δ' ἐπεύξατο δῖος Ὀδυσσεύς·

'ὦ Σῶχ', Ἰππάσου νιὲ δαΐφρατος, ἱπποδάμοιο, 450
 φθῇ σε τέλος θανάτοιο κιχήμενον, οὐδ' ὑπάλυσας.
 ἄ δεῖλ', οὐ μὲν σοί γε πατήρ καὶ πότνια μήτηρ
 ὅσσε καθαιρήσουσι θανόντι περ, ἀλλ' οἰωνοὶ
 ὤμησται ἐρύουσι περὶ πτερὰ πυκνὰ βαλόντες.

and drives back the Trojans in headlong rout ;

εἰ νῶϊ ζωὸς πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.' 135

Ὡς τῷ γε κλαίοντε προσαυδήτην βασιλῆα
μειλιχίοις ἐπέεσσιν· ἀμείλικτον δ' ὅπ' ἄκουσαν·

Ἐἰ μὲν δὴ Ἀντιμάχοιο δαΐφρονος υἱέες ἐστόν,
ὅς ποτ' ἐνὶ Τρώων ἀγορῇ Μενέλαον ἄνωγει,
ἄγγελίην ἐλθόντα σὺν ἀντιθέῳ Ὀδυσῆϊ, 140
αὖθι κατακτεῖναι μῆδ' ἐξέμεν ἦψ ἔς Ἀχαιούς,
νῦν μὲν δὴ τοῦ πατρὸς ἀεικέα τίσετε λώβην.'

Ἦ καὶ Πείσανδρον μὲν ἀφ' ἵππων ὥσε χαμαῖζε,
δουρὶ βαλὼν πρὸς στῆθος· ὁ δ' ὕπτιος οὐδεὶ ἐρείσθη.
Ἴππόλοχος δ' ἀπόρουσε, τὸν αὖ χαμαὶ ἐξενάριξε, 145
χεῖρας ἀπὸ ξίφει τμήξας ἀπὸ τ' αὐχένα κόψας,
ὄλμον δ' ὥς ἔσσευε κυλίνδεσθαι δι' ὀμίλου.

τοὺς μὲν ἔασ'· ὁ δ' ὅθι πλεῖσται κλονέοντο φάλαγγες,
τῇ ῥ' ἐνόρουσ', ἅμα δ' ἄλλοι ἐϋκνήμιδες Ἀχαιοί.
πεζοὶ μὲν πεζοὺς ὄλεκον φεύγοντας ἀνάγκη, 150
ἵππεῖς δ' ἵππηας, ὑπὸ δέ σφισιν ὤρτο κονίη
ἐκ πεδίου, τὴν ὥρσαν ἐρίγδουποι πόδες ἵππων,
χαλκῷ δηϊόωντες. ἀτὰρ κρείων Ἀγαμέμνων
αἰὲν ἀποκτείνων ἔπετ', Ἀργείοισι κελεύων.

ὥς δ' ὅτε πῦρ αἰὲδῆλον ἐν ἀξύλῳ ἐμπέσῃ ὕλῃ, 155
πάντῃ τ' εἰλυφόνων ἄνεμος φέρει, οἱ δέ τε θάμνοι
πρόρριζοι πίπτουσιν ἐπειγόμενοι πυρὸς ὀρμῇ·
ὥς ἄρ' ὑπ' Ἀτρεΐδῃ Ἀγαμέμνονι πῖπτε κάρηνα
Τρώων φευγόντων, πολλοὶ δ' ἐριαύχενες ἵπποι
κείν' ὄχεα κριτάλιζον ἀνὰ πτολέμοιο γεφύρας, 160
ἡνιόχους ποθέοντες ἀμύμονας. οἱ δ' ἐπὶ γαίῃ
κείατο, γύπεσσιν πολὺ φίλτεροι ἢ ἀλόχοισιν.

Ἐκτορα δ' ἐκ βελέων ὕπαγε Ζεὺς ἔκ τε κονίης
ἔκ τ' ἀνδροκτασίης ἔκ θ' αἵματος ἔκ τε κυδοιμοῦ·
Ἀτρεΐδης δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων. 165
οἱ δὲ παρ' Ἴλου σῆμα, παλαιοῦ Δαρδανίδα,

Then Paris wounds Machaon with an arrow,

ἦτοι τὸν Μειέλαος ἀρήϊος ἔξαγ' ὀμίλου
χειρὸς ἔχων, εἴως θεράπων σχεδὸν ἤλασεν ἵππους.

Αἴας δὲ Τρώεσσιν ἐπάλμενος εἴλε Δόρυκλον
Πριαμίδην, νόθον υἱόν, ἔπειτα δὲ Πάνδοκον οὔτα, 490
οὔτα δὲ Λύσανδρον καὶ Πύρασον ἠδὲ Πυλάρτην.

ὥς δ' ὁπότε πλήθων ποταμὸς πεδίωνδε κάτεισι
χειμάρρους κατ' ὄρεσφιν, ὀπαζόμενος Διὸς ὄμβρῳ,
πολλὰς δὲ δρυὺς ἀζαλέας, πολλὰς δέ τε πεύκας
ἰσφύρεται, πολλὸν δέ τ' ἀφυσγετὸν εἰς ἅλα βάλλει, 495

ὥς ἔφεπε κλονέων πεδίων τότε φαίδιμος Αἴας,
δαίζων ἵππους τε καὶ ἀνέρας. οὐδέ πω Ἐκτωρ
πεύθετ', ἐπεὶ ῥα μάχης ἐπ' ἀριστερὰ μάρνατο πάσης,
ὄχθας παρ ποταμοῖο Σκαμάνδρου, τῇ ῥα μάλιστα
ἀνδρῶν πίπτε κάρηνα, βοῇ δ' ἄσβεστος ὀρώρει 500
Νέστορά τ' ἀμφὶ μέγαν καὶ ἀρήϊον Ἴδομενῆα.

Ἐκτωρ μὲν μετὰ τοῖσιν ὀμίλει μέρμερα ῥέζων
ἔγχεϊ θ' ἱπποσύνῃ τε, νέων δ' ἀλάπαζε φάλαγγας·
οὐδ' ἂν πω χάζοντο κελεύθου δῖοι Ἀχαιοί,
εἰ μὴ Ἀλέξανδρος, Ἑλένης πόσις ἠὔκόμοιο, 505
παῦσεν ἀριστεύοντα Μαχάονα, ποιμένα λαῶν,
ἰὼ τριγλώχινι βαλὼν κατὰ δεξιὸν ὤμον.

τῷ ῥα περιδείσαν μένεα πνεύοντες Ἀχαιοί,
μή πως μιν πολέμοιο μετακλινθέντος ἔλοιεν.
αὐτίκα δ' Ἴδομενεὺς προσεφώνεε Νέστορα δῖον· 510

ᾠ Νέστορ Νηληϊάδη, μέγα κῦδος Ἀχαιῶν,
ἄγρει, σῶν ὀχέων ἐπιβήσεο, παρ δὲ Μαχάων
βαινέτω, ἐς νῆας δὲ τάχιστ' ἔχε μώνυχας ἵππους·
ἱηρὸς γάρ ἀνὴρ πολλῶν ἀντάξιός ἄλλων
ἰούς τ' ἐκτάμνειν ἐπὶ τ' ἥπια φάρμακα πάσσειν· 515

ὣς ἔφατ', οὐδ' ἀπίθησε Γερῆνιος ἱππότης Νέστωρ.
αὐτίκα δ' ὦν ὀχέων ἐπεβήσετο, παρ δὲ Μαχάων
βαῖν', Ἀσκληπιοῦ υἱὸς ἀμύμονος ἱητῆρος·

and only Aias remains to fight Hector ;

μάστιξεν δ' ἵππους, τὸ δ' οὐκ ἀέκοντε πετέσθην
νῆας ἐπὶ γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ. 520

Κεβριόνης δὲ Τρῳᾶς ὀρινομένους ἐνόησεν
Ἐκτορι παρβεβαώς, καὶ μιν πρὸς μῦθον ἔειπεν·
“Ἐκτορ, νῶϊ μὲν ἐνθάδ' ὀμιλέομεν Δαναοῖσιν

ἐσχατιῇ πολέμοιο δυσηχέος· οἱ δὲ δὴ ἄλλοι
Τρῶες ὀρίνονται ἐπιμίξ, ἵπποι τε καὶ αὐτοί. 525

Αἴας δὲ κλονέει Τελαμώνιος· εὖ δέ μιν ἔγνω·
εὐρὺ γὰρ ὤμφ' ὤμοισιν ἔχει σάκος· ἀλλὰ καὶ ἡμεῖς
κεῖσ' ἵππους τε καὶ ἄρμ' ἰθύνομεν, ἐνθα μάλιστα
ἱππῆες πεζοί τε κακὴν ἔριδα προβαλόντες
ἀλλήλους ὀλέκουσι, βοῇ δ' ἄσβεστος ὕρωεν. 530

Ὡς ἄρα φωνήσας ἵμασεν καλλίτριχας ἵππους
μάστιγι λιγυρῇ· τοὶ δὲ πληγῆς ἀΐοντες
ρίμφ' ἔφερον θεὸν ἄρμα μετὰ Τρῳᾶς καὶ Ἀχαιοὺς,
στείβοντες νέκυάς τε καὶ ἀσπίδας· αἵματι δ' ἄξων
νέρθεν ἅπας πεπάλακτο καὶ ἄντυγες αἰ περὶ δίφρον, 535

ᾧς ἄρ' ἀφ' ἱππείων ὀπλέων ραθάμιγγες ἔβαλλον
αἷ τ' ἀπ' ἐπισσώτρων. ὁ δὲ ἵετο δῦναι ὄμιλον
ἀνδρόμεον ρῆξαι τε μετάλμενος· ἐν δὲ κυδοιμὸν
ἤκε κακὸν Δαναοῖσι, μίνυνθα δὲ χάζετο ζουρός.
αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν 540

ἔγχεϊ τ' ἄορί τε μεγάλοισι τε χερμαδίοισιν,
Αἴαντος δ' ἀλέεινε μάχην Τελαμωνιάδαο.
[Ζεὺς γάρ οἱ νεμεσᾷθ', ὅτ' ἀμείνονι φωτὶ μάχοιτο.]

Ζεὺς δὲ πατὴρ Αἴανθ' ὑψίζυγος ἐν φόβον ὤρσε·
στῇ δὲ ταφῶν, ὅπιθεν δὲ σάκος βάλεν ἐπταβόειον, 545
τρέσσε δὲ παπτήνας ἐφ' ὀμίλῳ, θηρὶ ἐοικώς,
ἐντροπαλιζόμενος, ὀλίγον γόνυ γουνὸς ἀμείβων.
ὥς δ' αἶθωνα λέοντα βοῶν ἀπὸ μεσσαύλοιο
ἐσσεύαντο κύνες τε καὶ ἀνέρες ἀγροιώται,
οἳ τε μιν οὐκ εἰῶσι βηῶν ἐκ πῖαρ ἐλέσθαι 550

so that he is beaten back by numbers. And Eurypylus

πάννυχοι ἐγρήσσοντες· ὁ δὲ κρειῶν ἐρατίζων
 ἰθύει ἄλλ' οὔτι πρήσσει· θαμέες γὰρ ἄκοντες
 ἀντίον ἀΐσσουσιν θρασειάων ἀπὸ χειρῶν,
 καιόμεναί τε δεταιί, τὰς τε τρεῖ ἐσσύμενός περ·
 ἤϊθεν δ' ἀπονόσφιν ἔβη τετιηότι θυμῷ· 555
 ὥς Αἴας τότε ἀπὸ Τρώων τετιημένος ἦτορ
 ἦιε, πόλλ' ἀέκων· περὶ γὰρ διέ νηυσὶν Ἀχαιῶν.
 ὥς δ' ὅτ' ὄνος παρ' ἄρουραν ἰὼν ἐβίησατο παῖδας
 νωθῆς, ᾧ δὴ πολλὰ περὶ ρόπαλ' ἀμφὶς ἐάγη,
 κείρει τ' εἰσελθὼν βαθὺ λήϊον· οἱ δέ τε παῖδες 560
 τύπτουσιν ροπάλοισι· βίη δέ τε νηπίη αὐτῶν·
 σπουδῇ δ' ἐξήλασσαν, ἐπεὶ τ' ἐκορέσσατο φορβῆς·
 ὥς τότε ἔπειτ' Αἴαντα μέγαν, Τελαμώνιον υἱόν,
 Τρῶες ὑπέρθυμοι πολυηγερέες τ' ἐπίκουροι
 νύσσοντες ξυστοῖσι μέσον σάκος αἰὲν ἔποντο. 565
 Αἴας δ' ἄλλοτε μὲν μνησάσκετο θούριδος ἀλκῆς
 αὐτὶς ὑποστρεφθεὶς, καὶ ἐρητύσασκε φάλαγγας
 Τρώων ἱποδάμων· ὅτε δὲ τρωπάσκετο φεύγειν,
 πάντας δὲ προέεργε θοὰς ἐπὶ νῆας ὁδεύειν,
 αὐτὸς δὲ Τρώων καὶ Ἀχαιῶν θῦνε μεσηγὺν 570
 ἰστάμενος· τὰ δὲ δοῦρα θρασειάων ἀπὸ χειρῶν
 ἄλλα μὲν ἐν σάκεϊ μεγάλῳ πάγεν ὄρμενα πρόσσω,
 πολλὰ δὲ καὶ μεσσηγύ, πάρος χρῶα λευκὸν ἐπαυρεῖν,
 ἐν γαίῃ ἴσαντο, λιλαιομένα χροὺς ἄσαι.
 Τὸν δ' ὥς οὖν ἐνόησ' Εὐαίμοιτος ἠγλαὺς υἱὸς 575
 Εὐρύπυλος πυκινόισι βιαζόμενον βελέεσσι,
 στῇ ῥα παρ' αὐτὸν ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,
 καὶ βάλε Φαυσιάδην· Ἀπισάονα, ποιμένα λαῶν,
 ἦπαρ ὑπὸ πρᾶπίδων, εἴθαρ δ' ὑπὸ γούνατ' ἔλυσεν·
 Εὐρύπυλος δ' ἐπόρουσε καὶ αἶνυτο τεύχε' ἀπ' ὤμων. 580
 τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς
 τεύχε' ἀπαινύμενον Ἀπισάονος, αὐτίκα τόξον

is wounded by Paris. But Achilles sees Nestor pass

ἔλκετ' ἐπ' Εὐρυπύλῳ, καὶ μιν βάλε μηρὸν οἷστῳ
 δεξιόν· ἐκλάσθη δὲ δόναξ, ἐβάρυνε δὲ μηρόν.
 ἂψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' Ἀλεείνων, 585
 ἥϋσεν δὲ διαπρύσιον Δαναοῖσι γεγωνώς·

‘ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 στῆτ' ἐλελιχθέντες καὶ ἀμύνετε νηλεὲς ἦμαρ
 Αἴανθ', ὃς βελέεσσι βιάζεται· οὐδέ ἔφημι 590
 φεύξεσθ' ἐκ πολέμοιο δυσηχέος. ἀλλὰ μάλ' ἄντην
 ἵστασθ' ἀμφ' Αἴαντα μέγαν, Τελαμώνιον υἱόν.’

‘ὦς ἔφατ' Εὐρύκυλος βεβλημένος· οἱ δὲ παρ' αὐτὸν
 πλησίοι ἔστησαν, σάκε' ὦμοισι κλίναντες,
 δούρατ' ἀνασχόμενοι. τῶν δ' ἀντίος ἦλυθεν Αἴας,
 στῆ δὲ μεταστρεφθείς, ἐπεὶ ἵκετο ἔθνος ἐταίρων. 595
 ὥς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο·
 Νέστορα δ' ἐκ πολέμοιο φέρον Νηληϊαὶ ἵπποι
 ἰδρῶσαι, ἦγον δὲ Μαχάονα, ποιμένα λαῶν.
 τὸν δὲ ἰδὼν ἐνόησε ποδάρκης δῖος Ἀχιλλεύς·
 ἐστήκει γὰρ ἐπὶ πρυμνῇ μεγακήτεϊ νηϊ, 600
 εἰσορόων πόνον αἰπὺν ἰῶκά τε δακρυόεσσαν.
 αἶψα δ' ἐταῖρον ἐὼν Πατροκλῆα προσέειπε,
 φθεγξάμενος παρὰ νηός· ὁ δὲ κλισίηθεν ἀκούσας
 ἔκμολεν Ἴσος Ἀρηϊ, κακοῦ δ' ἄρα οἱ πέλεν ἀρχή.
 τὸν πρότερος προσέειπε Μενoitίου ἄλκιμος υἱός· 605

‘Τίπτε με κικλήσκεις, Ἀχιλεῦ; τί δέ σε χρεὼ ἐμεῖο;
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

‘Δῖε Μενoitιάδη, τῷ ἐμῷ κεχαρισμένε θυμῷ,
 νῦν ὅτῳ περὶ γούνατ' ἐμὰ στήσεσθαι Ἀχαιοὺς
 λισσομένους· χρεὼ γὰρ ἰκάνεται οὐκέτ' ἀνεκτός. 610
 ἀλλ' ἴθι νῦν, Πάτροκλε διίφιλε, Νέστορ' ἔρειο
 ὄντινα τοῦτον ἄγει βεβλημένον ἐκ πολέμοιο.
 ἦτοι μὲν τά γ' ὅπισθε Μαχάονι πάντα ἔοικε
 τῷ Ἀσκληπιάδῃ, ἀτὰρ οὐκ ἴδον ὄμματα φωτός·

and bids Patroclus enquire who is the wounded man with him.

ἵπποι γάρ με παρήϊξαν πρόσσω μεμανῦαι. 615

ὦς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ,
βῆ δὲ θέειν παρά τε κλισίας καὶ νῆας Ἀχαιῶν.

Οἱ δ' ὅτε δὴ κλισίην Νηληϊάδεω ἀφίκοιτο,
αὐτοὶ μὲν ῥ' ἀπέβησαν ἐπὶ χθόνα πουλυβότειραν,
ἵππους δ' Εὐρυμέδων θεράπων λύε τοῖο γέροντος 620

ἐξ ὀχέων· τοὶ δ' ἰδρῶ ἀπεψύχοντο χιτώνων,
στάντε ποτὶ πνοὴν παρὰ θῖν' ἁλός· αὐτὰρ ἔπειτα
ἔς κλισίην ἐλθόντες ἐπὶ κλισμοῖσι καθίζον.

τοῖσι δὲ τεῦχε κυκείῳ ἐϋπλόκαμος Ἑκαμήδη,
τὴν ἄρετ' ἐκ Τενέδοιο γέρων, ὅτε πέρσεν Ἀχιλλεύς, 625

θυγατέρ' Ἀρσινόου μεγαλήτορος, ἦν οἱ Ἀχαιοὶ
ἔξελον, οὐνεκα βουλῇ ἀριστεύεσκεν ἀπάντων.

ἢ σφῶϊν πρῶτον μὲν ἐπιπροΐηλε τράπεζαν
καλὴν κυανόπεζαν ἐϋξοον, αὐτὰρ ἐπ' αὐτῆς
χάλκειον κάνεον, ἐπὶ δὲ κρόμνον, ποτῶ ὄψον, 630

ἠδὲ μέλι χλωρόν, παρὰ δ' ἀλφίτου ἱεροῦ ἀκτὴν,
παρ δὲ δέπας περικαλλές, ὃ οἴκοθεν ἦγ' ὁ γεραιός,

χρυσείοις ἥλοισι πεπαρμένον· οὗατα δ' αὐτοῦ
τέσσαρ' ἔσαν, δοιαί δὲ πελειάδες ἀμφὶς ἕκαστον
χρύσειαι νεμέθοντο, δύνω δ' ὑπὸ πυθμένες ἦσαν. 635

ἄλλος μὲν μογέων ἀποκινήσασκε τραπέζης
πλεῖον ἐόν, Νέστωρ δ' ὁ γέρων ἀμογητὶ ἤειρεν.

ἐν τῷ ῥά σφι κύκησε γυνὴ εἰκυῖα θεῇσιν
οἶνῳ Πραμνεΐῳ, ἐπὶ δ' αἰγείον κνῆ τυρὸν
κνήστι χαλκείῳ, ἐπὶ δ' ἄλφιτα λευκὰ πάλυνε, 640

πινέμεναι δὲ κέλευσεν, ἐπεὶ ῥ' ὤπλισσε κυκείῳ.
τὼ δ' ἐπεὶ οὖν πίνοντ' ἀφέτην πολυκαγκέα δίψαν,

μύθοισιν τέρποντο πρὸς ἀλλήλους ἐνέποντες,
Πάτροκλος δὲ θύρῃσιν ἐφίστατο, ἰσόθεος φῶς.
τὸν δὲ ἰδὼν ὁ γεραιὸς ἀπὸ θρόνου ὤρτο φαινοῦ, 645

ἔς δ' ἄγε χειρὸς ἐλών, κατὰ δ' ἐδριάσθαι ἄνωγε.

Now when Patroclus comes to Nestor, the old man tells him

Πάτροκλος δ' ἐτέρωθεν ἀναίνετο εἰπέ τε μῦθον·

‘Οὐχ ἔδος ἐστί, γεραιὲ διοτρεφές, οὐδέ με πείσεις.
αἰδοῖος νεμεσητὸς ὃ με προέηκε πυθέσθαι
ὃν τινα τοῦτον ἄγεις βεβλημένον· ἀλλὰ καὶ αὐτὸς 650
γιγνώσκω, ὁρώ δὲ Μαχάονα, ποιμένα λαῶν.
νῦν δὲ ἔπος ἐρέων πάλιν ἄγγελος εἰμ' Ἀχιλῆϊ.
εὖ δὲ σὺ οἶσθα, γεραιὲ διοτρεφές, οἷος ἐκεῖνος
δεινὸς ἀνὴρ· τάχα κεν καὶ ἀναίτιον αἰτιόητο.’

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ 655
‘τίπτε τ' ἄρ' ὧδ' Ἀχιλεὺς ὀλοφύρεται νῆας Ἀχαιῶν,
ὅσσοι δὴ βέλεσιν βεβλήηται; οὐδέ τι οἶδε
πένθεος ὅσσον ὄρωρε κατὰ στρατόν· οἱ γὰρ ἄριστοι
ἐν νηυσὶν κέεται βεβλημένοι οὐτάμενοί τε.
βέβληται μὲν ὁ Τυδεΐδης, κρατερὸς Διομήδης, 660
οὕτασται δ' Ὀδυσσεὺς δουρὶ κλυτὸς ἥδ' Ἀγαμέμνων·
[βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν οἷστῳ·]
τοῦτον δ' ἄλλον ἐγὼ νέον ἤγαγον ἐκ πολέμοιο
ἰὼ ἀπὸ νευρῆς βεβλημένον. αὐτὰρ Ἀχιλλεὺς
ἐσθλὸς ἐὼν Δαναῶν οὐ κήδεταί οὐδ' ἐλεαίρει. 665
ἦ μένει εἰς ὃ κε δὴ νῆες θοαὶ ἄγχι θαλάσσης,
'Αργείων ἀέκητι, πυρὸς δηΐοιο θέρωνται,
αὐτοὶ τε κτεινόμεθ' ἐπισχερώ; οὐ γὰρ ἐμὴ ἱς
ἔσθ' οἷη πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσιν.
εἴθ' ὥς ἡβώοιμι, βίη τέ μοι ἔμπεδος εἴη, 670
ὥς ὁπότε' Ἥλείοισι καὶ ἡμῖν νεῖκος ἐτύχθη
ἀμφὶ βοηλασίῃ, ὅτ' ἐγὼ κτάνον Ἴτυμονῆα,
ἐσθλὸν Ὑπείροχίδην, ὃς ἐν Ἥλιδι ναιετάασκε,
ρύσι' ἐλαννόμενος. ὁ δ' ἀμύνων ᾗσι βόεσσιν
ἔβλητ' ἐν πρώτοισιν ἐμῆς ἀπὸ χειρὸς ἄκοντι, 675
καὶ δ' ἔπεσεν, λαοὶ δὲ περίτρεσαν ἀγροῖῳται.
ληϊδα δ' ἐκ πεδίου συνελάσσαμεν ἥλιθα πολλήν,
πεντήκοντα βωῶν ἀγέλας, τόσα πώεα οἰῶν,

how in his youth he shewed great valour against the Epeians,

τόσσα συῶν συβόσια, τόσ' αἰπύλια πλατέ' αἰγῶν,
 ἵππους δὲ ξανθὰς ἑκατὸν καὶ πεντήκοιτα, 680
 πάσας θηλείας, πολλῇσι δὲ πῶλοι ὑπῆσαν.
 καὶ τὰ μὲν ἤλασάμεσθα Πύλον Νηλήϊον εἴσω
 ἐννύχιοι προτὶ ἄστυ· γεγήθει δὲ φρένα Νηλεύς,
 οὐνεκά μοι τύχε πολλὰ νέφ' πόλεμόνδε κίοντι.
 κήρυκες δ' ἐλίγαινον ἅμ' ἡοὶ φαινομένηφι 685
 τοὺς ἴμεν οἷσι χρεῖος ὀφείλετ' ἐν Ἥλιδι δῖη·
 οἱ δὲ συναγρόμενοι Πυλίων ἡγήτορες ἄνδρες
 δαίτρευνον· πολέσιν γὰρ Ἐπειοὶ χρεῖος ὀφείλον,
 ὥς ἡμεῖς παῦροι κεκακωμένοι ἐν Πύλῳ ἤμεν.
 ἐλθὼν γάρ ῥ' ἐκάκωσε βίη Ἡρακληεῖη 690
 τῶν προτέρων ἐτέων, κατὰ δ' ἔκταθεν ὅσσοι ἄριστοι.
 δώδεκα γὰρ Νηλῆος ἀμύμονος υἱέες ἤμεν·
 τῶν οἷος λιπόμην, οἱ δ' ἄλλοι πάντες ὄλοντο.
 ταῦθ' ὑπερηφανέοντες Ἐπειοὶ χαλκοχίτωνες,
 ἡμέας ὑβρίζοντες, ἀτάσθαλα μηχανόωντο. 695
 ἐκ δ' ὁ γέρων ἀγέλην τε βοῶν καὶ πῶῦ μέγ' οἶων
 εἶλετο, κρινάμενος τριηκόσι' ἠδὲ νομῆας.
 καὶ γὰρ τῷ χρεῖος μέγ' ὀφείλετ' ἐν Ἥλιδι δῖη,
 τέσσαρες ἀθλοφόροι ἵπποι αὐτοῖσιν ὄχεσφιν
 ἐλθόντες μετ' ἄεθλα. περὶ τρίποδος γὰρ ἔμελλον 700
 θεύσεσθαι· τοὺς δ' αὖθι ἀναξ ἀνδρῶν Αὐγείας
 κάσχεθε, τὸν δ' ἐλατῆρ' ἀφίει ἀκαχήμενον ἵππων.
 τῶν ὁ γέρων ἐπέων κεχολωμένος ἠδὲ καὶ ἔργων
 ἐξέλετ' ἄσπετα πολλά· τὰ δ' ἄλλ' ἐς δῆμον ἔδωκε
 δαιτρεύειν, μή τις οἱ ἀτεμβόμενος κίλοι ἴσης. 705
 ἡμεῖς μὲν τὰ ἕκαστα διείκομεν, ἀμφί τε ἄστυ
 ἔρδομεν ἱρὰ θεοῖς· οἱ δὲ τρίτῳ ἡματι πάντες
 ἦλθον ὁμῶς αὐτοὶ τε πολεῖς καὶ μώνυχες ἵπποι,
 πανσυδῖη· μετὰ δέ σφι Μολλίονε θωρήσσοντο
 παῖδ' ἔτ' ἐόντ', οὐπω μάλα εἰδότε θούριδος ἀλκῆς. 710

But Menelaus brings him safely off.

- αὐτὰρ ἔμ', εἴ κε θάνω, κτεριοῦσί γε ἔτιοι Ἀχαιοί.' 455
 ὣς εἰπὼν Σώκοιο δαΐφρονος ὄβριμον ἔγχος
 ἔξω τε χροὺς ἔλκε καὶ ἀσπίδος ὀμφαλοέσσης·
 αἶμα δέ οἱ σπασθέντος ἀνέσσυτο, κῆδε δὲ θυμόν.
 Τρῶες δὲ μεγάθυμοι ὅπως ἴδον αἶμ' Ὀδυσῆος,
 κεκλόμενοι καθ' ὄμιλον ἐπ' αὐτῷ πάντες ἔβησαν. 460
 αὐτὰρ ὃ γ' ἐξοπίσω ἀνεχάζετο, αὔε δ' ἑταίρους.
 τρίς μὲν ἔπειτ' ἤνυσεν, ὅσον κεφαλὴ χάδε φωτός,
 τρίς δ' αἶεν ἰάχοντος ἀρηϊφίλος Μενέλαος.
 αἶψα δ' ἄρ' Αἴαντα προσεφώνεεν ἐγγυὺς ἐόντα·
 ἄϊαν διογενὲς Τελαμώνιε, κοίρανε λαῶν, 465
 ἀμφί μ' Ὀδυσσῆος ταλασίφρονος ἵκετ' αὐτή,
 τῷ ἱκέλῃ ὥς εἴ ἐ βιώατο μοῦνον ἐόντα
 Τρῶες, ἀποτμήξαντες ἐνὶ κρατερῇ ὑσμίνῃ.
 ἀλλ' ἴομεν καθ' ὄμιλον· ἀλεξέμεναι γὰρ ἄμεινον.
 δεῖδω μὴ τι πάθῃσιν ἐνὶ Τρώεσσι μονωθείς, 470
 ἐσθλὸς ἐών, μεγάλη δὲ ποθὴ Δαναῖσι γένηται.
 ὣς εἰπὼν ὁ μὲν ἦρχ', ὁ δ' ἅμ' ἔσπετο ἰσόθεος φῶς.
 εὖρον ἔπειτ' Ὀδυσῆα διίφιλον· ἀμφὶ δ' ἄρ' αὐτὸν
 Τρῶες ἔπον ὥς εἴ τε δαφοινοὶ θῶες ὄρεσφιν
 ἀμφ' ἔλαφον κεραὸν βεβλημένον, ὃν τ' ἔβαλ' ἀνὴρ 475
 ἰῶ ἀπὸ νευρῆς· τὸν μὲν τ' ἤλυξε πόδεσσι
 φεύγων, ὅφρ' αἶμα λιαρὸν καὶ γούνα τ' ὀρωρῇ·
 αὐτὰρ ἐπειδὴ τὸν γε δαμάσσεται ὤκνς οἰστός,
 ὠμοφάγοι μιν θῶες ἐν οὔρεσι δαρδάπτουσιν
 ἐν νέμεϊ σκιερῷ· ἐπὶ τε λῖν ἤγαγε δαίμων 480
 σίντην· θῶες μὲν τε διέτρεσαν, αὐτὰρ ὁ δάπτει·
 ὥς ῥα τότε ἀμφ' Ὀδυσῆα δαΐφρονα ποικιλομήτην
 Τρῶες ἔπον πολλοί τε καὶ ἄλκιμοι, αὐτὰρ ὃ γ' ἦρως
 αἵσσων φ' ἔγχει ἀμύνετο νηλεὲς ἦμαρ.
 Αἴας δ' ἐγγύθεν ἦλθε φέρων σάκος ἥντε πύργον, 485
 -στῇ δὲ παρέξ· Τρῶες δὲ διέτρεσαν ἀλλυδὺς ἄλλος.

Then Paris wounds Machaon with an arrow,

ἦτοι τὸν Μειέλαος ἀρήϊος ἔξαγ' ὀμίλου
χειρὸς ἔχων, εἴως θεράπων σχεδὸν ἤλασεν ἵππους.

Αἴας δὲ Τρώεσσιν ἐπάλμενος εἴλε Δόρυκλον
Πριαμίδην, νόθον υἱόν, ἔπειτα δὲ Πάνδοκον οὔτα, 490
οὔτα δὲ Λύσανδρον καὶ Πύρασον ἠδὲ Πυλάρτην.

ὥς δ' ὁπότε πλήθων ποταμὸς πεδίονδε κάτεισι
χειμάρρους κατ' ὄρεσφιν, ὁπαζόμενος Διὸς ὄμβρῳ,
πολλὰς δὲ δρυς ἀζαλέας, πολλὰς δέ τε πεύκας
ἑσφέρεται, πολλὸν δέ τ' ὑφυσγετὸν εἰς ἅλα βάλλει, 495

ὥς ἔφεκε κλονέων πεδίον τότε φαίδιμος Αἴας,
δαίζων ἵππους τε καὶ ἀνέρας. οὐδέ πω Ἴκτωρ
πέυθετ', ἐπεὶ ῥα μάχης ἐπ' ἀριστερὰ μάρνατο πάσης,
ὄχθας παρ ποταμοῖο Σκαμάνδρου, τῇ ῥα μάλιστα
ἀνδρῶν πῖπτε κάρηνα, βοῇ δ' ἄσβεστος ὀρώρει 500
Νέστορά τ' ἀμφὶ μέγαν καὶ ἀρήϊον Ἴδομενῆα.

Ἴκτωρ μὲν μετὰ τοῖσιν ὀμίλει μέρμερα ῥέζων
ἔγχεϊ θ' ἱπποσύνη τε, νέων δ' ἀλάπαζε φάλαγγας·
οὐδ' ἂν πω χάζοντο κελεύθου δῖοι Ἀχαιοί,
εἰ μὴ Ἀλέξανδρος, Ἑλένης πόσις ἠῦκόμοιο, 505
παῦσεν ἀριστεύοντα Μαχάονα, ποιμένα λαῶν,
ἰὼ τριγλώχινι βαλὼν κατὰ δεξιὸν ὦμον.

τῇ ῥα περιδείσαν μένεα πνεύοντες Ἀχαιοί,
μή πως μιν πολέμοιο μετακλινθέντος ἔλοιεν.
αὐτίκα δ' Ἴδομενεὺς προσεφώνεε Νέστορα δῖον· 510

ἴΩ Νέστορ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν,
ἄγρει, σῶν ὀχέων ἐπιβήσεο, παρ δὲ Μαχάων
βαινέτω, ἐς νῆας δὲ τάχιστ' ἔχε μώνυχας ἵππους·
ἱηρὸς γάρ ἀνὴρ πολλῶν ἀντάξιός ἔλλων
ἰούς τ' ἐκτάμνειν ἐπὶ τ' ἥπια φάρμακα πάσσειν· 515

ὣς ἔφατ', οὐδ' ἀπίθῃσε Γερήνιος ἱππότης Νέστωρ.
αὐτίκα δ' ὦν ὀχέων ἐπεβήσετο, παρ δὲ Μαχάων
βαῖν', Ἀσκληπιοῦ υἱὸς ἀμύμονος ἱητῆρος·

and only Aias remains to fight Hector ;

μάστιξεν δ' ἵππους, τὼ δ' οὐκ ἀέκοντε πετέσθην
νῆας ἐπὶ γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ. 520

Κεβριόνης δὲ Τρῳας ὀρινομένους ἐνόησεν
Ἕκτορι παρβεβαώς, καὶ μιν πρὸς μῦθον ἔειπεν·

Ἕκτορ, νῶϊ μὲν ἐνθάδ' ὀμιλέομεν Δαναοῖσιν
ἐσχατιῇ πολέμοιο δυσηχέος· οἱ δὲ δὴ ἄλλοι
Τρῶες ὀρίνονται ἐπιμίξ, ἵπποι τε καὶ αὐτοί. 525

Αἴας δὲ κλονέει Τελαμώνιος· εὖ δέ μιν ἔγνω·
εὐρὺ γὰρ ἄμφ' ὤμοισιν ἔχει σάκος· ἀλλὰ καὶ ἡμεῖς
κεῖσ' ἵππους τε καὶ ἄρμ' ἰθύνομεν, ἐνθα μάλιστα
ἱππῆες πεζοί τε κακὴν ἔριδα προβαλόντες
ἀλλήλους ὀλέκουσι, βοῇ δ' ἄσβεστος ὕρωρεν. 530

Ὡς ἄρα φωνήσας ἵμασεν καλλίτριχας ἵππους
μάστιγι λιγυρῇ· τοὶ δὲ πληγῆς αἶτοντες
ρίμφ' ἔφερον θεὸν ἄρμα μετὰ Τρῳας καὶ Ἀχαιοὺς,
στείβοντες νέκυάς τε καὶ ἀσπίδας· αἵματι δ' ἄξων
νέρθεν ἅπας πεπάλακτο καὶ ἄντυγες αἱ περὶ δίφρον, 535
ἃς ἄρ' ἀφ' ἱππείων ὀπλέων ραθάμιγγες ἔβαλλον
αἱ τ' ἀπ' ἐπισσώτρων. ὁ δὲ ἵετο δύναι ὄμιλον
ἀνδρόμεον ῥῆξαί τε μετάλμενος· ἐν δὲ κυδοιμὸν
ἤκε κακὸν Δαναοῖσι, μίνυνθα δὲ χάζετο ζουρός.
αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν 540
ἔγχεϊ τ' ἄορί τε μεγάλοισί τε χερμαδίοισιν,
Αἴαντος δ' ἀλέεινε μάχην Τελαμωνιάδαο.

[Ζεὺς γάρ οἱ νεμεσᾶθ', ὅτ' ἀμείνονι φωτὶ μάχοιτο.]

Ζεὺς δὲ πατὴρ Αἴανθ' ὑψίζυγος ἐν φόβον ὤρσε·
στῇ δὲ ταφῶν, ὕπιθεν δὲ σάκος βάλεν ἐπταβόειον, 545
τρέσσε δὲ παπτήνηας ἐφ' ὀμίλῳ, θηρὶ ἐοικώς,
ἐντροπαλιζόμενος, ὀλίγον γόνυ γουνὸς ἀμείβων.
ὥς δ' αἰθωνα λέοντα βοῶν ἀπὸ μεσσαύλοιο
ἐσσεύαντο κύνες τε καὶ ἀνέρες ἀγροῖῳται,
οἳ τε μιν οὐκ εἰῶσι βῆῳν ἐκ πῖαρ ἐλέσθαι 550

so that he is beaten back by numbers. And Eurypylus

πάννυχοι ἐγρήσσοντες· ὁ δὲ κρειῶν ἐρατίζων
 ἰθύει ἄλλ' οὔτι πρήσσει· θαμέες γὰρ ἄκοντες
 ἀντίον ἀΐσσουσι θρασειάων ἀπὸ χειρῶν,
 καιόμεναί τε δεταί, τὰς τε τρεῖ ἐσσύμενός περ·
 ἤωθεν δ' ἀπονόσφιν ἔβη τετιηότι θυμῷ· 555
 ὥς Αἴας τότε ἀπὸ Τρώων τετιημένος ἦτορ
 ἦε, πόλλ' ἀέκων· περὶ γὰρ δῖε νηυσὶν Ἀχαιῶν.
 ὥς δ' ὅτ' ὄνος παρ' ἄρουραν ἰὼν ἐβίησατο παῖδας
 νωθῆς, φ' δὴ πολλὰ περὶ ρόπαλ' ἀμφὶς ἑάγη,
 κείρει τ' εἰσελθὼν βαθὺ λήϊον· οἱ δέ τε παῖδες 560
 τύπτουσιν ροπάλοισι· βίη δέ τε νηπίη αὐτῶν·
 σκουδῇ δ' ἐξήλασαν, ἐπεὶ τ' ἐκορέσσατο φορβῆς·
 ὥς τότε ἔπειτ' Αἴαντα μέγαν, Τελαμώνιον υἱόν,
 Τρῶες ὑπέρθυμοι πολυηγερέες τ' ἐπίκουροι
 νύσσουντες ξυστοῖσι μέσον σάκος αἰὲν ἔποντο. 565
 Αἴας δ' ἄλλοτε μὲν μνησάσκετο θούριδος ἀλκῆς
 αὐγὶς ὑποστρεφθεῖς, καὶ ἐρητύσασκε φάλαγγας
 Τρώων ἱπποδάμων· ὅτε δὲ τρωπάσκετο φεύγειν,
 πάντας δὲ προέεργε θεὰς ἐπὶ νῆας ὁδεύειν,
 αὐτὸς δὲ Τρώων καὶ Ἀχαιῶν θῦνε μεσηγὺν 570
 ἱστάμενος· τὰ δὲ δοῦρα θρασειάων ἀπὸ χειρῶν
 ἄλλα μὲν ἐν σάκεϊ μεγάλῳ πάγεν ὄρμενα πρόσσω,
 πολλὰ δὲ καὶ μεσσηγύ, πάρος χρῶα λευκὸν ἐπαυρεῖν,
 ἐν γαίῃ ἴσταντο, λιλαιόμενα χροὺς ἄπαι.
 Τὸν δ' ὥς οὖν ἐνόησ' Εὐαίμοιτος ἠγλαὺς υἱὸς 575
 Εὐρύπυλος πυκινοῖσι βιαζόμενον βελέεσσι,
 στῇ ῥα παρ' αὐτὸν ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,
 καὶ βάλε Φαυσιάδην· Ἀπισάονα, ποιμένα λαῶν,
 ἦπαρ ὑπὸ πρᾶπίδων, εἴθαρ δ' ὑπὸ γούνατ' ἔλυσεν·
 Εὐρύπυλος δ' ἐπόρουσε καὶ αἶνυτο τεύχε' ἀπ' ὤμων. 580
 τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς
 τεύχε' ἀπαινύμενον Ἀπισάονος, αὐτίκα τόξον

is wounded by Paris. But Achilles sees Nestor pass

ἔλκετ' ἐπ' Εὐρυπύλῳ, καί μιν βάλε μηρὸν ὀϊστῷ
 δεξιόν· ἐκλάσθη δὲ δόναξ, ἐβάρυνε δὲ μηρόν.
 ἂψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' Ἀλεείνων, 585
 ἥϋσεν δὲ διαπρύσιον Δαναοῖσι γεγωνώς·

‘ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 στῆτ' ἐλελιχθέντες καὶ ἀμύνετε νηλεὲς ἥμαρ
 Αἴανθ', ὃς βελέεσσι βιάζεται· οὐδέ ἔφημι 590
 φεύξεσθ' ἐκ πολέμοιο δυσσηχέος. ἀλλὰ μάλ' ἄντην
 ἴστασθ' ἀμφ' Αἴαντα μέγαν, Τελαμώνιον υἱόν.’

‘ὦς ἔφατ' Εὐρύπυλος βεβλημένος· οἱ δὲ παρ' αὐτὸν
 πλησίοι ἕστησαν, σάκε' ὦμοισι κλίναντες,
 δούρατ' ἀνασχόμενοι. τῶν δ' ἀντίος ἦλυνθεν Αἴας,
 στῆ δὲ μεταστρεφθεὶς, ἐπεὶ ἴκετο ἔθνος ἐταίρων. 595
 ὥς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο·
 Νέστορα δ' ἐκ πολέμοιο φέρον Νηληϊαὶ ἵπποι
 ἰδρῶσαι, ἦγον δὲ Μαχάονα, ποιμένα λαῶν.
 τὸν δὲ ἰδὼν ἐνόησε ποδάρκης δῖος Ἀχιλλεύς·
 ἐστήκει γὰρ ἐπὶ πρυμνῇ μεγακήτεϊ νητῇ, 600
 εἰσορόων πόνον αἰπὺν ἰῶκά τε δακρυόεσσαν,
 αἶψα δ' ἐταῖρον ἐὼν Πατροκλῆα προσέειπε,
 φθεγξάμενος παρὰ νηός· ὁ δὲ κλισίηθεν ἀκούσας
 ἔκμολεν Ἴσος Ἄρηϊ, κακοῦ δ' ἄρα οἱ πέλεν ἥρχη.
 τὸν πρότερος προσέειπε Μενoitίου ἄλκιμος υἱός· 605

‘Τίπτε με κικλήσκεις, Ἀχιλεῦ; τί δέ σε χρεὼ ἐμεῖω;
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

‘Δῖε Μενoitιάδῃ, τῷ ἐμῷ κεχαρισμένε θυμῷ,
 νῦν ὅτῳ περὶ γούνατ' ἐμὰ στήσεσθαι Ἀχαιοὺς
 λισσομένους· χρεὼ γὰρ ἰκάνεται οὐκέτ' ἀνεκτός. 610
 ἀλλ' ἴθι νῦν, Πάτροκλε διίφιλε, Νέστορ' ἔρειο
 ὄντινα τοῦτον ἄγει βεβλημένον ἐκ πολέμοιο.
 ἦτοι μὲν τά γ' ὅπισθε Μαχάονι πάντα ἔοικε
 τῷ Ἀσκληπιάδῃ, ἀτὰρ οὐκ ἴδον ὄμματα φωτός·

and bids Patroclus enquire who is the wounded man with him.

ἵπποι γάρ με παρήϊξαν πρόσσω μεμαυῖαι.' 615

Ὡς φάτο, Πάτροκλος δὲ φίλῳ ἐπεκείθεθ' ἑταίρῳ,
βῆ δὲ θέειν παρά τε κλισίας καὶ νῆας Ἀχαιῶν.

Οἱ δ' ὅτε δὴ κλισίην Νηληϊάδεω ἀφίκοιτο,
αὐτοὶ μὲν ῥ' ἀπέβησαν ἐπὶ χθόνα πουλυβότειραν,
ἵππους δ' Εὐρυμέδων θεράπων λύε τοῖο γέροντος 620

ἐξ ὁχέων· τοὶ δ' ἰδρῶ ἀπεψύχοντο χιτῶνων,
στάντε ποτὶ πνοὴν παρὰ θῖν' ἁλός· αὐτὰρ ἔπειτα
εἰς κλισίην ἐλθόντες ἐπὶ κλισμοῖσι καθίζον.

τοῖσι δὲ τεῦχε κυκείῳ εὐπλόκαμος Ἐκαμήδη,
τὴν ἄρετ' ἐκ Τενέδοιο γέρων, ὅτε πέρσεν Ἀχιλλεύς, 625

θυγατέρ' Ἀρσινόου μεγαλήτορος, ἣν οἱ Ἀχαιοὶ
ἔξελον, οὐνεκα βουλῇ ἀριστεύεσκεν ἀπάντων.

ἣ σφῶϊν πρῶτον μὲν ἐπιπροΐηλε τράπεζαν
καλὴν κυανόπεζαν ἐϋξοον, αὐτὰρ ἐπ' αὐτῆς
χάλκειον κάνεον, ἐπὶ δὲ κρόμνον, ποτῶ ὄψον, 630

ἥδὲ μέλι χλωρόν, παρὰ δ' ἀλφίτου ἱεροῦ ἀκτὴν,
παρ δὲ δέπας περικαλλές, ὃ οἴκοθεν ἦγ' ὁ γεραιός,

χρυσείοις ἥλοισι πεπαρμένον· οὗατα δ' αὐτοῦ
τέσσαρ' ἔσαν, δοιαί δὲ πελειάδες ἀμφὶς ἕκαστον
χρύσειαι νεμέθοντο, δύω δ' ὑπὸ πυθμένες ἦσαν. 635

ἄλλος μὲν μογέων ἀποκινήσασκε τραπέζης
πλεῖον ἑόν, Νέστωρ δ' ὁ γέρων ἀμογητὶ ἕειρεν.

ἐν τῷ ῥά σφι κύκησε γυνὴ εἰκνῖα θεῇσιν
οἶνῳ Πραμνεΐῳ, ἐπὶ δ' αἶγειον κνῆ τυρὸν
κνήστι χαλκείῃ, ἐπὶ δ' ἄλφιτα λευκὰ πάλυνε, 640

πινέμεναι δὲ κέλευσεν, ἐπεὶ ῥ' ὦπλισσε κυκείῳ.
τὼ δ' ἐπεὶ οὖν πίνοντ' ἀφέτην πολυκαγκέα δίψαν,

μύθοισιν τέρποντο πρὸς ἀλλήλους ἐνέποντες,
Πάτροκλος δὲ θύρῃσιν ἐφίστατο, ἰσόθεος φῶς.

τὸν δὲ ἰδὼν ὁ γεραιὸς ἀπὸ θρόνον ὤρτο φαινοῦ, 645
εἰς δ' ἄγε χειρὸς ἐλών, κατὰ δ' ἐδριάσθαι ἄνωγε.

Now when Patroclus comes to Nestor, the old man tells him

Πάτροκλος δ' ἐτέρωθεν ἀναίνετο εἶπέ τε μῦθον·

‘Οὐχ ἔδος ἐστί, γεραιὲ διοτρεφές, οὐδέ με πείσεις.
αἰδοῖος νεμεσητὸς ὃ με προέηκε πυθέσθαι
ὃν τινα τοῦτον ἄγεις βεβλημένον· ἀλλὰ καὶ αὐτὸς 650
γιγνώσκω, ὁρώω δὲ Μαχάονα, ποιμένα λαῶν.
νῦν δὲ ἔπος ἐρέων πάλιν ἄγγελος εἶμ' Ἀχιλλῆϊ.
εὖ δὲ σὺ οἶσθα, γεραιὲ διοτρεφές, οἷος ἐκεῖνος
δεινὸς ἀνὴρ· τάχα κεν καὶ ἀναίτιον αἰτιόητο.’

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ 655
‘τίπτε τ' ἄρ' ὦδ' Ἀχιλεὺς ὀλοφύρεται νῆας Ἀχαιῶν,
ὅσσοι δὴ βέλεσιν βεβλήηται; οὐδέ τι οἶδε
πένθεος ὅσσον ὄρωρε κατὰ στρατόν· οἱ γὰρ ἄριστοι
ἐν νηυσὶν κέεται βεβλημένοι οὐτάμενοί τε.

βέβληται μὲν ὁ Τυδείδης, κρατερὸς Διομήδης, 660
οὐτασται δ' Ὀδυσσεὺς δουρὶ κλυτὸς ἦδ' Ἀγαμέμνων·
[βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρόν οἱ στῆϛ·]
τοῦτον δ' ἄλλον ἐγὼ νέον ἤγαγον ἐκ πολέμοιο
ἰϛ ἀπὸ νευρῆς βεβλημένον. αὐτὰρ Ἀχιλλεὺς
ἐσθλὸς ἐὼν Δαναῶν οὐ κήδεταί οὐδ' ἐλεαίρει. 665

ἧ μένει εἰς ὃ κε δὴ νῆες θοαὶ ἄγχι θαλάσσης,
'Αργείων ἀέκητι, πυρὸς δηΐοιο θέρωνται,
αὐτοὶ τε κτεινώμεθ' ἐπισχερώ; οὐ γὰρ ἐμὴ ἴς
ἔσθ' οἷη πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσιν.
εἶθ' ὥς ἡβῶοιμι, βίη τέ μοι ἔμπεδος εἶη, 670
ὥς ὁπότ' Ἠλείοισι καὶ ἡμῖν νεῖκος ἐτύχθη
ἀμφὶ βοηλασίῃ, ὅτ' ἐγὼ κτάνον Ἴτυμονῆα,
ἐσθλὸν Ὑπειροχίδην, ὃς ἐν Ἥλιδι ναιετάασκε,
ρύσι' ἐλαυνόμενος. ὁ δ' ἀμύνων ἦσι βόεσσιν
ἔβλητ' ἐν πρώτοισιν ἐμῆς ἀπὸ χειρὸς ἄκοντι, 675
καὶ δ' ἔπεσεν, λαοὶ δὲ περίτρεσαν ἀγροῖῳται.
ληϊῖδα δ' ἐκ πεδίου συνελάσσαμεν ἥλιθα πολλήν,
πεντήκοντα βοῶν ἀγέλας, τόσα πώεα οἰῶν,

how in his youth he shewed great valour against the Epeians,

τόσσα συῶν συβόσια, τόσ' αἰπόλια πλατέ' αἰγῶν,
 ἵππους δὲ ξανθὰς ἑκατὸν καὶ πεντήκοιτα, 680
 πάσας θηλείας, πολλῇσι δὲ πῶλοι ὑπῆσαν.
 καὶ τὰ μὲν ἤλασάμεσθα Πύλον Νηλήϊον εἴσω
 ἐννύχιοι προτὶ ἄστυ· γεγήθει δὲ φρένα Νηλεύς,
 οὔνεκά μοι τύχε πολλὰ νέφ' πόλεμόνδε κiónτι.
 κήρυκες δ' ἐλίγαινον ἅμ' ἡοῖ φαινομένηφι 685
 τοὺς ἴμεν οἷσι χρεῖος ὀφείλετ' ἐν Ἥλιδι δῖη·
 οἱ δὲ συναγρόμενοι Πυλίων ἡγήτορες ἄνδρες
 δαίτρευνον· πολέσιν γὰρ Ἑπειοὶ χρεῖος ὀφείλον,
 ὥς ἡμεῖς παῦροι κεκακωμένοι ἐν Πύλῳ ἦμεν.
 ἔλθων γάρ ῥ' ἐκάκωσε βίη Ἑρακληΐη 690
 τῶν προτέρων ἐτέων, κατὰ δ' ἔκταθεν ὅσσοι ἄριστοι.
 δώδεκα γὰρ Νηλῆος ἀμύμονος υἱέες ἦμεν·
 τῶν οἷος λιπόμην, οἱ δ' ἄλλοι πάντες ὄλοντο.
 ταῦθ' ὑπερηφανέοντες Ἑπειοὶ χαλκοχίτωνες,
 ἡμέας ὑβρίζοντες, ἀτάσθαλα μηχανόωντο. 695
 ἐκ δ' ὁ γέρων ἀγέλην τε βοῶν καὶ πῶϋ μέγ' οἶων
 εἵλετο, κρινάμενος τριηκόσι' ἡδὲ νομῆας.
 καὶ γὰρ τῷ χρεῖος μέγ' ὀφείλετ' ἐν Ἥλιδι δῖη,
 τέσσαρες ἀθλοφόροι ἵπποι αὐτοῖσιν ὄχεσφιν
 ἐλθόντες μετ' ἅεθλα. περὶ τρίποδος γὰρ ἔμελλον 700
 θεύσεσθαι· τοὺς δ' αὖθι ἄναξ ἀνδρῶν Λύγείας
 κάσχεθε, τὸν δ' ἐλατῆρ' ἀφίει ἀκαχήμενον ἵππων.
 τῶν ὁ γέρων ἐπέων κεχολωμένος ἡδὲ καὶ ἔργων
 ἐξέλετ' ἄσπετα πολλά· τὰ δ' ἄλλ' ἐς δῆμον ἔδωκε
 δαιτρεύειν, μή τις οἱ ἀτεμβόμενος κίοι ἴσης. 705
 ἡμεῖς μὲν τὰ ἕκαστα διείπομεν, ἀμφί τε ἄστυ
 ἔρδομεν ἱρὰ θεοῖς· οἱ δὲ τρίτῳ ἡματι πάντες
 ἦλθον ὁμῶς αὐτοὶ τε πολεῖς καὶ μώνυχες ἵπποι,
 πανσυδῖη· μετὰ δέ σφι Μολίονε θωρήσσοντο
 παῖδ' ἔτ' ἐόντ', οὐπω μάλα εἰδότε θούριδος ἀλκῆς. 710

and did good service for his own countrymen ;

ἔστι ἔτις Θρωόεσσα παλῖς, αἰκεία κολώνη,
 τηλοῦ ἐκ' Ἀλφειῷ, νεάτῃ Πύλον ἡμαθόεντος·
 τὴν ἀμφεστρατόωντο ἱαρραῖσαι μεμαῶτες.
 ἀλλ' ὅτε πᾶν πεζίον μετεκίαθον, ἄμμι δ' Ἀθήνη
 ἄγγελος ἦλθε θεοῦσ' ἀπ' Ὀλύμπου θωρήσσεσθαι 715
 ἔννυχος, οὐδ' ἀέκοντα Πύλον κᾶτα λαὸν ἄγειρεν,
 ἀλλὰ μάλ' ἐσσυμένους πολεμίζειν. οὐδέ με Νηλεὺς
 εἷα θωρήσσεσθαι, ἀπέκρυσεν δέ μοι ἵππους·
 οὐ γάρ πώ τί μ' ἔφη ἔδμεν πολεμήϊα ἔργα.
 ἀλλὰ καὶ ὥς ἵππεῦσι μετέπρεπον ἡμετέροισι, 720
 καὶ πεζός περ ἐὼν, ἐπεὶ ὥς ἄγε νεῖκος Ἀθήνη.
 ἔστι δέ τις ποταμός Μινυήϊος εἰς ἅλα βάλλων
 ἐγγύθεν Ἀρήνης, ὅθι μείναμεν ἡῶ δῖαν
 ἱππῆες Πυλίων, τὰ δ' ἐπέρρεον ἔθνεα πεζῶν.
 ἔνθεν πανσυδίῃ σὺν τεύχεσι θωρηχθέντες 725
 ἔνδιοι ἰκόμεσθ' ἱερὸν ῥόον Ἀλφειοῖο.
 ἔνθα Διὶ ῥέξαντες ὑπερμενεῖ ἱερὰ καλά,
 ταῦρον δ' Ἀλφειῷ, ταῦρον δὲ Ποσειδάωνι,
 αὐτὰρ Ἀθηναίῃ γλαυκώπιδι βοῦν ἀγελαίην,
 δόρπον ἔπειθ' ἐλόμεσθα κατὰ στρατὸν ἐν τελέεσσι 730
 καὶ κατεκοιμήθημεν ἐν ἔντεσιν οἷσιν ἕκαστος
 ἀμφὶ ῥοᾶς ποταμοῖο. ἀτὰρ μεγάθυμοι Ἐπειοὶ
 ἀμφίσταντο δὴ ἄστυ διαρραῖσαι μεμαῶτες.
 ἀλλὰ σφι προπάροιθε φάνη μέγα ἔργον Ἀρηος·
 εὔτε γὰρ ἥελιος φαέθων ὑπερέσχεθε γαίης, 735
 συμφερόμεσθα μάχῃ, Διί τ' εὐχόμενοι καὶ Ἀθήνῃ.
 ἀλλ' ὅτε δὴ Πυλίων καὶ Ἐπειῶν ἔπλετο νεῖκος,
 πρῶτος ἐγὼν ἔλον ἄνδρα, κόμισσα δὲ μώνυχας ἵππους,
 Μούλιον αἰχμητήν· γαμβρὸς δ' ἦν Αὐγείας,
 πρεσβυτάτην δὲ θύγατρ' εἶχε ξανθὴν Ἀγαμήδην, 740
 ἥ τόσα φάρμακα ἤδη ὅσα τρέφει εὐρεῖα χθών.
 τὸν μὲν ἐγὼ προσιόντα βάλον χαλκῆρεϊ δουρί,

and reproves Achilles for neglecting his friends ;

ἦριτε δ' ἐν κονίησιν· ἐγὼ δ' ἐς δίφρον ὀρούσας
 στήν ῥα μετὰ προμάχοισιν. ἀτὰρ μεγάθυμοι Ἐπειοὶ
 ἔτρεσαν ἄλλυδις ἄλλος, ἐπεὶ ἴδον ἄνδρα πεσόντα 745
 ἡγεμόν' ἱππήων, ὃς ἀριστεύεσκε μάχεσθαι.
 αὐτὰρ ἐγὼν ἐνόρουσα κελαινῇ λαίλαπι Ἴσος,
 πεντήκοντα δ' ἔλον δίφρους, δύο δ' ἀμφὶς ἕκαστον
 φῶτες ὁδὰξ ἔλον οὐδας, ἐμῷ ὑπὸ δουρὶ δαμέντες.
 καὶ νῦ κεν Ἀκτορίωνε Μολίονε παῖδ' ἀλάπαξα, 750
 εἰ μὴ σφωε πατήρ εὐρὺ κρείων ἐνοσίχθων
 ἐκ πολέμου ἐσάωσε, καλύψας ἥερι πολλῇ.
 ἔνθα Ζεὺς Πυλίοισι μέγα κράτος ἐγγυάλιξε·
 τόφρα γὰρ οὖν ἐπόμεσθα διὰ σπιδέος πεδίοιο,
 κτείνοντές τ' αὐτοὺς ἀνά τ' ἔντεα καλὰ λέγοντές, 755
 ὄφρ' ἐπὶ Βουπρασίου πολυπύρου βήσαμεν ἵππους
 πέτρης τ' Ὠλενίης, καὶ Ἀλεισίου ἔνθα κολώνη
 κέκληται, ὅθεν αὐτὶς ἀπέτραπε λαὸν Ἀθήνη.
 ἔνθ' ἄνδρα κτείνας πύματον λίπον· αὐτὰρ Ἀχαιοὶ
 ἄψ ἀπὸ Βουπρασίοιο Πύλονδ' ἔχον ὠκέας ἵππους, 760
 πάντες δ' εὐχετόωντο θεῶν Διὶ Νέστορί τ' ἀνδρῶν.
 ὥς ἔον, εἶποτ' ἔον γε, μετ' ἀνδράσιν. αὐτὰρ Ἀχιλλεὺς
 οἶος τῆς ἀρετῆς ἀπονήσεται· ἧ τέ μιν οἶω
 πολλὰ μετακλαύσεσθαι, ἐπεὶ κ' ἀπὸ λαὸς ὄληται.
 ὦ πέπον, ἧ μὲν σοί γε Μενοίτιος ὦδ' ἐπέτελλεν 765
 ἡματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε.
 νῶϊ δέ τ' ἔνδον ἐόντες, ἐγὼ καὶ δῖος Ὀδυσσεύς,
 πάντα μάλ' ἐν μεγάροις ἠκούομεν ὥς ἐπέτελλε.
 Πηλῆος δ' ἰκόμεσθα δόμους εὖ ναιετάοντας
 λαὸν ἀγείροντες κατ' Ἀχαιΐδα πουλυβότειραν. 770
 ἔνθα δ' ἔπειθ' ἦρῳα Μενοίτιον εὕρομεν ἔνδον
 ἠδὲ σέ, παρ δ' Ἀχιλῆα. γέρων δ' ἱππηλάτα Πηλεὺς
 πῖονα μηρί' ἔκαιε βοὸς Διὶ τερπικεραύνῳ
 αὐλῆς ἐν χόρτῳ· ἔχε δὲ χρύσειον ἄλεισον,

begging that at least he should send Patroclus with his hosts.

- σπένδων αἶθοπα οἶνον ἐπ' αἰθομένοις ἱεροῖσι. 775
 σφῶϊ μὲν ἀμφὶ βοὸς ἔπετον κρέα, νῶϊ δ' ἔπειτα
 στῆμεν ἐνὶ προθύροις· ταφὼν δ' ἀνόρουσεν Ἀχιλλεύς,
 ἐς δ' ἄγε χειρὸς ἐλών, κατὰ δ' ἐδριάζεσθαι ἄνωγε,
 ξείνιά τ' εὖ παρέθηκεν, ἃ τε ξείνοισι θέμις ἐστίν.
 αὐτὰρ ἐπεὶ τάρπημεν ἐδῆτύος ἡδὲ ποτῆτος, 780
 ἦρχον ἐγὼ μύθοιο, κελεύων ὕμμ' ἅμ' ἔπεσθαι·
 σφῶ δὲ μάλ' ἠθέλετον, τῷ δ' ἅμφω πόλλ' ἐπέτελλοι.
 Πηλεὺς μὲν ᾧ παιδὶ γέρων ἐπέτελλ' Ἀχιλῆϊ
 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων·
 σοὶ δ' αὖθ' ὧδ' ἐπέτελλε Μενόιτιος, Ἀκτορος υἱός· 785
 ἔτεκνον ἐμόν, γενεῇ μὲν ὑπέρτερός ἐστιν Ἀχιλλεύς,
 πρεσβύτερος δὲ σύ ἐσσι· βίῃ δ' ὃ γε πολλὸν ἀμείνων.
 ἀλλ' εὖ οἱ φάσθαι πυκινὸν ἔπος ἡδ' ὑποθέσθαι
 καὶ οἱ σημαίνειν· ὃ δὲ πείσεται εἰς ἀγαθὸν περ·
 ὧς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθεται. ἀλλ' ἔτι καὶ νῦν 790
 ταῦτ' εἵποις Ἀχιλῆϊ δαΐφρονι, αἷ κε πίθηται.
 τίς δ' οἶδ' εἴ κέν οἱ σὺν δαίμονι θυμὸν ὀρίναις
 παρειπών; ἀγαθὴ δὲ παραιφασίς ἐστιν ἑταίρου.
 εἰ δέ τινα φρεσὶν ᾗσι θεοπροπίην ἀλεείνει
 καὶ τινά οἱ παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ, 795
 ἀλλὰ σέ περ προέτω, ἅμα δ' ἄλλος λαὸς ἐπέσθω
 Μυρμιδόνων, αἷ κέν τι φόως Δαναοῖσι γένηαι·
 καὶ τοι τεύχεα καλὰ δότῳ πόλεμόνδε φέρεσθαι,
 αἷ κέ σε τῷ ἴσκοντες ἀπόσχωνται πολέμοιο
 Τρῶες, ἀναπνεύσωσι δ' ἀρήϊοι νῆες Ἀχαιῶν 800
 τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.
 ῥεῖα δέ κ' ἀκμῆτες κεκμηότας ἄνδρας αὐτῇ
 ὦσαισθε προτὶ ἄστυ νεῶν ἅπο καὶ κλισιάων·
 ὧς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε,
 βῆ δὲ θέειν παρὰ νῆας ἐπ' Αἰακίδην Ἀχιλῆα. 805
 ἀλλ' ὅτε δὴ κατὰ νῆας Ὀδυσσεὺς θείοιο

As Patroclus bears this message to Achilles, he stops awhile

Ἰξε θεῶν Πάτροκλος, ἵνα σφ' ἀγορή τε θέμις τε
 ἦην, τῇ δὴ καὶ σφι θεῶν ἐτετεύχατο βωμοί,
 ἔνθα οἱ Εὐρύπυλος βεβλημένος ἀντεβόλησε,
 διωγενῆς Εὐαιμονίδης, κατὰ μηρὸν οἷστῳ, 810
 σκάζων ἐκ πολέμου· κατὰ δὲ νότιος ῥέεν ἰδρῶς
 ὤμων καὶ κεφαλῆς, ἀπὸ δ' ἔλκεος ἀργαλέοιο
 αἷμα μέλαν κελάρυζε· νόσος γε μὲν ἔμπεδος ἦεν.

τὸν δὲ ἰδὼν ῥ' ἔκτειρε Μενoitίου ἄλκιμος υἱός,
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα· 815

‘Ἄ δειλοί, Δαναῶν ἡγήτορες ἡδὲ μέδοντες,
 ὥς ἄρ' ἐμέλλετε τῇλε φίλων καὶ πατρίδος αἵης
 ἄσιν ἐν Τροίῃ ταχέας κύνας ἀργέτι δημῷ.
 ἀλλ' ἄγε μοι τόδε εἰπέ, διοτρεφὲς Εὐρύπυλ' ἦρως,
 ἥ ῥ' ἔτι που σχήσουσι πελώριον Ἑκτορ' Ἀχαιοί, 820
 ἢ ἤδη φθίσονται ὑπ' αὐτοῦ δουρὶ δαμέντες.’

Τὸν δ' αὖτ' Εὐρύπυλος βεβλημένος ἀντίον ἦν·
 ‘οὐκέτι, διωγενὲς Πατρόκλεις, ἄλκαρ Ἀχαιῶν
 ἔσσεται, ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέονται.

οἱ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι, 825
 ἐν νηυσὶν κέαται βεβλημένοι οὐτάμενοί τε
 χερσὶν ὑπο Τρώων· τῶν δὲ σθένος ὄρνυται αἰέν.

ἀλλ' ἐμὲ μὲν σὺ σάωσον ἄγων ἐπὶ νῆα μέλαιναν,
 μηροῦ δ' ἔκταμ' οἷστόν, ἀπ' αὐτοῦ δ' αἷμα κελαινὸν
 νίξ' ὕδατι λιαρῷ, ἐπὶ δ' ἥπια φάρμακα πάσσε, 830
 ἐσθλά, τά σε προτί φασιν Ἀχιλλῆος δεδιδάχθαι,
 ὃν Χείρων ἐδίδαξε, δικαιοτάτος Κενταύρων.

ἰητροὶ μὲν γὰρ Ποδαλείριος ἡδὲ Μαχάων,
 τὸν μὲν ἐνὶ κλισίῃσιν ὄϊομαι ἔλκος ἔχοντα,
 χρηῖζοντα καὶ αὐτὸν ἀμύμονος ἰητῆρος, 835
 κεῖσθαι· ὁ δ' ἐν πεδίῳ Τρώων μένει ὀξὺν ἄρηα.’

Τὸν δ' αὖτε προσέειπε Μενoitίου ἄλκιμος υἱός·
 ‘πῶς τ' ἄρ' εἰσι τάδε ἔργα; τί ῥέξομεν, Εὐρύπυλ' ἦρως;

to help Eurypylus, whom he meets wounded.

ἔρχομαι, ὄφρ' Ἀχιλῆϊ δαΐφρονι μῦθον ἐνίσπω,
 ὃν Νέστωρ ἐπέτελλε Γερήνιος, οὔρος Ἀχαιῶν· 840
 ἀλλ' οὐδ' ὥς περ σεῖο μεθήσω τειρομένοιο.'

Ἦ καὶ ὑπὸ στέρνοιο λαβὼν ἄγε ποιμένα λαῶν
 ἐς κλισίην· θεράπων δὲ ἰδὼν ὑπέχευε βοείας.
 ἔνθα μιν ἐκτανύσας ἐκ μηροῦ τάμνε μαχαίρῃ
 ὅξυ βέλος περιπευκές, ἀπ' αὐτοῦ δ' αἶμα κελαινὸν 845
 νίζ' ὕδατι λιαρῶ, ἐπὶ δὲ ρίζαν βάλε πικρὴν
 χερσὶ διατρίψας, ὀδυνήφατον, ἣ οἱ ἀπάσας
 ἔσχ' ὀδύνας· τὸ μὲν ἔλκος ἐτέρσετο, παύσατο δ' αἶμα.

ΙΛΙΑΔΟΣ Π.

Πατρόκλεια.

ARGUMENT.—While Patroclus was thus tending Eurypylus, the Trojans pressed ever onwards, and passed the moat and broke through the wall by the valour of Sarpedon and Hector. And though by wiles Here and Poseidon deceived Zeus for a time, and gave some succour to the Achaeans, yet in the end Zeus perceived their craft and bade them refrain; so that Hector was able to force his way to the ships and set one on fire, since the Telamonian Ajax was the only great warrior of the Achaeans who remained unwounded to resist him.

These things are told in four books, from the twelfth to the fifteenth, and now in the sixteenth Homer relates how Patroclus at last brought Nestor's message to Achilles. And Achilles did as Nestor besought him: he lent his own divine armour to Patroclus, and gave him command over the Myrmidons, only charging him not to pursue the Trojans far from the ships. But Patroclus was so lifted up by the havoc he made among the foe that he forgot this charge; and when he had killed Sarpedon, the son of Zeus, he chased the Trojans with great slaughter even to the walls of Troy. But here Apollo smote him, and gave him over as a prey to his enemies and to Hector, who slew him, and took from him Achilles' armour.

Ὡς οἱ μὲν περὶ νηὸς εὐσσελμοιο μάχοντο·
Πάτροκλος δ' Ἀχιλῆϊ παρίστατο, ποιμένι λαῶν,
δάκρυα θερμὰ χέων ὥστε κρήνη μελάνυδρος,
ἥ τε κατ' αἰγίλιπος πέτρης ἐνοφερὸν χέει ὕδωρ.
τὸν δὲ ἰδὼν ᾤκτειρε ποδάρκης δῖος Ἀχιλλεύς,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

5

Ἵκτε δεδάκρυσαι, Πατρόκλεις, ἥντε κούρη

Patroclus asks Achilles to send him forth with his armour,

νηπίη, ἥθ' ἅμα μητρὶ θεοῦσ' ἀνελέσθαι ἀνώγει,
 εἰανοῦ ἀπτομένη, καὶ τ' ἐσσυμένην κατερύκει,
 δακρυόεσσα δέ μιν ποτιδέσκεται, ὅφρ' ἀνέληται· 10
 τῇ ἵκελος, Πάτροκλε, τέρεν κατὰ δάκρυον εἵβεις.
 ἥέ τι Μυρμιδόνεσσι πιφαύσκεαι, ἥ ἐμοὶ αὐτῷ;
 ἥέ τιν' ἀγγελίην Φθίης ἐξ ἔκλυες οἶος;
 ζῶειν μὰν ἔτι φασὶ Μενoitιον, Ἄκτορος υἱόν,
 ζῶει δ' Αἰακίδης Πηλεὺς μετὰ Μυρμιδόνεσσι, 15
 τῶν κε μάλ' ἀμφοτέρων ἀκαχοίμεθα τεθνηώτων.
 ἥε σύ γ' Ἀργείων ὀλοφύρεαι, ὥς ὀλέκονται
 νηυσὶν ἐπὶ γλαφυρῇσιν ὑπερβασίης ἔνεκα σφῆς;
 ἐξαύδα, μὴ κεῦθε νόψ, ἵνα εἶδομεν ἄμφω.'

Τὸν δὲ βαρὺ στενάχων προσέφησ, Πατρόκλεις ἱππεῦ·
 'ὦ Ἀχιλεῦ, Πηλέος υἱέ, μέγα φέρτατ' Ἀχαιῶν, 21
 μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιοῦς.
 οἱ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι,
 ἐν νηυσὶν κέαται βεβλημένοι οὐτάμενοί τε.
 βέβληται μὲν ὁ Τυδείδης κρατερός Διομήδης, 25
 οὔτασται δ' Ὀδυσσεὺς δουρὶ κλυτὸς ἠδ' Ἀγαμέμνων,
 βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν οἰστῷ.
 τοὺς μὲν τ' ἱητροὶ πολυφάρμακοι ἀμφιπέπονται,
 ἔλκε' ἀκειόμενοι· σὺ δ' ἀμήχανος ἔπλευ, Ἀχιλλεῦ.
 μὴ ἐμέ γ' οὔν οὗτός γε λάβοι χόλος, ὃν σὺ φυλάσσεις,
 αἰναρέτη. τί σευ ἄλλος ὀνήσεται ὀψίγονός περ, 31
 αἶ κε μὴ Ἀργείοισιν ἀεικέα λοιγὸν ἀμύνης;
 νηλεές, οὐκ ἄρα σοί γε πατήρ ἦν ἱππότα Πηλεὺς,
 οὐδὲ Θέτις μήτηρ· γλαυκὴ δέ σε τίκτε θάλασσα
 πέτραι δ' ἡλίβατοι, ὅτι τοι νόος ἐστὶν ἀπηνής. 35
 εἰ δέ τινα φρεσὶ σῇσι θεοπροπίην ἀλεείνεις
 καὶ τινά τοι παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ,
 ἀλλ' ἐμέ περ πρόες ὦχ', ἅμα δ' ἄλλον λαὸν ὕπασσον
 Μυρμιδόνων, ἣν πού τι φόως Δαναοῖσι γένωμαι.

which Achilles, though reluctant, consents to do ;

δὸς δέ μοι ὦμοιιν τὰ σὰ τεύχεα θωρηχθῆναι, 40
αἶ κέ με σοὶ ἴσκοντες ἀπόσχωνται πολέμοιο
Τρῶες, ἀναπνεύσωσι δ' ἀρήϊοι νῆες Ἀχαιῶν
τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.
ῥεῖα δέ κ' ἀκμῆτες κεκμηότας ἄνδρας αὐτῇ
ῥῶσαιμεν προτὶ ἄστυ νεῶν ἄπο καὶ κλισιάων.' 45

Ὡς φάτο λισσόμενος μέγα νήπιος· ἦ γὰρ ἔμελλεν
οἱ αὐτῷ θάνατόν τε κακὸν καὶ κῆρα λιτέσθαι.
τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·

ὦ μοι, διογενὲς Πατρόκλεις, οἷον ἔειπες·
οὔτε θεοπροπίης ἐμπάζομαι, ἦν τινα οἶδα, 50
οὔτε τί μοι παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ·
ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει,
ὅππότε δὴ τὸν ὁμοῖον ἀνὴρ ἐθέλησιν ἀμέρσαι
καὶ γέρας ἅψ ἀφελέσθαι, ὃ τε κράτει προβεβήκη·
αἰνὸν ἄχος τό μοι ἐστίν, ἐπεὶ πάθον ἄλγεα θυμῷ. 55
κούρην ἦν ἄρα μοι γέρας ἔξελον νῆες Ἀχαιῶν,
ἰουρὶ δ' ἐμῷ κτεάτισσα πόλιν εὐτεῖχεα πέρσας,
τὴν ἅψ ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων
'Ατρείδης ὥς εἴ τιν' ἀτίμητον μετανάστην.

ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν· οὐδ' ἄρα πως ἦν 60
ἀσπερχὲς κεχολῶσθαι ἐνὶ φρεσίν· ἦτοι ἔφην γε
οὐ πρὶν μηνιθμὸν καταπαυσέμεν, ἀλλ' ὅπότ' ἂν δὴ
νῆας ἐμὰς ἀφίκηται αὐτῇ τε πτόλεμός τε.

τὴν δ' ὦμοιιν μὲν ἐμὰ κλυτὰ τεύχεα δῦθι,
ἄρχε δὲ Μυρμιδόνεσσι φιλοπτολέμοισι μάχεσθαι, 65
εἰ δὴ κυάνεον Τρώων νέφος ἀμφιβέβηκε
νηυσὶν ἐπικρατέως, οἱ δὲ ῥηγμῖνι θαλάσσης
κεκλίεται, χώρης ὀλίγην ἔτι μοῖραν ἔχοντες,
'Αργεῖοι· Τρώων δὲ πόλις ἐπὶ πᾶσα βέβηκε

θάρσυνος. οὐ γὰρ ἐμῆς κόρυθος λεύσσουσι μέτωποι· 70
ἐγγύθι λαμπομένης· τάχα κεν φεύγοντες ἐναύλους

straitly charging him not to follow the Trojans too far.

πλήσειαν νεκύων, εἴ μοι κρείων Ἀγαμέμνων
 ἦπια εἰδείη· νῦν δὲ στρατὸν ἀμφιμάχονται.
 οὐ γὰρ Τυδεΐδew Διομήδεος ἐν παλάμῃσι
 μαίνεται ἐγχείη Δαναῶν ἀπὸ λοιγὸν ἀμῦναι· 75
 οὐδέ πω Ἀτρεΐδew ὁπὸς ἔκλυον αὐδήσαντος
 ἐχθρῆς ἐκ κεφαλῆς· ἀλλ' Ἐκτορος ἀνδροφόνοιο
 Τρωσὶ κελεύοντος περιάγνυται, οἱ δ' ἀλαλητῇ
 πᾶν πεδῖον κατέχουσι, μάχῃ νικῶντες Ἀχαιοὺς.
 ἀλλὰ καὶ ὧς, Πάτροκλε, νεῶν ἀπὸ λοιγὸν ἀμύνων 80
 ἔμπεσ' ἐπικρατέως, μὴ δὴ πυρὸς αἰθομένοιο
 νῆας ἐνιπρήσωσι, φίλον δ' ἀπὸ νόστον ἔλωνται.
 πείθεο δ' ὧς τοι ἐγὼ μύθου τέλος ἐν φρεσὶ θεῖω,
 ὥς ἂν μοι τιμὴν μεγάλῃν καὶ κῦδος ἄρῃαι
 πρὸς πάντων Δαναῶν, ἀτὰρ οἱ περικαλλέα κούρην 85
 ἄψ ἀπονάσσωσιν, ποτὶ δ' ἀγλαὰ δῶρα πόρωσιν.
 ἐκ νηῶν ἐλάσας ἰέναι πάλιν· εἰ δέ κεν αὖ τοι
 δῶῃ κῦδος ἀρέσθαι ἐρίγδουπος πόσις Ἥρης,
 μὴ σύ γ' ἀνευθεν ἐμεῖο λιλαίεσθαι πολεμίζειν
 Τρωσὶ φιλοπτολέμοισιν· ἀτιμότερον δέ με θήσεις. 90
 μῆδ' ἐπαγαλλόμενος πολέμῳ καὶ δηϊοτῇτι,
 Τρῶας ἐναιρόμενος, προτὶ Ἴλιον ἡγεμονεύειν,
 μή τις ἀπ' Οὐλύμποιο θεῶν αἰειγενετῶν
 ἐμβῆῃ· μάλα τοὺς γε φιλεῖ ἐκάεργος Ἀπόλλων·
 ἀλλὰ πάλιν τρωπᾶσθαι, ἐπὴν φάος ἐν νήεσσι 95
 θήῃς, τοὺς δέ τ' εἴαν πεδῖον κάτα δηριάσθαι.
 αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλῶνι,
 μήτε τις οὖν Τρώων θάνατον φύγοι, ὅσσοι ἔασι,
 μήτε τις Ἀργείων, νῶϊν δ' ἐκδῶμεν ὄλεθρον,
 ὅφρ' οἶοι Τροίης ἱερὰ κρήδεμνα λύωμεν.' 100
 Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 Αἴας δ' οὐκέτ' ἔμιμνε· βιάζετο γὰρ βελέεσσι·
 δάμνα μιν Ζηνὸς τε νόος καὶ Τρῶες ἀγανοὶ

Meantime Ajax is disarmed and the ships set on fire,

βάλλοντες· δεινὴν δὲ περὶ κροτάφοισι φαεινὴν
 πῆληξ βαλλομένη καναχὴν ἔχε, βάλλετο δ' αἰεὶ 105
 καὶ φάλαρ' εὐποίηθ'· ὁ δ' ἀριστερὸν ὦμον ἔκαμνεν,
 ἔμπεδον αἰὲν ἔχων σάκος αἰὺλον· οὐδ' ἐδύναντο
 ἀμφ' αὐτῷ πελεμίζειν ἐρείδοντες βελέεσσιν.
 αἰεὶ δ' ἀργαλέῳ ἔχετ' ἄσθματι, καὶ δὲ οἱ ἰδρῶς
 πάντοθεν ἐκ μελέων πολὺς ἔρρεεν, οὐδέ πη εἶχεν 110
 ἀμπνεῦσαι· πάντα δὲ κακὸν κακῷ ἐστήρικτο.

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι,
 ὅπως δὴ πρῶτον πῦρ ἔμπεσε νηυσὶν Ἀχαιῶν.

Ἐκτῶρ Αἴαντος δόρυ μείλινον ἥγχι παραστὰς
 πλῆξ' ἄορι μεγάλῳ, αἰχμῆς παρὰ καυλὸν ὀπισθεν, 115
 ἀντικρὺ δ' ἀπάραξε· τὸ μὲν Τελαμώνιος Αἴας
 πῆλ' αὐτῶς ἐν χειρὶ κόλον δόρυ· τῆλε δ' ἀπ' αὐτοῦ
 αἰχμὴ χαλκεῖη χαμάδις βόμβησε πεσοῦσα.
 γυνὴ δ' Αἴας κατὰ θυμὸν ἀμύμονα ῥίγησέν τε
 ἔργα θεῶν, ὃ ῥα πάγχυ μάχης ἐπὶ μῆδεα κεῖρε 120
 Ζεὺς ὑψιβρεμέτης, Τρώεσσι δὲ βούλετο νίκην·
 χάζετο δ' ἐκ βελέων. τοὶ δ' ἔμβαλον ἀκάματον πῦρ
 νῆι θοῇ· τῆς δ' αἶψα κατ' ἀσβέστη κέχυτο φλόξ.
 ὣς τὴν μὲν πρυμνὴν πῦρ ἄμφεπεν· αὐτὰρ Ἀχιλλεὺς
 μὲρ πλεξάμενος Πατροκλῆα προσέειπεν· 125

Ἔορσεο, διογενὲς Πατρόκλεις, ἱπποκέλευθε·
 λεύσσω δὴ παρὰ νηυσὶ πυρὸς δηΐοιο ἰωήν·
 μὴ δὴ νῆας ἔλωσι καὶ οὐκέτι φυκτὰ πέλωνται·
 εὖσεο τεύχεα θᾶσσον, ἐγὼ δέ κε λαὸν ἀγείρω.'

Ὡς φάτο, Πάτροκλος δὲ κορύσσετο νώροπι χαλκῷ.
 κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε 131
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
 δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνε
 ποικίλον ἀστερόεντα ποδώκεος Αἰακίδαο.
 ἀμφὶ δ' ἄρ' ὦμοισιν βάλετο ξίφος ἀργυρόηλον 135

so that Achilles arms Patroclus with haste.

χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε·
 κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὖτυκτον ἔθηκεν
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
 εἶλετο δ' ἄλκιμα δοῦρε, τὰ οἱ παλάμηφιν ἀρήρει.
 ἔγχος δ' οὐχ' ἔλετ' οἶον ἀμύμονος Αἰακίδαο, 140
 βριθὺ μέγα στιβαρόν· τὸ μὲν οὐ δύνατ' ἄλλος Ἀχαιῶν
 πάλλειν, ἀλλὰ μιν οἶος ἐπίστατο πῆλαι Ἀχιλλεύς,
 Πηλιάδα μελίην, τὴν πατρὶ φίλῳ πόρε Χείρων
 Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἠρώεσσιν.
 ἵππους δ' Αὐτομέδοντα θοῶς ζευγνῦμεν ἄνωγε, 145
 τὸν μετ' Ἀχιλλῆα ῥηξήνορα τίε μάλιστα,
 πιστότατος δέ οἱ ἔσκε μάχῃ ἐνὶ μεῖναι ὁμοκλήν.
 τῷ δὲ καὶ Αὐτομέδων ὕπαγε ζυγὸν ὠκέας ἵππους,
 Ξάνθον καὶ Βαλίον, τὼ ἅμα πνοιῇσι πετέσθην,
 τοὺς ἔτεκε Ζεφύρῳ ἀνέμῳ Ἀρπυια Ποδάργη, 150
 βοσκομένη λειμῶνι παρὰ ῥόον Ὠκεανοῖο.
 ἐν δὲ παρηορίησιν ἀμύμονα Πήδασον ἵει,
 τὸν ῥά ποτ' Ἡετίωνος ἐλὼν πόλιν ἤγαγ' Ἀχιλλεύς,
 ὃς καὶ θνητὸς ἐὼν ἔπεθ' ἵπποις ἀθανάτοισι.

Μυρμιδόνας δ' ἄρ' ἐποιχόμενος θώρηξεν Ἀχιλλεὺς
 πάντας ἀνὰ κλισίας σὺν τεύχεσιν· οἱ δὲ λύκοι ὥς 156
 ὠμοφάγοι, τοῖσιν τε περὶ φρεσὶν ἄσπετος ἀλκή,
 οἱ τ' ἔλαφον κεραὸν μέγαν οὔρεσι δηώσαντες
 δάπτουσιν· πᾶσιν δὲ πορρήιον αἵματι φοινόν·
 καὶ τ' ἀγεληδὸν ἵασιν ἀπὸ κρήνης μελανύδρον 160
 λάψοντες γλώσσησιν ἀραιῇσιν μέλαν ὕδωρ
 ἄκρον, ἐρευγόμενοι φόνον αἵματος· ἐν δέ τε θυμὸς
 στήθεσιν ἄτρομός ἐστι, περιστένεται δέ τε γαστήρ·
 τοῖοι Μυρμιδόνων ἠγήτορες ἠδὲ μέδοντες
 ἀμφ' ἀγαθὸν θεράποντα ποδώκεος Αἰακίδαο 165
 ῥώνοντ'. ἐν δ' ἄρα τοῖσιν ἀρήϊος ἵστατ' Ἀχιλλεύς,
 ὀτρύνων ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.

Πεντήκοντ' ἦσαν νῆες θοαί, ἦσιν Ἀχιλλεὺς
Τροίην ἠγεῖτο διίφιλος· ἐν δὲ ἐκάστη
εντήκοντ' ἔσαν ἄνδρες ἐπὶ κληῖσιν ἑταῖροι· 170
έντε δ' ἄρ' ἠγεμόνας ποιήσατο, τοῖς ἐπεποίθει,
ημαίνειν· αὐτὸς δὲ μέγα κρατέων ἦνασσε.
ἧς μὲν ἱῆς στιχὸς ἦρχε Μενέσθιος αἰολοθώρηξ,
ἰὸς Σπερχειοῖο, διυπετέος ποταμοῖο·
ὣν τέκε Πηλῆος θυγάτηρ, καλὴ Πολυδώρα, 175
Σπερχειωῖ ἀκάμαντι, γυνὴ θεῷ εὐνηθεῖσα,
αἴψαρ ἐπὶ κλησιν Βώρῳ, Περιήρεος υἱί,
ἧς ῥ' ἀναφανδὸν ὄπυιε, πορῶν ἀπερείσια ἔδνα.
ἧς δ' ἑτέρης Εὐδωρος ἀρήϊος ἠγεμόνευε,
Προθένης, τὸν ἔτικτε χορῷ καλῇ Πολυμήλῃ, 180
Φιλαντος θυγάτηρ· τῆς δὲ κρατὺς Ἀργεῖφόντης
ἔφασατ', ὀφθαλμοῖσιν ἰδὼν μετὰ μελπομένησιν
ἐν χορῷ Ἀρτέμιδος χρυσηλακάτου κελαδεινῆς.
αἴψα δ' εἰς ὑπερῷ ἀναβάς παρελέξατο λάθρῃ
Ἰρμείας ἀκάκητα, πόρεν δέ οἱ ἀγλαὸν υἱὸν 185
Εὐκωρον, περὶ μὲν θείειν ταχὺν ἠδὲ μαχητήν.
αἴψαρ ἐπειδὴ τὸν γε μογοστόκος Εἰλείθυια
ἔβγαγε πρὸ φόωσδε καὶ ἡελίου ἶδεν αὐγὰς,
ἧς μὲν Ἐχεκλῆος κρατερὸν μένος Ἀκτορίδαο
ἔφασκε πρὸς δώματ', ἐπεὶ πόρε μυρία ἔδνα, 190
ἧς δ' ὁ γέρων Φύλας εὖ ἔτρεφεν ἠδ' ἀτίταλλεν,
Παραπαζόμενος ὥς εἴ θ' ἐὼν υἱὸν ἐόντα.
ἧς δὲ τρίτης Πείσανδρος ἀρήϊος ἠγεμόνευε
Ἀμαλίδης, ὃς πᾶσι μετέπρεπε Μυρμιδόνεσσιν
ἵκεν μάρνασθαι μετὰ Πηλεΐωνος ἑταῖρον. 195
ἧς δὲ τετάρτης ἦρχε γέρων ἱππηλάτα Φοῖνιξ,
ἧς δ' Ἀλκιμέδων, Λαέρκεος υἱὸς ἀμύμων.
ὧς ἐπειδὴ πάντας ἅμ' ἠγεμόνεσσιν Ἀχιλλεὺς
ἵκεν εὐκρίνας, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε·

Achilles with solemn rites sends forth his men to battle,

' Μυρμιδόνες, μή τίς μοι ἀπειλάων λελαθέσθω, 200
 ἄς ἐπὶ νηυσὶ θεῶσιν ἀπειλεῖτε Τρῶεςσι
 πάνθ' ὑπὸ μηνιθμόν, καί μ' ἥτιάασθε ἕκαστος ·
 'σχέτλιε Πηλέος νιέ, χόλῳ ἄρα σ' ἔτρεφε μήτηρ,
 νηλεές, ὃς παρὰ νηυσὶν ἔχεις ἀέκοντας ἐταίρους ·
 οἴκαδ' ἐπερ σὺν νηυσὶ νεώμεθα ποντοπόροισιν 205
 αὐτίς, ἐπεὶ ῥά τοι ὧδε κακὸς χόλος ἔμπεσε θυμῷ.
 ταῦτά μ' ἀγειρόμενοι θάμ' ἐβάζετε · νῦν δὲ πέφανται
 φυλόπιδος μέγα ἔργον, ἧς τὸ πρὶν γ' ἐράασθε.
 ἔνθα τις ἄλκιμον ἦτορ ἔχων Τρῶεςσι μαχέσθω.'
 ὣς εἰπὼν ὦτρυνε μένος καὶ θυμὸν ἑκάστου. 210
 μάλλον δὲ στίχες ἄρθεν, ἐπεὶ βασιλῆος ἤκουσαν.
 ὥς δ' ὅτε τοῖχον ἀνὴρ ἀράρη πυκινόισι λίθοισι
 δώματος ὑψηλοῖο, βίας ἀνέμων ἀλεείνων,
 ὥς ἄραρον κόρυθές τε καὶ ἀσπίδες ὀμφαλόεσσαι.
 ἀσπίς ἄρ' ἀσπίδ' ἔρειδε, κόρυς κόρυν, ἀνέρα δ' ἀνὴρ · 215
 ψαῦον δ' ἱππόκομοι κόρυθες λαμπροῖσι φάλοισι
 νευόντων · ὥς πυκνοὶ ἐφέστασαν ἀλλήλοισι.
 πάντων δὲ προπάροιθε δύ' ἀνέρε θωρήσσοντο,
 Πάτροκλός τε καὶ Αὐτομέδων, ἓνα θυμὸν ἔχοντες,
 πρόσθεν Μυρμιδόνων πολεμιζέμεν. αὐτὰρ Ἀχιλλεὺς 220
 βῆ ῥ' ἵμεν ἐς κλισίην, χηλοῦ δ' ἀπὸ πῶμ' ἀκέφυγε
 καλῆς λαιδᾶλέης, τήν οἱ Θέτις ἀργυρόπεζα
 θῆκ' ἐπὶ νηὸς ἄγεσθαι, ἐὺ πλήσασα χιτῶνων
 χλαινάων τ' ἀνεμοσκεπέων οὔλων τε ταπήτων.
 ἔνθα δ' οἱ δέπας ἔσκε τετυγμένον, οὐδέ τις ἄλλος 225
 οὔτ' ἀνδρῶν πίνεσκεν ἀπ' αὐτοῦ αἶθοπα οἶνον,
 οὔτε τεψ σπένδεσκε θεῶν, ὅτι μὴ Διὶ πατρί.
 τό ῥα τότε ἐκ χηλοῖο λαβὼν ἐκάθηρε θεεῖψ
 πρῶτον, ἔπειτα δὲ νίψ' ὕδατος καλῇσι ῥοῇσι,
 νίψατο δ' αὐτὸς χεῖρας, ἀφύσσατο δ' αἶθοπα οἶνον. 230
 εὐχετ' ἔπειτα στὰς μέσῳ ἔρκει, λείβε δὲ οἶνον

praying for Patroclus' victory and safe return.

οὐρανὸν εἰσανιδῶν · Δία δ' οὐ λάθε τερπικέραυνον ·

‘Ζεῦ ἄνα, Δωδωναίε, Πελασγικέ, τηλόθι ναίων,
Δωδώνης μεδέων δυσχειμέρου· ἀμφὶ δὲ Σελλοὶ
σοὶ ναίουσ' ὑποφῆται ἀνιπτόποδες χαμαιεῦναι. 235

ἡμὲν δὴ ποτ' ἐμὸν ἔπος ἔκλυες εὐξαμένοιο,
τίμησας μὲν ἐμέ, μέγα δ' ἴψαο λαὸν Ἀχαιῶν,
ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήηνον ἐέλδωρ·
αὐτὸς μὲν γὰρ ἐγὼ μενέω νηῶν ἐν ἀγῶνι,
ἄλλ' ἔταρον πέμπω πολέσιν μετὰ Μυρμιδόνεσσι 240

μάρνασθαι· τῷ κῦδος ἅμα πρόες, εὐρύοπα Ζεῦ,
θάρσυνον δέ οἱ ἦτορ ἐνὶ φρεσίν, ὄφρα καὶ Ἐκτωρ
εἴσεται ἢ ῥα καὶ οἶος ἐπίσσηται πολεμίζειν
ἡμέτερος θεράπων, ἢ οἱ τότε χεῖρες ἄαπτοι
μαίνονθ', ὅππότε γὰρ ἐγὼ περ ἴω μετὰ μῶλον Ἀρης. 245
αὐτὰρ ἐπεὶ κ' ἀπὸ ναῦφι μάχην ἐνοπὴν τε δίηται,
ἀσκηθῆς μοι ἔπειτα θοὰς ἐπὶ νῆας ἵκοιτο
τεύχεσί τε ξὺν πᾶσι καὶ ἀγχεμάχοις ἐτάροισιν.’

Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε μητίετα Ζεὺς.
τῷ δ' ἕτερον μὲν ἔδωκε πατήρ, ἕτερον δ' ἀνένευσε· 250
νηῶν μὲν οἱ ἀπώσασθαι πόλεμόν τε μάχην τε
δῶκε, σόον δ' ἀνένευσε μάχης ἐξ ἀπονέεσθαι.
ἦτοι ὁ μὲν σπείσας τε καὶ εὐξάμενος Διὶ πατρὶ
ἅψ κλισίην εἰσῆλθε, δέπας δ' ἀπέθηκ' ἐνὶ χηλῷ,
στῇ δ' ἐπάρκοιτο ἔλθων κλισίης, ἔτι δ' ἠθελε θυμῷ 255
εἰσιδέειν Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνὴν.

Οἱ δ' ἅμα Πατρόκλῳ μεγαλήτορι θωρηχθέντες
ἔστιχον, ὄφρ' ἐν Τρωσὶ μέγα φρονέοντες ὄρουσαν.
αὐτίκα δὲ σφῆκεσσιν εἰοικότες ἐξεχέοντο
εἰνοδίοις, οὓς παῖδες ἐριδμαίνωσιν ἔθοντες, 260
αἰεὶ κερτομέοντες, ὃς ἔπι οἰκί' ἔχοντας,
νηπίαχοι· ξυνὸν δὲ κακὸν πολέεσσι τιθεῖσι.
τοὺς δ' εἶπερ παρά τίς τε κιὼν ἄνθρωπος ὀδίτης

Patroclus drives the Trojans from the ships,

κινήσῃ ἀέκων, οἱ δ' ἄλκιμον ἦτορ ἔχοντες
πρόσσω πᾶς πέτεται καὶ ἀμύνει οἷσι τέκεσσι. 265

τῶν τότε Μυρμιδόνες κραδίην καὶ θυμὸν ἔχοντες
ἐκ νηῶν ἐχέοντο· βοή δ' ἄσβεστος ὀρώρει.

Πάτροκλος δ' ἐτάροισιν ἐκέκλετο μακρὸν αὔσας·

‘ Μυρμιδόνες, ἔταροι Πηληϊάδεω Ἀχιλῆος,
ἄνερες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς, 270
ὥς ἂν Πηλεΐδην τιμήσομεν, ὃς μέγ' ἄριστος
Ἀργείων παρὰ νηυσὶ καὶ ἀγχέμαχοι θεράποντες,
γυνῶ δὲ καὶ Ἀτρείδης εὐρὺ κρείων Ἀγαμέμνων
ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.’

Ὡς εἰπὼν ὦτρυνε μένος καὶ θυμὸν ἐκάστου. 275
ἐν δ' ἔπεσον Τρῶεσσιν ἀολλέες· ἀμφὶ δὲ νῆες
σμερδαλέον κονάβησαν αὔσαντων ὑπ' Ἀχαιῶν.

Τρῶες δ' ὥς εἶδοντο Μενoitίου ἄλκιμον υἱόν,
αὐτὸν καὶ θεράποντα, σὺν ἔντεσι μαρμαίροντας,
πᾶσιν ὀρίνθη θυμός, ἐκίνηθεν δὲ φάλαγγες, 280
ἐλπόμενοι παρὰ ναῦφι ποδώκεα Πηλεΐωνα
μηνιθμὸν μὲν ἀπορριῖψαι, φιλόγητα δ' ἐλέσθαι·
πάπτηνεν δὲ ἕκαστος ὅπῃ φύγοι αἰπὺν ὄλεθρον.

Πάτροκλος δὲ πρῶτος ἀκόντισε δουρὶ φαεινῶ
ἀντικρὺ κατὰ μέσσον, ὅθι πλεῖστοι κλονέοντο, 285
νηϊ πάρα πρυμνῇ μεγαθύμου Πρωτεσιλάου,
καὶ βάλε Πυραΐχμην, ὃς Παίονας ἵπποκορυστὰς
ἤγαγεν ἐξ Ἀμυδῶνος ἀπ' Ἀξιοῦ εὐρὺ ρέοντος·
τὸν βάλε δεξιὸν ὦμον· ὃ δ' ὕπτιος ἐν κονίῃσι
κάππεσεν οἰμῶξας, ἔταροι δέ μιν ἀμφεφόβηθεν 290
Παίονες· ἐν γὰρ Πάτροκλος φόβον ἤκεν ἅπασιν
ἡγεμόνα κτείνας, ὃς ἀριστεύεσκε μάχεσθαι.

ἐκ νηῶν δ' ἔλασεν, κατὰ δ' ἔσβεσεν αἰθόμενον πῦρ.
ἡμιδαῆς δ' ἄρα νηὺς λίπερ' αὐτόθι· τοὶ δὲ φόβηθεν
Τρῶες θεσπεσίῳ ὁμάδῳ· Δαναοὶ δ' ἐπέχυντο 295

and the battle rages furiously.

νῆας ἡνὰ γλαφυράς· ὄμαδος δ' ἀλίσστος ἐτύχθη.
 ὥς δ' ὅτ' ἀφ' ὑψηλῆς κορυφῆς ὕρεος μεγάλοιο
 κινήσῃ πυκινὴν νεφέλην στεροπηγερέτα Ζεὺς,
 ἔκ τ' ἔφανεν πᾶσαι σκοπιαὶ καὶ πρόωνες ἄκροι
 καὶ νάπαι, οὐρανόθεν δ' ἄρ' ὑπερράγῃ ἄσπετος αἰθήρ, 300
 ὥς Δαναοὶ νηῶν μὲν ἀπωσάμενοι δῆϊον πῦρ
 τυτθὸν ἀνέπνευσαν, πολέμου δ' οὐ γίγνεται ἔρωή.
 οὐ γάρ πώ τι Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν
 προτροπάδην φοβέοντο μελαινάων ἀπὸ νηῶν,
 ἀλλ' ἔτ' ἄρ' ἀνθίσταντο, νεῶν δ' ὑπόεικον ἀνάγκη. 305

Ἔνθα δ' ἀνὴρ ἔλεν ἄνδρα κεδασθείσης ὑσμίνης
 ἡγεμόνων. πρῶτος δὲ Μενoitίου ἄλκιμος υἱὸς
 αὐτίκ' ἄρα στρεφθέντος Ἀρηϊλύκου βάλε μηρὸν
 ἔγχεϊ ὀξύοεντι, διαπρὸ δὲ χαλκὸν ἔλασσε·
 ῥῆξεν δ' ὀστέον ἔγχος, ὃ δὲ πρηνῆς ἐπὶ γαίῃ 310
 κάππεσ'. ἀτὰρ Μενέλαος ἀρήϊος οὔτα θόαιντα
 στέρνον γυμνωθέντα παρ' ἀσπίδα, λῦσε δὲ γυῖα.
 Φυλείδης δ' Ἀμφικλον ἐφορμηθέντα δοκεύσας
 ἔφθη ὀρεξάμενος πρυμνὸν σκέλος, ἔνθα πάχιστος
 μῶν ἀνθρώπου πέλεται· περὶ δ' ἔγχος αἰχμῇ 315
 νεῦρα διεσχίσθη· τὸν δὲ σκότος ὅσσε κάλυψε.

Νεστορίδαι δ' ὁ μὲν οὔτασ' Ἀτύμνιον ὀξείῃ δουρὶ
 Ἀντίλοχος, λαπάρης δὲ διήλασε χάλκεον ἔγχος·
 ἤριπε δὲ προπάροιθε. Μάρις δ' αὐτοσχεδὰ δουρὶ
 Ἀντιλόχῳ ἐπόρουσε κασιγνήτοιο χολωθείς, 320
 στὰς πρόσθεν νέκυος· τοῦ δ' ἀντίθεος Θρυσυμήδης
 ἔφθη ὀρεξάμενος πρὶν οὐτάσαι, οὐδ' ἀφάμαρτεν,
 ὦμον ἄφαρ· πρυμνὸν δὲ βραχίονα δουρὸς ἀκωκῇ
 ἐρύψ' ἀπὸ μῶνων, ἀπὸ δ' ὀστέον ἄχρις ἄραξε.
 δούπησεν δὲ πεσών, κατὰ δὲ σκότος ὅσσε κάλυπεν. 325

ὥς τῷ μὲν δοιοῖσι κασιγνήτοισι δαμέντε
 βήτην εἰς Ἑρεβος, Σαρπηδόνοιο ἐσθλοὶ ἑταῖροι,

The Greek captains slay each his man,

νῆες ἀκοντισταὶ Ἀμισωδάρου, ὅς ῥα Χίμαιραν
 θρέψεν ἀμαιομακέτην, πολέσιν κακὸν ἀνθρώποισιν.
 Αἴας δὲ Κλεόβουλον Ὀϊλιάδης ἐπορούσας 330
 ζῶν ἔλε, βλαφθέντα κατὰ κλόνον· ἀλλὰ οἱ αὖθι
 λῦσε μένος, πλήξας ξίφει ἀνχένα κωπήεντι.
 πᾶν δ' ὑπεθερμάνθη ξίφος αἵματι· τὸν δὲ κατ' ὕσσε
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.
 Πηνέλεως δὲ Λύκων τε συνέδραμον· ἔγχεσι μὲν γὰρ 335
 ἡμβροτον ἀλλήλων, μέλεον δ' ἠκόντισαν ἄμφω·
 τῷ δ' αὖτις ξιφέεσσι συνέδραμον. ἔνθα Λύκων μὲν
 ἵπποκόμου κόρυθος φάλον ἤλασεν, ἀμφὶ δὲ καυλὸν
 φάσγανον ἐρραίσθη· ὁ δ' ὑπ' οὔατος ἀνχένα θεῖνε
 Πηνέλεως, πᾶν δ' εἴσω ἔδν ξίφος, ἔσχεθε δ' οἶον 340
 δέρμα, παρηέρθη δὲ κάρη, ὑπέλυντο δὲ γυῖα.
 Μηριόνης δ' Ἀκάμαντα κιχεῖς ποσὶ καρπαλίμοισι
 νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὦμον·
 ἥριπε δ' ἐξ ὀχέων, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς.
 Ἴδομεινὺς δ' Ἐρύμαντα κατὰ στόμα νηλεῖ χαλκῷ 345
 νύξε· τὸ δ' ἀντικρὺ δόρυ χάλκεον ἐξεπέρησε
 νέρθεν ὑπ' ἐγκεφάλαιο, κέασσε δ' ἄρ' ὀστέα λευκά·
 ἐκ δ' ἐτίναχθεν ὀδόντες, ἐνέπλησθεν δέ οἱ ἄμφω
 αἵματος ὀφθαλμοί· τὸ δ' ἀνὰ στόμα καὶ κατὰ ῥῖνας
 πρῆσε χανών· θανάτου δὲ μέλαν νέφος ἀμφεκάλυψεν. 350
 Οὔτοι ἄρ' ἡγεμόνες Δαναῶν ἔλον ἄνδρα ἕκαστος.
 ὥς δὲ λύκοι ἄρνεσσιν ἐπέχραον ἢ ἐρίφοισι
 σίνται, ὑπὲκ μήλων αἰρεύμενοι, αἵτ' ἐν ὕρεσσι
 ποιμένος ἀφραδίῃσι διέτμαγεν· οἱ δὲ ἰδόντες
 αἶψα διαρπάζουσιν ἀνάλκιδα θυμὸν ἐχούσας· 355
 ὥς Δαναοὶ Τρῶεσσιν ἐπέχραον· οἱ δὲ φύβοιο
 ἐυσκελάδου μνήσαντο, λάθοντο δὲ θούριδος ἀλκῆς.
 Αἴας δ' ὁ μέγας αἰὲν ἐφ' Ἑκτορι χαλκοκορυστῇ
 ἵετ' ἀκοντίσσαι· ὁ δὲ ἰδρεῖη πολέμοιο,

and Hector is carried away by the rout,

ἀσπίδι ταυρείῃ κεκαλυμμένος εὐρέας ὤμους, 360

ἑκέπτεγ' οἷστῶν τε ῥοῖζον καὶ δοῦπον ἀκόντων.

ἦ μὲν δὴ γίγνωσκε μάχης ἑτεραλκέα νίκην·

ἀλλὰ καὶ ὥς ἀνέμιμνε, σάω δ' ἐρίηρας ἐταίρους.

Ὡς δ' ὅτ' ἀπ' Οὐλύμπου νέφος ἔρχεται οὐρανὸν εἴσω
αἰθέρος ἐκ δίης, ὅτε τε Ζεὺς λαίλαπα τείνη, 365

ὥς τῶν ἐκ νηῶν γένητο ἰαχὴ τε φόβος τε,

οὐδὲ κατὰ μοῖραν πέραον πάλιν. Ἔκτορα δ' ἵπποι

ἔκφερον ὠκύποδες σὺν τεύχεσι, λείπε δὲ λαὸν

Τρωϊκόν, οὓς αἰέκοντας ὀρυκτὴ τάφρος ἔρυκε.

πολλοὶ δ' ἐν τάφρῳ ἐρυσάρματες ὠκέες ἵπποι 370

ἄξαντ' ἐν πρώτῳ ῥυμῷ λίπον ἄρματ' ἀνάκτων.

Πάτροκλος δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων,

Τρῳσὶ κακὰ φρονέων· οἱ δὲ ἰαχῇ τε φόβῳ τε

πάσας πλησαν ὁδοὺς, ἐπεὶ ἄρ τμάγεν· ὕψι δ' ἄελλα

σκίδναθ' ὑπὸ νεφέων, τανύοντο δὲ μώνυχες ἵπποι 375

ἄψορρον προτὶ ἄστνυ νεῶν ἄπο καὶ κλισιάων.

Πάτροκλος δ' ἦ πλεῖστον ὀρινόμενον ἶδε λαόν,

τῇ ῥ' ἔχ' ὁμοκλήσας· ὑπὸ ζ' ἄξοσι φῶτες ἔπιπτον

πρηνέες ἐξ ὀχέων, δίφροι δ' ἀνεκνυμβαλίζον.

ἀντικρὺ δ' ἦρα τάφρον ὑπέρθορον ὠκέες ἵπποι 380

[ἄμβροτοι, οὓς Πηληϊ θεοὶ δόσαν ἀγλαὰ δῶρα,]

πρόσσω ἰέμενοι· ἐπὶ δ' Ἔκτορι κέκλετο θυμός·

ἵετο γὰρ βαλέειν· τὸν δ' ἔκφερον ὠκέες ἵπποι.

ὥς δ' ὑπὸ λαίλαπι πᾶσα κελαινὴ βέβριθε χθὼν

ἡματ' ὑπωρινῷ, ὅτε λαβρότατον χέει ὕδωρ 385

Ζεὺς, ὅτε δὴ ῥ' ἀνδρεσσι κοτεσσάμενος χαλεπήνῃ,

οἱ βίῃ εἰν ἀγορῇ σκολιάς κρίνωσι θέμιστας,

ἐκ δὲ δίκην ἐλάσωσι, θεῶν ὅπιν οὐκ ἀλέγοντες·

τῶν δέ τε πάντες μὲν ποταμοὶ πλήθουσι ῥέοντες,

πολλὰς δὲ κλιτῦς τότε ἀποτμήγουσι χαράδραι, 390

εἰς δ' ἄλλα πορφυρέην μεγάλην στενάχουσι ῥέουσαι

leaving Patroclus to make great slaughter unchecked ;

ἐξ ὀρέων ἐπὶ κάρ, μινύθει δέ τε ἔργ' ἀνθρώπων·
ὥς ἵπποι Τρῳαὶ μεγάλα στενάχοντο θέουσαι.

Πάτροκλος δ' ἐπεὶ οὖν πρῶτας ἐπέκερσε φάλαγγας,
ἄψ ἐπὶ νῆας ἔεργε παλιμπετές, οὐδὲ πόληος 395

εἴα ἰεμένους ἐπιβαινέμεν, ἀλλὰ μεσηγὺ
νηῶν καὶ ποταμοῦ καὶ τείχεος ὑψηλοῖο
κτεῖνε μεταΐσσων, πολέων δ' ἀπετίνυτο ποινήν.
ἔνθ' ἦτοι Πρόνοον πρῶτον βάλε δουρὶ φαεινῷ,
στερνον γυμνώθέντα παρ' ἀσπίδα, λῦσε δὲ γυῖα· 400

δούπησεν δὲ πεσών. ὁ δὲ Θέστορα, Ἕνοπος υἱόν,
δεύτερον ὀρμηθεῖς—ὁ μὲν εὐξέστω ἐνὶ δίφρῳ
ἦστο αἰεὶς· ἐκ γὰρ πλήγη φρένας, ἐκ δ' ἄρα χειρῶν
ἡνία ἠΐχθησαν—ὁ δ' ἔγχεϊ νύξε παραστάς
γναθμὸν δεξιτερόν, διὰ δ' αὐτοῦ πείρειν ὀδόντων, 405

ἔλκε δὲ δουρὸς ἐλὼν ὑπὲρ ἄντυγος, ὥς ὅτε τις φῶς
πέτρῃ ἐπὶ προβλήτῃ καθήμενος ἱερὸν ἰχθὺν
ἐκ πόντοιο θύραζε λίνῳ καὶ ἥνοπι χαλκῷ·
ὥς ἔλκ' ἐκ δίφροιο κεχηνότα δουρὶ φαεινῷ,
καδ δ' ἄρ' ἐπὶ στόμ' ἔωσε· πεσόντα δέ μιν λίπε θυμός.
αὐτὰρ ἔπειτ' Ἑρύλαον ἐπεσσύμενον βάλε πέτρῳ 411

μέσσην κακὴν κεφαλὴν· ἡ δ' ἄνδιχα πᾶσα κείσθη
ἐν κόρυθι βριαρῇ· ὁ δ' ἄρα πρηνὴς ἐπὶ γαίῃ
κάππεσεν, ἀμφὶ δέ μιν θάνατος χύτο θυμοραϊστής.
αὐτὰρ ἔπειτ' Ἑρύμαντα καὶ Ἀμφοτερόν καὶ Ἐπάλτην,
Τληπόλεμόν τε Δαμαστορίδην Ἐχίον τε Πύριν τε, 416
Ἰφέα τ' Εὐϊππὸν τε καὶ Ἀργεάδην Πολύμηλον,
πάντας ἐπασσυτέρους πέλασε χθονὶ πουλυβοτείρῃ.

Σαρπηδὼν δ' ὥς οὖν ἴδ' ἀμιτροχίτωνας ἑταίρους
χέρσ' ὑπο Πατρόκλοιο Μενoitιῶδαο δαμέντας, 420
κέκλετ' ἄρ' αἰτιθέοισι καθαπτόμενος Λυκίοισιν·
'Αἰδώς, ὦ Λύκιοι, πόσε φεύγετε; ἵν' ἑοὶ ἔστε·
ἀντήσω γὰρ ἐγὼ τοῦδ' ἀνέρος, ὅφρα ᾄδαι

till Sarpedon, son of Zeus, comes to meet him.

ὅστις ὄδε κρατέει, καὶ δὴ κακὰ πολλὰ ἔοργε
Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν.' 425

Ἦ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτρο χαμαῖζε.
Πάτροκλος δ' ἐτέρωθεν, ἐπεὶ ἶδεν, ἔκθορε δίφρου.
οἱ δ', ὥστ' αἰγυπιοὶ γαμψώνυχες, ἀγκυλοχεῖλαι,
πέτρῃ ἐφ' ὑψηλῇ μεγάλα κλάζοντε μάχωνται,
ὥς οἱ κεκλήγοντες ἐπ' ἀλλήλοισιν ὄρουσαν. 430
τοὺς δὲ ἰδὼν ἐλέησε Κρόνου πάϊς ἀγκυλομήτεω,
Ἥρην δὲ προσέειπε κασιγνήτην ἄλοχόν τε·

“ὦ μοι ἐγών, ὅτε μοι Σαρπηδόνα, φίλτατον ἀνδρῶν,
μοῦρ' ὑπὸ Πατρόκλοιῳ Μενoitιάδαο δαμῆναι.
διχθὰ δέ μοι κραδίη μέμονε φρεσὶν ὀρμαίνοντι, 435
ἥ μιν ζῶν ἐόντα μάχης ἀπο δακρυεύσεως
θείῳ ἀναρπάξας Λυκίης ἐν πίοι δῆμῳ,
ἥ ἤδη ὑπὸ χερσὶ Μενoitιάδαο δαμάσσω.”

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
‘αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες. 440
ἄνδρα θνητὸν ἐόντα, πάλαι πεπρωμένον αἴσῃ,
ἂψ ἐθέλεις θανάτοιο δυσηχέος ἐξαναλῦσαι;
ἔρξ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
αἶ κε ζῶν πέμψῃς Σαρπηδόνα ὄνδε δόμονδε, 445
φράζεο μὴ τις ἔπειτα θεῶν ἐθέλῃσι καὶ ἄλλος
τέμπειν ὃν φίλον υἱὸν ἀπὸ κρατερῆς ὑσμίνης·
πολλοὶ γὰρ περὶ ἄστυ μέγα Πριάμοιο μάχονται
υἱέες ἀθανάτων, τοῖσιν κότον αἰνὸν ἐνήσεις·
ἀλλ' εἴ τοι φίλος ἐστί, τεὸν δ' ὀλοφύρεται ἦτορ, 450
ἦτοι μέν μιν ἔασον ἐνὶ κρατερῇ ὑσμίνῃ
χέρσ' ὑπο Πατρόκλοιῳ Μενoitιάδαο δαμῆναι·
αὐτὰρ ἐπεὶ δὴ τὸν γε λίπη ψυχὴ τε καὶ αἰὼν,
τέμπειν μιν Θάνατόν τε φέρειν καὶ νήδυμον Ὕπνον,
εἰς ὃ κε δὴ Λυκίης εὐρείης δῆμον ἵκωνται, 455

How Patroclus kills Sarpedon, by the consent of Zeus.

ἔνθα ἑ ταρχύσουσι κασίγνητοί τε ἔται τε
τύμβῳ τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων·

ὣς ἔφατ', οὐδ' ἀπίθησε πατήρ ἀνδρῶν τε θεῶν τε.
αἵματοέσσας δὲ ψιάδας κατέχευεν ἔραζε
παῖδα φίλον τιμῶν, τὸν οἱ Πάτροκλος ἔμελλε 460
φθίσειν ἐν Τροίῃ ἐριβώλακι, τηλόθι πάτρης.

Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
ἐνθ' ἦτοι Πάτροκλος ἀγακλειτὸν Θρασύμηλον,
ὃς ῥ' ἦς θεράπων Σαρπηδόνοσ' ἦεν ἄνακτος,
τὸν βάλε νείαιραν κατὰ γαστέρα, λῦσε δὲ γυῖα. 465
Σαρπηδῶν δ' αὐτοῦ μὲν ἀπήμβροτε δουρὶ φαεινῷ
δεύτερος ὀρμηθεὶς, ὁ δὲ Πήδασον οὔτασεν ἵππον
ἔγχεϊ δεξιὸν ὦμον· ὁ δ' ἔβραχε θυμὸν ἀΐσθων.
καδ' δ' ἔπεσ' ἐν κονίησι μακῶν, ἀπὸ δ' ἔπτατο θυμός.
τῷ δὲ διαστήτην, κρίκε δὲ ζυγόν, ἡνία δέ σφι 470
σύγχυτ', ἐπειδὴ κεῖτο παρήγορος ἐν κονίησι.
τοῖο μὲν Αὐτομέδων δουρὶ κλυτὸς εὔρετο τέκμωρ·
σπασσάμενος τανύηκες ἄορ παχείος παρὰ μηροῦ,
ἀΐξας ἀπέκοψε παρήγορον οὐδὲ μάτησε·
τῷ δ' ἰθύνθητην, ἐν δὲ ῥυτῆρσι τάνυσθεν. 475
τῷ δ' αὖτις συνίτην ἔριδος πέρι θυμοβόροιο.

Ἐνθ' αὖ Σαρπηδῶν μὲν ἀπήμβροτε δουρὶ φαεινῷ,
Πατρόκλου δ' ὑπὲρ ὦμον ἀριστερὸν ἤλυθ' ἀκωκὴ
ἔγχεος, οὐδ' ἔβαλ' αὐτόν· ὁ δ' ὕστερος ὠρνυτο χαλκῷ
Πάτροκλος· τοῦ δ' οὐχ' ἄλιον βέλος ἔκφυγε χειρός, 480
ἀλλ' ἔβαλ' ἐνθ' ἄρα τε φρένες ἔρχαται ἀμφ' ἀδινὸν κῆρ.
ἤριπε δ' ὥς ὅτε τις δρῦς ἤριπεν ἢ ἀχερωῖς,
ἢ ἐ πίτυς βλωθρή, τήν τ' οὔρεσι τέκτονες ἄνδρες
ἐξέταμον πελέκεσσι νεήκεσι νήϊον εἶναι·
ὥς ὁ πρόσθ' ἵππων καὶ δίφρου κεῖτο τανυσθεὶς, 485
βεβρυχώς, κόνιος δεδραγμένος αἵματοέσσης.
ἡὔτε ταῦρον ἔπεφγε λέων ἀγέληφι μετελθών,

Sarpedon dies calling on Glaucus to avenge him.

αἶθωνα μεγάθυμον, ἐν εἰλιπόδεσσι βόεσσιν,
 ὤλετό τε στενάχων ὑπὸ γαμφηλῇσι λέοντος,
 ὥς ὑπὸ Πατρόκλῳ Λυκίων ἀγὸς ἀσπιστάων 490
 κτεινόμενος μενέαινε, φίλον δ' ὀνόμηρεν ἑταῖρον·

‘Γλαῦκε πέπον, πολεμιστὰ μετ’ ἀνδράσι, νῦν σε μάλα
 χρῆ

αἰχμητὴν τ’ ἔμεναι καὶ θαρσαλέον πολεμιστήν·
 νῦν τοι ἐελδέσθω πόλεμος κακός, εἰ θεός ἐσσι.
 πρῶτα μὲν ὄτρυνον Λυκίων ἡγήτορας ἄνδρας, 495
 πάντα ἐποιχόμενος, Σαρπηδόνοσ ἀμφιμάχεσθαι·
 αὐτὰρ ἔπειτα καὶ αὐτὸς ἐμεῦ πέρι μάρναο χαλκῷ.
 σοὶ γὰρ ἐγὼ καὶ ἔπειτα κατηφείη καὶ ὄνειδος
 ἔσσομαι ἥματα πάντα διαμπερές, εἴ κέ μ’ Ἀχαιοὶ
 τεύχεα συλήσωσι νεῶν ἐν ἀγῶνι πεσόντα. 500
 ἀλλ’ ἔχεο κρατερῶς, ὄτρυνε δὲ λαὸν ἅπαντα.’

Ὡς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν
 ὀφθαλμοὺς ῥίνας θ’. ὁ δὲ λὰξ ἐν στήθεσι βαίνων
 ἐκ χροὸς ἔλκε δόρυ, προτὶ δὲ φρένες αὐτῷ ἔποντο·
 τοῖο δ’ ἅμα ψυχῇ τε καὶ ἔγχεος ἐξέρυσ’ αἰχμὴν. 505
 Μυρμιδόνες δ’ αὐτοῦ σχέθον ἵππους φυσιόωντας,
 ἰεμένους φοβέεσθαι, ἐπεὶ λίπεν ἄρματ’ ἀνάκτων.

Γλαῦκῳ δ’ αἰνὸν ἄχος γένετο φθογγῆς αἶτοντι·
 ὠρίνθη δέ οἱ ἦτορ, ὅτ’ οὐ δύνατο προσαμῦναι.
 χειρὶ δ’ ἐλὼν ἐπίζε βραχίονα· τεῖρε γὰρ αὐτὸν 510
 ἔλκος, ὃ δὴ μιν Τεῦκρος ἐπεσσύμενον βάλεν ἰῷ
 τείχεος ὑψηλοῖο, ἀρὴν ἐτάροισιν ἀμύνων.
 ἐνχόμενος δ’ ἄρα εἶπεν ἐκηβίλῳ Ἀπόλλωνι·

‘Κλυθι, ἄναξ, ὅς που Λυκίης ἐν πτόνι δήμῳ
 εἷς ἦ ἐνὶ Τροίῃ· δύνασαι δὲ σὺ πάντοσ’ ἀκούειν 515
 ἀνέρι κηδομένῳ, ὥς νῦν ἐμὲ κῆδος ἰκάνει.
 ἔλκος μὲν γὰρ ἔχω τόδε καρτερόν, ἀμφὶ δέ μοι χεῖρ
 ὀξείης ὀδύνησιν ἐλήλαται, οὐδέ μοι αἷμα

Apollo heals Glaucus' wound, so that he rallies the Trojans,

τερσῆναι δύναται, βαρύθει δέ μοι ὦμος ὑπ' αὐτοῦ·
 ἔγχος δ' οὐ δύναμαι σχεῖν ἔμπεδον, οὐδὲ μάχεσθαι 520
 ἔλθων δυσμενέεσσιν. ἀνὴρ δ' ὤριστος ὄλωλε,
 Σαρπηδῶν, Διὸς υἱός· ὁ δ' οὐδ' ᾧ παιδὶ ἀμύνει.
 ἀλλὰ σύ πέρ μοι, ἄναξ, τόδε καρτερὸν ἔλκος ἄκεσσαι,
 κοίμησον δ' ὀδύνας, δὸς δὲ κράτος, ὄφρ' ἐτάροισι
 κεκλόμενος Λυκίοισιν ἐποτρύνω πολεμίζειν, 525
 αὐτός τ' ἀμφὶ νέκυι κατατεθνηῶτι μάχωμαι.'

“Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
 αὐτίκα παῦσ' ὀδύνας, ὑπὸ δ' ἔλκος ἀργαλείοιο
 αἷμα μέλαν τέρσηνε, μένος δέ οἱ ἔμβαλε θυμῷ.
 Γλαῦκος δ' ἔγνω ᾗσιν ἐνὶ φρεσὶ, γήθησέν τε, 530
 ὅττι οἱ ᾧ ἤκουσε μέγας θεὸς εὐξαμένοιο.
 πρῶτα μὲν ὥτρυνεν Λυκίων ἡγήτορας ἄνδρας,
 πάντη ἐποιχόμενος, Σαρπηδόνοσ ἀμφιμάχεσθαι·
 αὐτὰρ ἔπειτα μετὰ Τρῶας κίε μακρὰ βιβιάσθων,
 Πουλυδάμαντ' ἐπὶ Πανθοΐδην καὶ Ἀγήνορα δῖον, 535
 βῆ δὲ μετ' Αἰνείαν τε καὶ Ἕκτορα χαλκοκορυστήν.
 ἀγχού δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·

“Ἕκτορ, νῦν δὴ πάγχυ λελασμένος εἰς ἐπικούρων,
 οἷ σέθεν εἵνεκα τῆλε φίλων καὶ πατρίδος αἴης
 θυμὸν ἀποφθινύθουσι· σὺ ἔ' οὐκ ἐθέλεις ἐπαμύνειν. 540
 κεῖται Σαρπηδῶν, Λυκίων ἀγὸς ἀσπιστάων,
 δὲ Λυκίην εἵρυτο δίκησί τε καὶ σθένει ᾧ·
 τὸν δ' ὑπὸ Πατρόκλῳ δάμασ' ἔγχεϊ χάλκεος Ἄρης.
 ἀλλὰ, φίλοι, πάροστητε, νεμεσσήθητε δὲ θυμῷ,
 μὴ ἀπὸ τεύχε' ἔλωνται, ἀεικίσσωσι δὲ νεκρὸν 545
 Μυρμιδόνες, Δαναῶν κεχῶλωμένοι ὅσσοι ὄλοντο,
 τοὺς ἐπὶ νηυσὶ θοῇσιν ἐπέφνομεν ἐγχείησιν.'

“Ὡς ἔφατο, Τρῶας δὲ κατὰ κρῆθεν λάβε πείθος
 ἄσχετον, οὐκ ἐπιεικτόν, ἐπεὶ σφισιν ἔρμα πόληος
 ἔσκε, καὶ ἀλλοδαπὸς περ ἐὼν· πολέες γὰρ ἄμ' αὐτῷ 550

and for a time drives back the Myrmidons,

λαοὶ ἔποντ', ἐν δ' αὐτὸς ὑριστεύεσκε μάχεσθαι.
 βὰν δ' ἰθὺς Δαναῶν λεληημένοι· ἦρχε δ' ἄρα σφιν
 Ἐκτωρ χωόμενος Σαρπηδόνοσ· αὐτὰρ Ἀχαιοὺς
 ὥρσε Μενoitιάδεω Πατροκλῆος λάσιον κῆρ·
 Αἴαντε πρῶτῳ προσέφη, μεμαῶτε καὶ αὐτῷ·

555

‘Αἴαντε, νῦν σφῶϊν ἀμύνεσθαι φίλον ἔστω,
 οἰοί περ πάρος ἦτε μετ' ἀνδράσιν, ἥ καὶ ἀρείους.
 κεῖται ἀνὴρ ὃς πρῶτος ἐσήλατο τεῖχος Ἀχαιῶν,
 Σαρπηδῶν· ἀλλ' εἴ μιν ἀεικισσαίμεθ' ἐλόντες,
 τεύχεά τ' ὥμοισιν ἀφελοίμεθα, καὶ τιν' ἐταίρων
 αὐτοῦ ἀμυνομένων δαμασαίμεθα νηλεῖ χαλκῷ.’

560

Ὡς ἔφαθ', οἱ δὲ καὶ αὐτοὶ ἀλέξασθαι μενέαινον.
 οἱ δ' ἐπεὶ ἀμφοτέρωθεν ἐκαρτύναντο φάλαγγας,
 Τρῶες καὶ Λύκιοι καὶ Μυρμιδόνες καὶ Ἀχαιοί,
 σύμβαλον ἀμφὶ νέκυι κατατεθνηῶτι μάχεσθαι
 λεινὸν αὖσαντες· μέγα δ' ἔβραχε τεύχεα φωτῶν.
 Ζεὺς δ' ἐπὶ νύκτ' ὅλοην τάνυσσε κρατερῇ ὑσμίνῃ,
 ὅφρα φίλῳ περὶ παιδὶ μάχης ὀλοὸς πόνος εἴη.

565

Ὡσαν δὲ πρότεροι Τρῶες ἐλίκωπας Ἀχαιοὺς·
 βλήτο γὰρ οὔτι κάκιστος ἀνὴρ μετὰ Μυρμιδόνεσσιν,
 υἱὸς Ἀγακλῆος μεγαθύμου, δῖος Ἐπειγεύς,
 ὃς ῥ' ἐν Βουδείῳ ἐὺ ναιομένῳ ἦνασσε
 τὸ πρίν· ἀτὰρ τότε γ' ἐσθλὸν ἀνεψιὸν ἐξεναρίξας
 εἰς Πηλῆ' ἰκέτευσε καὶ εἰς Θέτιν ἀργυρόπεζαν·
 οἱ δ' ἄμ' Ἀχιλλῇι ῥήξήνορι πέμπον ἔπεσθαι

575

Ἴλιον εἰς εὐπῳλοι, ἵνα Τρῶεσσι μάχοιτο.
 τὸν ῥα τόθ' ἀπτόμενον νέκυος βάλε φαίδιμος Ἐκτωρ
 χερμαδίῳ κεφαλῇ· ἥ δ' ἀνδιχα πᾶσα κεάσθη
 ἐν κόρυθι βριαρῇ· ὃ δ' ἄρα πρηνῆς ἐπὶ νεκρῷ
 κάππεσεν, ἀμφὶ δέ μιν θάνατος χύτο θυμοραϊστής.
 Πατρόκλῳ δ' ἄρ' ἄχος γένετο φθιμένον ἐτάριοιο,
 ἴθυσεν δὲ διὰ προμάχων ἴρηκι ἐοικῶς

580

and many of their warriors are slain,

ὥκέϊ, ὅστ' ἐφόβησε κολιούς τε ψῆράς τε·
 ὥς ἰθὺς Λυκίων, Πατρόκλεις ἵπποκέλευθε,
 ἔσσυο καὶ Τρώων, κεχόλωσο δὲ κῆρ ἐτάριοιο. 585
 καὶ ῥ' ἔβαλε Σθενέλαον, Ἰθαιμένεος φίλον υἱόν,
 αὐχένα χερμαδίῳ, ῥῆξεν δ' ἀπὸ τοῖο τένοντας.
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἴκτωρ.
 ὅσση δ' αἰγανέης ῥιπὴ ταναοῖο τέτυκται,
 ἦν ῥά τ' ἀνὴρ ἀφάη πειρώμενος ἢ ἐν ἀέθλῳ 590
 ἢ καὶ ἐν πολέμῳ, δητῶν ὑπο θυμοραϊστέων,
 τόσσον ἐχώρησαν Τρῶες, ὥσαντο δ' Ἀχαιοί.
 Γλαῦκος δὲ πρῶτος, Λυκίων ἀγὸς ἀσπιστάων,
 ἐτράπετ', ἔκτεινεν δὲ Βαθυκλῆα μεγάλθυμον,
 Χάλκωνος φίλον υἱόν, ὃς Ἑλλάδι οἰκία ναίων 595
 ὄλβῳ τε πλούτῳ τε μετέπρεπε Μυρμιδόνεσσι.
 τὸν μὲν ἄρα Γλαῦκος στῆθος μέσον οὔτασε δουρί,
 στρεφθεὶς ἐξαπίνης, ὅτε μιν κατέμαρπτε διώκων·
 δούπησεν δὲ πεσών· πυκινὸν δ' ἄχος ἔλλαβ' Ἀχαιοῦς,
 ὥς ἔπεσ' ἐσθλὸς ἀνὴρ· μέγα δὲ Τρῶες κεχάροντο, 600
 στὰν δ' ἀμφ' αὐτὸν ἰόντες ἀολλέες· οὐδ' ἄρ' Ἀχαιοὶ
 ἀλκῆς ἐξελάθοντο, μένος δ' ἰθὺς φέρον αὐτῶν.
 ἔνθ' αὖ Μηριόνης Τρώων ἔλεν ἄνδρα κορυστήν,
 Λαόγονον, θρασὺν υἱὸν Ὀνήτορος, ὃς Διὸς ἱρεὺς
 Ἰδαίου ἐτέτυκτο, θεὸς δ' ὥς τίετο δήμῳ· 605
 τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὔατος· ὦκα δὲ θυμὸς
 ᾤχετ' ἀπὸ μελέων, στυγερός δ' ἄρα μιν σκότος εἶλεν.
 Αἰνείας δ' ἐπὶ Μηριόνη δόρυ χάλκεον ἦκεν·
 ἔλπετο γὰρ τεύξεσθαι ὑπασπίδια προβιβῶντος.
 ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος· 610
 πρὸςσω γὰρ κατέκυψε, τὸ δ' ἐξόπιθεν δόρυ μακρὸν
 οὔδει ἐνισκίμφθη, ἐπὶ δ' οὐρίαχος πελεμήχθη
 ἔγχεος· ἔνθα δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἀρης.
 [αἰχμὴ δ' Αἰνείας κραδαινομένη κατὰ γαίης

and both sides fight very fiercely.

ῥχετ', ἐπεὶ ῥ' ἄλιον στιβαρῆς ἀπὸ χειρὸς ὄρουσεν.] 615

Αἰνεΐας δ' ἄρα θυμὸν ἐχώσατο φώνησέν τε·

‘Μηριόνη, τάχα κέν σε, καὶ ὀρχηστήν περ ἑόντα,
ἔγχος ἑμὸν κατέπειυσε διαμπερές, εἴ σ' ἔβαλόν περ.’

Τὸν δ' αὖ Μηριόνης δουρὶ κλυτὸς ἀντίον ἠΐδα·

‘Αἰνεΐα, χαλεπὸν σε, καὶ ἴφθιμόν περ ἑόντα, 620

πάντων ἀνθρώπων σβέσσαι μένος, ὅς κε σεῦ ἄντα

ἔλθῃ ἀμυνόμενος· θνητὸς δέ νυ καὶ σὺ τέτυξαι.

εἰ καὶ ἐγὼ σε βάλοιμι τυχὼν μέσον ὀξείῃ χαλκῷ,

αἰψά κε, καὶ κρατερός περ ἑὼν καὶ χερσὶ πεποιθώς,

εὔχος ἑμοὶ δοίης, ψυχὴν δ' Ἄϊδι κλυτοπώλῳ.’ 625

ὣς φάτο, τὸν δ' ἐνένιπε Μενoitίου ἄλκιμος υἱός·

‘Μηριόνη, τί σὺ ταῦτα καὶ ἐσθλὸς ἑὼν ἀγορεύεις;

ὦ πέπον, οὗτοι Τρῶες ὄνειδείοις ἐπέεσσι

νεκροῦ χωρήσουσι· πάρος τινὰ γαῖα καθέξει.

ἐν γὰρ χερσὶ τέλος πολέμου, ἐπέων δ' ἐνὶ βουλῇ· 630

τῷ οὔτι χρὴ μῦθον ὀφέλλειν, ἀλλὰ μάχεσθαι.’

ὣς εἰπὼν ὁ μὲν ἦρχ', ὁ δ' ἅμ' ἔσπετο ἰσόθεος φῶς.

τῶν δ', ὥστε δρυτόμων ἀνδρῶν ὀρυμαγδὸς ὀρώρη

οὔρεος ἐν βήσσης· ἑκαθεν δέ τε γίγνεται ἀκουή·

ὥς τῶν ὤρνυτο δοῦπος ἀπὸ χθονὸς εὐρυοδείης 635

χαλκοῦ τε ῥιγῶν τε βοῶν τ' εὐποιητῶν,

νυσσομένων ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγύουσι.

οὐδ' ἂν ἔτι φράδμων περ ἀνὴρ Σαρπηδόνα δῖον

ἔγνω, ἐπεὶ βελέεσσι καὶ αἵματι καὶ κονίῃσιν

ἐκ κεφαλῆς εἵλυτο διαμπερές ἐς πόδας ἄκρους. 640

οἱ δ' αἰεὶ περὶ νεκρὸν ὀμίλεον, ὥς ὅτε μυῖαι

σταθμῷ ἔνι βρομέωσι περιγλαγέας κατὰ πέλλας

ῥῃ ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει·

ὥς ἄρα τοὶ περὶ νεκρὸν ὀμίλεον, οὐδέ ποτε Ζεὺς

τρέψεν ἀπὸ κρατερῆς ὑσμίνης ὅσσε φαιινῶ, 645

ἀλλὰ κατ' αὐτοὺς αἰὲν ὄρα, καὶ φράζετο θυμῷ,

Zeus bids Phoebus send Sarpedon's body safe to Lycia.

πολλὰ μάλ' ἀμφὶ φόνῳ Πατρόκλου μερμηρίζων,
 ἢ ἤδη καὶ κεῖνον ἐνὶ κρατερῇ ὑσμίνῃ
 αὐτοῦ ἐπ' ἀντιθέῳ Σαρπηδόνι φαίδιμος Ἴκτωρ
 χαλκῷ δηρώσῃ, ἀπὸ τ' ὤμων τεύχε' ἔλθεται, 650
 ἢ ἔτι καὶ πλεόνεσσιν ὀφέλλειεν πόνον αἰπύν.
 ὦδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
 ὄφρ' ἡὺς θεράπων Πηληϊάδεω Ἀχιλῆος
 ἑξαῦτις Τρῳάς τε καὶ Ἴκτορα χαλκοκορυστήν
 ὦσαιτο προτὶ ἄστυ, πολέων δ' ἀπὸ θυμὸν ἔλοιτο. 655
 Ἴκτορι δὲ πρωτίστῳ ἀνάγκη θυμὸν ἐνῆκεν·
 ἐς δίφρον δ' ἀναβάς φύγαδ' ἔτραπε, κέκλετο δ' ἄλλους
 Τρῳας φευγέμεναι· γνῶ γάρ Διὸς ἰρὰ τάλαντα.
 ἐνθ' οὐδ' ἴφθιμοι Λύκιοι μένον, ἀλλὰ φόβηθεν
 πάντες, ἐπεὶ βασιλῆα ἴδον βεβλαμμένον ἦτορ, 660
 κείμενον ἐν νεκρῶν ἀγύρει· πολέες γὰρ ἐπ' αὐτῷ
 κάππεσον, εὖτ' ἔριδα κρατερὴν ἐτάνυσσε Κρονίων.
 οἱ δ' ἄρ' ἀπ' ὤμοιιν Σαρπηδόνοσ' ἔντε' ἔλοντο
 χάλκεα μαρμαίροντα, τὰ μὲν κοίλας ἐπὶ νῆας
 δῶκε φέρειν ἐτίροισι Μενoitίου ἄλκιμος υἱός. 665
 καὶ τότε Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεὺς·
 'Εἰ δ' ἄγε νῦν, φίλε Φοῖβε, κελαινεφές αἶμα κάθηρον
 ἐλθὼν ἐκ βελέων Σαρπηδόνα, καί μιν ἔπειτα
 πολλὸν ἀποπρὸ φέρων λοῦσον ποταμοῖο ῥοῇσι
 χρῖσόν τ' ἀμβροσίῃ, περὶ δ' ἄμβροτα εἵματα ἔσسون· 670
 πέμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι,
 Ὑπνῷ καὶ Θανάτῳ διδυμάοσιν, οἳ ῥά μιν ὦκα
 θήσουσ' ἐν Λυκίης εὐρείης πτόνι δῆμῳ,
 ἐνθα ἔταρχύσουσι κασίγνητοί τε ἔται τε
 τύμβῳ τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων.' 675
 ὣς ἔφατ', οὐδ' ἄρα πατὴρ ἀνηκούστησεν Ἀπόλλων.
 βῆ δὲ κατ' Ἰδαίων ὀρέων ἐς φύλοπιν αἰνὴν,
 αὐτίκα δ' ἐκ βελέων Σαρπηδόνα δῖον αἰείρας,

Patroclus chases the Trojans to the city, till Apollo stops him,

πολλὸν ἀποκρὸ φέρων, λούσεν ποταμοῖο ῥοῇσι
 χρῖσέν τ' ἀμβροσίῃ, περὶ δ' ἄμβροτα εἵματα ἔσσε· 680
 πέμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι,
 Ὕπνῳ καὶ Θανάτῳ ξιδυμάοσιν, οἳ ῥά μιν ὦκα
 κάτθεσαν ἐν Λυκίῃς εὐρείῃς πῖονι δῆμῳ.

Πάτροκλος δ' ἵπποισι καὶ Αὐτομέδοντι κελεύσας
 Τρῶας καὶ Λυκίους μετεκίαθε, καὶ μέγ' ἀάσθη 685
 νήπιος· εἰ δὲ ἔπος Πηληϊάδαο φύλαξεν,
 ἦ τ' ἂν ὑπέκφυγε κῆρα κακὴν μέλανος θανάτοιο.
 ἀλλ' αἰεὶ τε Διὸς κρείσσω νόος ἤεπερ ἀνδρῶν·
 [ὅστε καὶ ἄλκιμον ἄνδρα φοβεῖ καὶ ἀφείλετο νίκην
 ῥηϊδίως, ὅτε δ' αὐτὸς ἐποτρύνῃσι μάχεσθαι·] 690
 ὃς οἱ καὶ τότε θυμὸν ἐνὶ στήθεσσιν ἀνῆκεν.

Ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξας,
 Πατρόκλεις, ὅτε δὴ σε θεοὶ θάνατόνδε κάλεσσαν;

Ἄδρηστον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ἐχεκλον
 καὶ Πέριμον Μεγάδην καὶ Ἐπίστορα καὶ Μελάνιππον,
 αὐτὰρ ἔπειτ' Ἐλασον καὶ Μούλιον ἠδὲ Πυλάρτην· 696
 τοὺς ἔλεν· οἱ δ' ἄλλοι φύγαδε μνῶοντο ἕκαστος.

Ἔνθα κεν ὑψίπυλον Τροίην ἔλον υἷες Ἀχαιῶν
 Πατρόκλου ὑπὸ χερσὶ· περιπρὸ γὰρ ἔγχρῃ θῦεν·
 εἰ μὴ Ἀπόλλων Φοῖβος εὐδμήτου ἐπὶ πύργου 700
 ἔστη, τῷ ὅλοα φρονέων, Τρώεσσι δ' ἀρήγων.
 τρὶς μὲν ἐπ' ἀγκῶνος βῆ τείχεος ὑψηλοῖο·
 Πάτροκλος, τρὶς δ' αὐτὸν ἀπεστυφέλιξεν Ἀπόλλων,
 χεῖρεσσ' ἀθανάτησι φαεινὴν ἀσπίδα νύσπων.
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι Ἴσος, 705
 ζινὰ δ' ὁμοκλήσας ἔπεα πτερόεντα προσηύδα·

Ἥ Χάζεο, διογενὲς Πατρόκλεις· οὐ νύ τοι αἶσα
 σῶ ὑπὸ δουρὶ πόλιν πέρθαι Τρώων ἀγερώχων,
 οὐδ' ὑπ' Ἀχιλλῆος, ὅσπερ σέο πολλὸν ἀμείνων·

Ὡς φάτο, Πάτροκλος δ' ἀνεχάζετο πολλὸν ὀπίσσω,

and rouses Hector to oppose him.

μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος. 711

Ἐκτωρ δ' ἐν Σκαιοῖσι πύλης ἔχε μώνυχας ἵππους·
δίξε γὰρ ἡὲ μάχοιτο κατὰ κλόνον αὐτὶς ἐλάσσας,
ἢ λαοὺς ἐς τεῖχος ὁμοκλήσειεν ἀλῆναι.

ταῦτ' ἄρα οἱ φρονέοντι παρίστατο Φοῖβος Ἀπόλλων, 715

ἀνέρι εἰσάμενος αἰζήῃ τε κρατερῷ τε,
Ἀσίῳ, ὃς μήτρως ἦν Ἐκτορος ἵπποδάμοιο,
αὐτοκασίγνητος Ἐκάβης, υἱὸς δὲ Δύμαντος,
ὃς Φρυγίῃ ναίεσκε ῥοῆς ἐπὶ Σαγγαρίοιο·

τῷ μιν εἰσάμενος προσέφη Διὸς υἱὸς Ἀπόλλων· 720

Ἐκτορ, τίπτε μάχης ἀποπαύει; οὐδέ τί σε χρή.
αἶθ' ὅσον ἦσσαν εἰμί, τόσον σέο φέρτερος εἶην·
τῷ κε τάχα στυγερῶς πολέμου ἀπερωήσειας.

ἀλλ' ἄγε, Πατρόκλῳ ἔφεπε κρατερώνυχας ἵππους,
αἷ κέν πῶς μιν ἔλῃς, δῶή δέ τοι εὖχος Ἀπόλλων· 725

Ὡς εἰπὼν ὁ μὲν αὐτὶς ἔβη θεὸς ἅμ' ὄνον ἀνδρῶν,

Κεβριόνη δ' ἐκέλευσε δαΐφρονι φαιδίμῳ Ἐκτωρ
ἵππους ἐς πόλεμον πεπληγέμεν. αὐτὰρ Ἀπόλλων
δύσεθ' ὄμιλον ἰών, ἐν δὲ κλόνον Ἀργείοισιν
ἦκε κακάν, Τρωσὶν δὲ καὶ Ἐκτορι κῦδος ὄπαζεν. 730

Ἐκτωρ δ' ἄλλους μὲν Δακρυοὺς ἔα οὐδ' ἐνάριζεν·

αὐτὰρ ὁ Πατρόκλῳ ἔφεπε κρατερώνυχας ἵππους.
Πάτροκλος δ' ἐτέρωθεν ἀφ' ἵππων ἄλτο χαμᾶζε,
σκαίῃ ἔγχος ἔχων· ἐτέρηφι δὲ λάζετο πέτρον
μάρμαρον ὀκρίοντα, τὸν οἱ περὶ χεῖρ ἐκάλυψεν, 735

ἦκε δ' ἐρεισάμενος, οὐδὲ δὴν χάζετο φωτός,
οὐδ' ἀλίωσε βέλος, βάλε δ' Ἐκτορος ἡνιοχῆα,
Κεβριόνην, νόθον υἱὸν ἀγακλῆος Πριάμοιο,
ἵππων ἡνὶ' ἔχοντα, μετώπιον ὀξείῃ λαῖ.

ἀμφοτέρας δ' ὀφρῦς σύνελεν λίθος, οὐδέ οἱ ἔσχεν 740

ὀστέον, ὀφθαλμοὶ δὲ χαμαὶ πέσον ἐν κονίῃσιν
αὐτοῦ πρόσθε ποδῶν· ὁ δ' ἄρ' ἀρνευτῆρι ἐοικώς

Patroclus kills Cebriones, Hector's charioteer,

κάππεσ' ἀπ' εὐεργέους δίφρου, λίπε δ' ὅστέα θυμός.
τὸν δ' ἐπικερτομέων προσέφησ, Πατρόκλεις ἵππευ·

“ὦ πόποι, ἦ μάλ' ἐλαφρὸς ἀνὴρ· ὥς ῥεῖα κυβιστᾷ.
εἰ δὴ που καὶ πόντῳ ἐν ἰχθυόεντι γένοιτο, 746
πολλοὺς ἂν κορέσειεν ἀνὴρ ὃδε τήθεα διφῶν,
νηὸς ἀποβρῦσκων, εἰ καὶ δυσπέμφελος εἴη,
ὥς νῦν ἐν πεδίῳ ἐξ ἵππων ῥεῖα κυβιστᾷ.

ἦ ῥα καὶ ἐν Τρώεσσι κυβιστητῆρες ἔασιν.” 750

“Ὡς εἰπὼν ἐπὶ Κεβριόνη ἥρωϊ βεβήκει,
οἶμα λέοντος ἔχων, ὅστε σταθμοὺς κεραῖζων
ἔβλητο πρὸς στῆθος, ἐή τέ μιν ὤλεσεν ἀλκή·
ὥς ἐπὶ Κεβριόνη, Πατρόκλεις, ἄλσο μεμαώς.
Ἔκτωρ δ' αὖθ' ἐτέρωθεν ἀφ' ἵππων ἄλτο χαμᾶζε. 755

τὼ περὶ Κεβριόναο λέονθ' ὥς δηρινθήτην,
ὣτ' ὄρεος κορυφῇσι περὶ κταμένης ἐλάφοιο,
ἄμφω πεινάοντε, μέγα φρονέοντε μάχεσθον·
ὥς περὶ Κεβριόναο δύω μήστωρες αὐτῆς,
Πάτροκλός τε Μενoitιάδης καὶ φαίδιμος Ἔκτωρ, 760
ἵεντ' ἀλλήλων ταμέειν χροά νηλεῖ χαλκῷ.

Ἔκτωρ μὲν κεφαλῇφιν ἐπεὶ λάβεν, οὐχὶ μεθίει·
Πάτροκλος δ' ἐτέρωθεν ἔχεν ποδός· οἱ δὲ δὴ ἄλλοι
Τρῶες καὶ Δαναοὶ σύναγον κρατερὴν ὑσμίνην.

“Ὡς δ' Εὐρύς τε Νότος τ' ἐριδαίνετον ἀλλήλοιν 765
σῦρεος ἐν βήσσης βαθέην πελεμιζέμεν ὕλην,
φηγόν τε μελίην τε τανύφλοιόν τε κρᾶνειαν,
αἶτε πρὸς ἀλλήλας ἔβαλον τανυήκεας ὄζους
ἡχῇ θεσπεσίῃ, πάταγος δέ τε ἀγνυμενάων,
ὥς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες 770
δῆουν, οὐδ' ἕτεροι μνῶοντ' ὀλοῦϊο φόβοιο.

πολλὰ δὲ Κεβριόνην ἀμφ' ὀξέα δοῦρα πεπήγει
ιοὶ τε πτερόεντες ἀπὸ νευρῇφι θορόντες,
πολλὰ δὲ χερμάδια μεγάλ' ἀσπίδας ἐστυφέλιξαν

but is stunned and disarmed by a blow from Apollo ;

μαρναμένων ἀμφ' αὐτόν· ὁ δ' ἐν στροφάλιγγι κονίης 775
κεῖτο μέγας μεγαλωστί, λελασμένος ἵπποσυνάων.

Ὅφρα μὲν Ἥελιος μέσον οὐρανὸν ἀμφιβεβήκει,
τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πῖπτε δὲ λαός·
ἦμος δ' Ἥελιος μετενίσσεται βουλυτόνδε,
καὶ τότε δὴ ῥ' ὑπὲρ αἶσαν Ἀχαιοὶ φέρτεροι ἦσαν. 780

ἐκ μὲν Κεβριόνην βελέων ἦρωα ἔρυσσαν
Τρώων ἐξ ἐνοπῆς, καὶ ἀπ' ὤμων τεύχε' ἔλοντο,
Πάτροκλος δὲ Τρωσὶ κακὰ φρονέων ἐνόρουσε.
τρίς μὲν ἔπειτ' ἐπόρουσε θεῶ ἀτάλαντος Ἀρηϊ,
σμερδαλέα ἰάχων, τρίς δ' ἐννέα φῶτας ἔπεφνεν. 785

ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι Ἴσος,
ἔνθ' ἄρα τοι, Πάτροκλε, φάνη βιότοιο τελευτή·
ἦντετο γάρ τοι Φοῖβος ἐνὶ κρατερῇ ὑσμίνῃ
δεινός· ὁ μὲν τὸν ἰόντα κατὰ κλόνον οὐκ ἐνόησεν·
ἠέρι γὰρ πολλῇ κεκαλυμμένος ἀντεβόλησε· 790

στῇ δ' ὄπιθε, πλῆξεν δὲ μετάφρενον εὐρέε τ' ὤμῳ
χευρὶ καταπρηνεῖ, στρεφεδίνηθεν δέ οἱ ὄσσε.
τοῦ δ' ἀπὸ μὲν κρατὸς κυνέην βάλε Φοῖβος Ἀπόλλων·
ἡ δὲ κυλινδομένη καναχὴν ἔχε ποσσὶν ὑφ' ἵππων
αὐλῶπις τρυφάλεια, μιάνθησαν δὲ ἔθειραι 795

αἵματι καὶ κονίησι. πάρος γε μὲν οὐ θέμις ἦεν
ἱππόκομον πῆληκα μιαίνεσθαι κονίησιν,
ἀλλ' ἀνδρὸς θείοιο κάρη χαρίεν τε μέτωπον
ρύετ', Ἀχιλλῆος· τότε δὲ Ζεὺς Ἑκτορι δῶκεν
ἧ κεφαλῇ φορέειν, σχεδύθεν δέ οἱ ἦεν ὄλεθρος. 800

πᾶν δέ οἱ ἐν χεῖρεσσιν ἄγῃ δολιχόσκιον ἔγχος,
βριθὺ μέγα στιβαρὸν κεκορυθμένον· αὐτὰρ ἀπ' ὤμων
ἄσπις σὺν τελαμῶνι χαμαὶ πέσε τερμιόεσσα.
λῦσε δέ οἱ θώρηκα ἄναξ Διὸς υἱὸς Ἀπόλλων.
τὸν δ' αἶτη φρένας εἶλε, λύθεν δ' ὑπὸ φαίδιμα γυῖα, 805
στῇ δὲ ταφῶν· ὕπιθεν δὲ μετάφρενον ὀξείῳ δουρὶ

so that Euphorbus wounds him, and then Hector,

ὤμων μεσσηγὺς σχευόθεν βάλε Δάρδανος ἀνὴρ,
 Πανθοίδης Εὐφορβος, ὃς ἡλικίην ἐκέκαστο
 ἔγχει θ' ἱπποσύνη τε, πόδεσσί τε καρπαλίμοισι·
 καὶ γὰρ δὴ τότε φῶτας εἴκοσι βῆσεν ἀφ' ἵππων, 810
 πρῶτ' ἐλθὼν σὺν ὄχεσφι, διδασκόμενος πολέμοιο·
 ὃς τοι πρῶτος ἐφῆκε βέλος, Πατρόκλεις ἱππεῦ,
 οὐδὲ δάμασ'· ὁ μὲν αὖτις ἀνέδραμε, μίκτο δ' ὀμίλῳ,
 ἐκ χροὸς ἀρπάξας δόρυ μέλινον, οὐδ' ὑπέμεινε
 Πάτροκλον, γυμνὸν περ ἐόντ', ἐν δηϊοτήτι. 815
 Πάτροκλος δὲ θεοῦ πληγῇ καὶ δουρὶ δαμασθεὶς
 ἀψ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.

Ἔκτωρ δ' ὥς εἶδεν Πατροκλῆα μεγάθυμον
 ἀψ' ἀναχαζόμενον, βεβλημένον ὀξείῃ χαλκῷ,
 ἀγχίμολόν ῥά οἱ ἦλθε κατὰ στίχας, οὗτα δὲ δουρὶ 820
 νείατον ἐς κενεῶνα, διαπρὸ δὲ χαλκὸν ἔλασσε.
 δούπησεν δὲ πεσών, μέγα δ' ἤκαχε λαὸν Ἀχαιῶν.
 ὥς δ' ὅτε σὺν ἀκάμαντα λέων ἐβίησατο χάρμη,
 ὥτ' ὄρεος κορυφῇσι μέγα φρονέοντε μάχεσθον
 πίδακος ἀμφ' ὀλίγης· ἐθέλουσι δὲ πιέμεν ἄμφω· 825
 πολλὰ δέ τ' ἀσθμαίνοντα λέων ἐδάμασσε βίηφιν·
 ὥς πολέας πέφνοντα Μεινοιτίου ἄλκιμον υἱὸν
 Ἔκτωρ Πριαμίδης σχεδὸν ἔγχει θυμὸν ἀπηύρα,
 καὶ οἱ ἐπενχόμενος ἔπεα πτερόεντα προσηύδα·

Ἵ Πάτροκλ', ἧ που ἔφησθα πόλιν κεραϊζέμεν ἀμήν, 830
 Τρωϊάδας δὲ γυναικας ἐλεύθερον ἡμαρ ἀπούρας
 ἄξειν ἐν νήεσσι φίλην ἐς πατρίδα γαῖαν,
 ἰήπιε· τάων δὲ πρόσθ' Ἔκτορος ὠκέες ἵπποι
 ποσσὶν ὀρωρέχεται πολεμίζειν· ἔγχει δ' αὐτὸς
 Τρῳσὶ φιλοπτολέμοισι μεταπρέπω, ὃ σφιν ἀμύνω 835
 ἡμαρ ἀναγκαῖον· σὲ δέ τ' ἐνθάδε γῦπες ἔδονται.
 ἂ δεῖλ', οὐδέ τοι ἐσθλὸς ἐὼν χραίσμησεν Ἀχιλλεύς,
 ὃς πού τοι μάλα πολλὰ μένων ἐπετέλλετ' ἰόντι·

whom he reproaches and warns, and so dies.

“μή μοι πρὶν ἵεναι, Πατρόκλεις ἵπποκέλευθε,
νῆας ἔπι γλαφυράς, πρὶν Ἑκτορος ἀνδροφόνοιο 840
αἱματόεντα χιτῶνα περὶ στήθεσσι δαΐξαι.”

ὥς πού σε προσέφη, σοὶ δὲ φρένυς ἄφρονι πεῖθε.’

Τὸν δ’ ὀλιγοῦρανέων προσέφησ, Πατρόκλεις ἵππεῦ·
‘ἤδη νῦν, Ἑκτορ, μεγάλ’ εὐχέα· σοὶ γὰρ ἔδωκε
νίκην Ζεὺς Κρονίδης καὶ Ἀπόλλων, οἳ μ’ ἐδάμασσαν 845
ῥηϊδίως· αὐτοὶ γὰρ ἀπ’ ὤμων τεύχε’ ἔλονται.

τοιοῦτοι δ’ εἶπερ μοι ἐείκοσιν ἀντεβόλησαν,
πάντες κ’ αὐτῶθ’ ὄλοντο ἐμῷ ὑπὸ δουρὶ δαμέντες.
ἀλλὰ με μοῖρ’ ὅλοη καὶ Λητοῦς ἔκτανεν υἱός,
ἀνδρῶν δ’ Εὐφορβος· σὺ δέ με τρίτος ἐξεναρίζεις. 850

ἄλλο δέ τοι ἐρέω, σὺ δ’ ἐνὶ φρεσὶ βάλλεο σῆσιν·
οὐ θην οὐδ’ αὐτὸς δηρὸν βέη, ἀλλὰ τοι ἤδη
ἄγχι παρέστηκεν θάνατος καὶ μοῖρα κραταιή,
χερσὶ δαμέντ’ Ἀχιλλῆος ἀμύμονος Αἰακίδαο.’

Ὡς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψε· 855
ψυχὴ δ’ ἐκ ῥεθέων πταμένη Ἀϊδόσδε βεβήκει,
ὃν πότμον γοόωσα, λιποῦσ’ ἀνδροτῆτα καὶ ἥβην.
τὸν καὶ τεθνηῶτα προσηύδα φαίδιμος Ἑκτωρ·

‘Πατρόκλεις, τί νύ μοι μαντεύεαι αἰπὺν ὄλεθρον;
τίς δ’ οἶδ’ εἴ κ’ Ἀχιλεὺς, Θέτιδος πάϊς ἠυκόμοιο, 860
φθῆῃ ἐμῷ ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν ὀλέσσαι;’

Ὡς ἄρα φωνήσας δόρυ χάλκεον ἐξ ὠτειλῆς
εἵρυσσε, λαῖξ προσβάς, τὸν δ’ ὑπτιον ὥς ἀπὸ δουρός.
αὐτίκα δὲ ξὺν δουρὶ μετ’ Αὐτομέδοιντα βεβήκει,
ἀντίθεον θεράποντα ποδώκεος Αἰακίδαο· 865

ἵετο γὰρ βαλέειν· τὸν δ’ ἔκφερον ὠκέες ἵπποι
ἄμβροτοι, οὓς Πηληϊ θεοὶ δόσαν ἀγλαὰ δῶρα.

ΙΛΙΑΔΟΣ Ρ.

Μενελάου ἀριστεία.

ARGUMENT.—Though Patroclus was now dead, and the armour gone, yet the Achaeans set themselves to save at least his body, and to bring it to the ships. And this in the end they did by the valorous deeds of Menelaus and Ajax, but only after very fierce fighting amid thick darkness which Zeus sent upon them. But in the meantime Antilochus had gone before them to tell Achilles that his friend was dead and despoiled, and that his body was being brought to the ships, and that Hector was pressing hard upon those that bore it.

Οὐδ' ἔλαθ' Ἀτρέος υἱόν, ἀρηϊφίλον Μενέλαον,
Πάτροκλος Τρώεσσι δαμείς ἐν δηϊοτῇτι.
βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ,
ἀμφὶ δ' ἄρ' αὐτῷ βαῖν' ὥς τις περὶ πόρτακι μήτηρ
πρωτοτόκος κινυρή, οὐ πρὶν εἰδυῖα τόκοιο· 5
ὥς περὶ Πατρόκλῳ βαῖνε ξανθὸς Μενέλαος.
πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' εἵσην,
τὸν κτάμεναι μεμαώς, ὅστις τοῦ γ' ἀντίος ἔλθοι.
οὐδ' ἄρα Πάνθου υἱὸς εὐμμελὴς ἀμέλησε
Πατρόκλοιο πεσόντος ἀμύμονος· ἄγχι δ' ἄρ' αὐτοῦ 10
ἔστη, καὶ προσέειπεν ἀρηϊφίλον Μενέλαον·

‘Ἀτρεΐδῃ Μενέλαε, διοτρεφές, ὄρχαμε λαῶν,
χάζεο, λεῖπε δὲ νεκρόν, ἔα δ' ἔναρα βροτόεντα·
οὐ γάρ τις πρότερος Τρώων κλειτῶν τ' ἐπικούρων
Πάτροκλον βάλε δουρὶ κατὰ κρατερὴν ὑσμίνην· 15

Euphorbus and Menelaus fight over Patroclus' body,

τῷ με ἕα κλέος ἐσθλὸν ἐνὶ Τρώεσσιν ἀρέσθαι,
μή σε βάλω, ἀπὸ δὲ μελιηδέα θυμὸν ἔλωμαι.'

Τὸν δὲ μέγ' ὀχθήσας πρυσέφη ξανθὸς Μενέλαος·
'Ζεῦ πάτερ, οὐ μὲν καλὸν ὑπέρβιον εὐχετάσθαι.
οὔτ' οὖν παρδάλιος τύσσον μένος οὔτε λέοντος 20
οὔτε συὸς κάπρου ὀλοόφρονος, οὗ τε μέγιστος
θυμὸς ἐνὶ στήθεσσι περὶ σθένει βλεμεαίνει,
ὅσσον Πάνθου νῆες ἐϋμμελῖαι φρονέουσιν.
οὐδὲ μὲν οὐδὲ βίη Ὑπερήνορος ἵπποδάμοιο
ἧς ἥβης ἀπόννηθ', ὅτε μ' ὦνατο καὶ μ' ὑπέμεινε 25
καὶ μ' ἔφατ' ἐν Δαναοῖσιν ἐλέγχιστον πολεμιστὴν
ἔμμεναι· οὐδέ ἔφημι πόδεσσί γε οἷσι κιόντα
εὐφρῆναι ἄλοχόν τε φίλην κεῖνους τε τοκῆας.
ὥς θην καὶ σὸν ἐγὼ λύσω μένος, εἴ κέ μεν ἄντα
στήης· ἀλλὰ σ' ἔγωγ' ἀναχωρήσαντα κελεύω 30
ἐς. πληθὺν ἰέναι, μηδ' ἀντίος ἵστασ' ἐμεῖο,
πρίν τι κακὸν παθέειν· ῥεχθὲν δέ τε νήπιος ἔγνω.'

'Ὡς φάτο, τὸν δ' οὐ πεῖθεν· ἀμειβόμενος δὲ προσηύδα·
'νῦν μὲν δῆ, Μενέλαε διοτρεφές, ἧ μάλα τίσεις
γνωτὸν ἐμόν, τὸν ἔπεφνες, ἐπευχόμενος δ' ἀγορεύεις, 35
χήρωςας δὲ γυναῖκα μυχῶ θαλάμοιο νέοιο,
ἀρητὸν δὲ τοκεῦσι γόον καὶ πένθος ἔθηκας.
ἧ κέ σφιν δειλοῖσι γόου κατάπαυμα γενοίμην,
εἴ κεν ἐγὼ κεφαλὴν τε τεῆν καὶ τεύχε' ἐνείκας
Πάνθῳ ἐν χεῖρεσσι βάλω καὶ Φρόντιδι δέη, 40
ἀλλ' οὐ μὰν ἔτι δηρὸν ἀπείρητος πόνος ἔσται
οὐδέ τ' ἀδήριτος, ἦτ' ἀλκῆς ἦτε φόβοιο.'

'Ὡς εἰπὼν οὔτησε κατ' ἀσπίδα πάντοσ' εἵτην·
οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμῇ.
ἀσπίδι ἐν κρατερῇ· ὁ δὲ δεύτερος ὤρνυτο χιιλκῶ 45
'Ατρεΐδης Μενέλαος, ἐπευξάμενος Διὶ πατρί·
ἀψ δ' ἀναχαζομένοιο κατὰ στομάχοιο θέμεθλα

and Menelaus slays Euphorbus, and begins to spoil him ;

νύξ', ἐπὶ δ' αὐτὸς ἔρεισε, βαρεῖη χειρὶ πιθήσας·
ἀντικρὺ δ' ἀπαλοῖο δι' αὐχένος ἤλυθ' ἄκωκή.
δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 50

αἵματί οἱ δέοντο κόμαι Χαρίτεσσιν ὁμοῖαι
πλοχμοὶ θ', οἳ χρυσῷ τε καὶ ἀργύρῳ ἐσφῆκωντο.
οἶον δὲ τρέφει ἔρνος ἀνὴρ ἐριθηλὲς ἐλαίης
χώρῳ ἐν οἰοπόλῳ, ὅθ' ἄλις ἀναβέβρυχεν ὕδωρ,
καλὸν τηλεθάον· τὸ δέ τε πνοιαί δονέουσι 55

παντοίων ἀνέμων, καὶ τε βρύει ἀνθεῖ λευκῷ·
ἐλθὼν δ' ἐξαπίνης ἄνεμος σὺν λαίλαπι πολλῇ
βόθρου τ' ἐξέστρεψε καὶ ἐξετάνυσσ' ἐπὶ γαίῃ·
τοῖον Πάνθου υἱὸν εὐμμελίην Εὐφορβον
'Ατρεΐδης Μενέλαος ἐπεὶ κτάνε, τεύχε' ἐσύλα. 60

Ὡς δ' ὅτε τίς τε λέων ὀρεσίτροφος, ἄλκι πεποιθώς,
βοσκομένης ἀγέλης βοῦν ἀρπάσῃ, ἥτις ἀρίστη·
τῆς δ' ἐξ αὐχέν' ἔαξε λαβὼν κρατεροῖσιν ὁδοῦσι
πρῶτον, ἔπειτα δέ θ' αἷμα καὶ ἔγκατα πάντα λαφύσσει
δῶν· ἀμφὶ δὲ τὸν γε κύνες τ' ἀνδρες τε νομῆες 65
πολλὰ μάλ' ἰύζουσιν ἀπόπροθεν οὐδ' ἐθέλουσιν
ἀντίον ἐλθέμεναι· μάλα γὰρ χλωρὸν δέος αἰρεῖ·
ὥς τῶν οὗ τινι θυμὸς ἐνὶ στήθεσσι ἐτόλμα
ἀντίον ἐλθέμεναι Μενελάου κυδαλίμοιο.

ἔνθα κε ῥεῖα φέροι κλυτὰ τεύχεα Πανθοΐδαι 70
'Ατρεΐδης, εἰ μὴ οἱ ἀγάσσατο Φοῖβος 'Απόλλων,
ὅς ῥά οἱ Ἔκτορ' ἐπῶρσε θεῷ ἀτάλαντον Ἄρηϊ,
ἀνέρι εἰσάμενος, Κικόνων ἡγήτορι Μέντη·
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Ἔκτορ, νῦν σὺ μὲν ὧδε θεεὶς ἀκίχῃτα διώκων, 75
ἵππους Αἰακίδαο δαΐφρονος· οἳ δ' ἀλεγεινοὶ
ἀνδράσι γε θνητοῖσι δαμήμεναι ἤδ' ὀχέεσθαι,
ἄλλῳ γ' ἢ Ἀχιλῆϊ, τὸν ἀθανάτη τέκε μήτηρ.
τόφρα δέ τοι Μενέλαος ἄρηϊος, Ἀτρέος υἱός,

till Hector brings the Trojans to the rescue.

Πατρόκλῳ περιβὰς Τρώων τὸν ἄριστον ἔπεφνε, 80
Πανθοΐδην Εὐφορβον, ἔπαυσε δὲ θούριδος ἀλκῆς·

“Ὡς εἰπὼν ὁ μὲν αὖτις ἔβη θεὸς ἅμ πόνον ἀνδρῶν,
“Εκτορα δ’ αἰνὸν ἄχος πύκασε φρένας ἀμφιμελαίνας·
πάπτηνεν δ’ ἄρ’ ἔπειτα κατὰ στίχας, αὐτίκα δ’ ἔγνω
τὸν μὲν ἀπαινύμενον κλυτὰ τεύχεα, τὸν δ’ ἐπὶ γαίῃ 85
κείμενον· ἔρρει δ’ αἷμα κατ’ οὐταμένην ὠτειλήν.

βῆ δὲ διὰ προμάχων κεκυρυθμένος αἶθοπι χαλκῷ,
ὀξέα κεκληγώς, φλογὶ εἵκελος Ἑφαιστοιο
ἀσβέστῳ· οὐδ’ υἱὸν λάθειν Ἀτρείος ὀξὺ βοήσας·
ὠχθήσας δ’ ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν· 90

“ὦ μοι ἐγών, εἰ μὲν κε λίπω κάτα τεύχεα καλὰ
Πάτροκλόν θ’, ὃς κεῖται ἐμῆς ἔνεκ’ ἐνθάδε τιμῆς,
μή τίς μοι Δαναῶν νεμεσῆσεται, ὃς κεν ἴδῃται.
εἰ δέ κεν Ἐκτορι μῶνος ἐὼν καὶ Τρωσὶ μάχωμαι
αἰδεσθεῖς, μή πῶς με περιστήσω’ ἕνα πολλοί· 95

Τρῶας δ’ ἐνθάδε πάντας ἄγει κορυθαίολος Ἐκτωρ.
ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;
ὅππότε’ αἰνῆρ ἐθέλη πρὸς δαίμονα φωτὶ μάχεσθαι
ὃν κε θεὸς τιμᾶ, τάχα οἱ μέγα πῆμα κυλίσθη.
τῷ μ’ οὔτις Δαναῶν νεμεσῆσεται, ὃς κεν ἴδῃται 100

Ἐκτορι χωρήσαντ’, ἐπεὶ ἐκ θεόφιν πολεμίζει.
εἰ δέ που Αἴαντός γε βοὴν ἀγαθοῖο πυθοίμην,
ἄμφω κ’ αὖτις ἰόντες ἐπιμνηταιίμεθα χάρμης
καὶ πρὸς δαίμονά περ, εἴ πως ἐρυσαιίμεθα νεκρὸν
Πηλεΐδῃ Ἀχιλλῇ· κακῶν δέ κε φέρτατον εἶη· 105

Εἶος ὁ ταῦθ’ ὥρμαινε κατὰ φρέϊα καὶ κατὰ θυμόν,
τόφρα δ’ ἐπὶ Τρώων στίχες ἤλυθον· ἦρχε δ’ ἄρ’ Ἐκτωρ.
αὐτὰρ ὃ γ’ ἐξοπίσω ἀνεχάζετο, λεῖπε δὲ νεκρόν,
ἐντροπαλιζόμενος ὥστε λῖς ἡϋγένηιος,
ὃν ῥα κύνες τε καὶ ἄνδρες ἀπὸ σταθμοῖο δῖωνται 110
ἔγχεσι καὶ φωνῇ· τοῦ δ’ ἐν φρεσὶν ἄλκιμον ἦτορ

Then Ajax comes to the succour of Menelaus.

παχνοῦται, ἀέκων δέ τ' ἔβη ἀπὸ μεσσαύλοιο·
 ὥς ἀπὸ Πατρόκλοιο κίε ξανθὸς Μενέλαος.
 στῇ δὲ μεταστρεφθεῖς, ἐπεὶ ἵκετο ἔθνος ἑταίρων,
 παπταίνων Αἴαντα μέγαν, Τελαμώνιον υἱόν. 115
 τὸν δὲ μάλ' αἰψ' ἐνόησε μάχης ἐπ' ἀριστερὰ πάσης
 θαρσύνονθ' ἐτάρους καὶ ἐποτρύνοντα μάχεσθαι·
 θεσπέσιον γάρ σφιν φόβον ἔμβαλε Φοῖβος Ἀπόλλων·
 βῆ δὲ θίειν, εἴθαρ δὲ παριστάμενος ἔπος ηὔδα·
 'Αἴαν, δεῦρο, πέπον, περὶ Πατρόκλοιο θανόντος 120
 σπεύσαμεν, αἶ κε νέκυν περ Ἀχιλλῇι προφέρωμεν
 γυμνόν· ἀτὰρ τά γε τεύχε' ἔχει κορυθαίολος Ἔκτωρ.'
 ὣς ἔφατ', Αἴαντι δὲ δαΐφρονι θυμὸν ὄρινε.
 βῆ δὲ διὰ προμάχων, ἅμα δὲ ξανθὸς Μενέλαος.
 Ἔκτωρ μὲν Πάτροκλον, ἐπεὶ κλυτὰ τεύχε' ἀπηύρα, 125
 ἔλχ', ἵν' ἀπ' ὤμοιιν κεφαλὴν τάμοι ὀξείῃ χαλκῷ,
 τὸν δὲ νέκυν Τρωῆσιν ἐρυσσάμενος κυσὶ δούῃ.
 Αἴας δ' ἐγγύθεν ἦλθε, φέρων σάκος ἡὔτε πύργον.
 Ἔκτωρ δ' ἦψ' ἐς ὄμιλον ἰὼν ἀνεχάζεθ' ἑταίρων,
 ἐς δίφρον δ' ἀνόρουσε· δίδου δ' ὃ γε τεύχεα καλὰ 130
 Τρωσὶ φέρειν προτὶ ἄστυ, μέγα κλέος ἔμμεναι αὐτῷ.
 Αἴας δ' ἀμφὶ Μενοιτιάδῃ σάκος εὐρὺ καλύψας
 ἐστήκει ὥς τις τε λέων περὶ οἷσι τέκεσσιν,
 ὃ ρά τε νῆπι' ἄγοντι συναντήσωνται ἐν ὕλῃ
 ἄνδρες ἐπακτῆρες· ὃ δέ τε σθένει βλεμεαίνει· 135
 πᾶν δέ τ' ἐπισκύνιον κάτω ἔλκεται ὅσσε καλύπτων·
 ὥς Αἴας περὶ Πατρόκλῳ ἥρωϊ βεβήκει.
 Ἀτρεΐδης δ' ἐτέρωθεν, ἀρηϊφίλος Μενέλαος,
 ἐστήκει, μέγα πένθος ἐνὶ στήθεσσιν ἀέξων.
 Γλαῦκος δ', Ἴππολόχοιο πάϊς, Λυκίων ἀγὸς ἀνδρῶν,
 Ἔκτορ' ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ· 141
 'Ἔκτορ, εἶδος ἄριστε, μάχης ἄρα πολλὸν ἔδεύεο.
 ἦ σ' αὐτως κλέος ἐσθλὸν ἔχει, φύξηλιν ἐόντα.

Glaucons reproves Hector for cowardly neglect of his allies.

φράζεο νῦν ὅπως κε πόλιν καὶ ἄστυ σάώσεις
οἶος σὺν λαοῖσι, τοὶ Ἰλίῳ ἐγγεγάασιν· 145

οὐ γάρ τις Λυκίων γε μαχησόμενος Δαναοῖσιν
εἴσι περὶ πτόλιος, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν
μάρνασθαι δηῖοισιν ἐπ' ἀνδράσι νωλεμές αἰεὶ.

πῶς κε σὺ χείρονα φῶτα σαώσεας μεθ' ὄμιλον,
σχέτλι', ἐπεὶ Σαρπηδόν', ἅμα ξεῖνον καὶ ἐταῖρον, 150

κάλλιπες Ἀργεῖοισιν ἔλωρ καὶ κύρμα γενέσθαι,
ὅς τοι πόλλ' ὄφελος γένητο, πτόλεϊ τε καὶ αὐτῷ,
ζῶος ἐών· νῦν δ' οὐ οἱ ὑλαλκόμεναι κύνας ἔτλης.

τῷ νῦν εἴ τις ἐμοὶ Λυκίων ἐπιπείσεται ἀνδρῶν,
οἴκαδ' ἵμεν, Τροίῃ δὲ πεφήσεται αἰπὺς ὄλεθρος. 155

εἰ γὰρ νῦν Τρώεσσι μένος πολυθαρσὲς ἐνείη,
ἄτρομον, οἶόν τ' ἀνδρας ἐσέρχεται οἱ περὶ πάτρης
ἀνδράσι δυσμενέεσσι πόνον καὶ δῆριν ἔθεντο,
αἰψά κε Πάτροκλον ἐρυταίμεθα Ἴλιον εἴσω.

εἰ δ' οὗτος προτὶ ἄστυ μέγα Πριάμοιο ἄνακτος 160
ἔλθοι τεθνηῶς καὶ μιν ἐρυσαίμεθα χάρμης,

αἰψά κεν Ἀργεῖοι Σαρπηδόνοσ' ἔντεα καλὰ
λύσειαν, καὶ κ' αὐτὸν ἀγοίμεθα Ἴλιον εἴσω·

τοίου γὰρ θεράπων πέφατ' ἀνέρος, ὅς μ' ἐγ' ἄριστος
Ἀργείων παρὰ νηυσὶ καὶ ἀγχέμαχοι θεράποντες. 165

ἀλλὰ σύ γ' Αἴαντος μεγαλήτορος οὐκ ἐτάλασσας
στήμεναι ἄντα, κατ' ὅσσε ἰδὼν δηῖων ἐν ὑτῇ,
οὐδ' ἰθὺς μαχέσασθαι, ἐπεὶ σέο φέρτερός ἐστι·

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἔκτωρ·
' Γλαῦκε, τίη δὲ σὺ τοῖος ἐὼν ὑπέροπλον ἔειπες; 170

ὦ πόποι, ἦ τ' ἐφάμην σε περὶ φρένας ἔμμεναι ἄλλων,
τῶν ὅσσοι Λυκίην ἐριβώλακα ναιετάουσι·

νῦν δέ σευ ὠνοσάμην πάγχυ φρένας, οἶον ἔειπες,
ὅστε με φῆς Αἴαντα πελώριον οὐχ ὑπομεῖναι.

οὔτοι ἐγὼν ἔρριγα μάχην οὐδὲ κτύπον ἵππων· 175

Hector arms himself in Achilles' armour, whereat Zeus is wroth.

ἀλλ' αἰεὶ τε Διὸς κρείσσων νόος αἰγιόχοιο,
 ὅστε καὶ ἄλκιμον ἄνδρα φοβεῖ καὶ ἀφείλετο νίκην
 ῥηϊδίως, ὅτε δ' αὐτὸς ἐποτρύνει μαχέσασθαι.
 ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἔμ' ἵστασο καὶ ἴδε ἔργον,
 ἥε πανημέριος κακὸς ἔσσομαι, ὥς ἀγορεύεις, 180
 ἢ τινα καὶ Δαναῶν ἀλκῆς, μάλα περ μεμαῶτα,
 σχίσω ἀμυνέμεναι περὶ Πατρόκλοιο θανόντος.'

Ὡς εἰπὼν Τρώεσσιν ἐκέκλετο μακρὸν αὔσας·
 "Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς, 185
 ὄφρ' ἂν ἐγὼν Ἀχιλῆος ἀμύμονος ἔντεα δύνω
 καλὰ, τὰ Πατρόκλοιο βίην ἐνύριξα κατακτάς.'

Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ
 δῆτιον ἐκ πολέμοιο· θεῶν δ' ἐκίχανεν ἐταίρους
 ὦκα μάλ', οὐπὼ τῆλε, ποσὶ κραιπνοῖσι μετασπών, 190
 οἱ προτὶ ἄστυ φέρον κλυτὰ τεύχεα Πηλεΐδαο.
 στὰς δ' ἀπάνευθε μάχης πολυδακρύου ἔντε' ἄμειβεν·
 ἦτοι ὁ μὲν τὰ ἅ δῶκε φέρειν προτὶ Ἴλιον ἱρὴν
 Τρωσὶ φιλοπτολέμοισιν, ὁ δ' ἄμβροτα τεύχε' ἔδυνε
 Πηλεΐδew Ἀχιλῆος, ἃ οἱ θεοὶ Οὐρανίωνες 195
 πατρὶ φίλῳ ἔπορον· ὁ δ' ἄρα ᾧ παιδὶ ὅπασσε
 γηράς· ἀλλ' οὐχ υἱὸς ἐν ἔντεσι πατρὸς ἐγήρα.

Τὸν δ' ὥς οὖν ἀπάνευθεν ἵδεν νεφεληγερέτα Ζεὺς
 τεύχεσι Πηλεΐδαο κορυσσόμενον θείοιο,
 κινήσας ῥα κάρη προτὶ δν μυθήσατο θυμόν· 200

ἽΑ δεῖλ', οὐδέ τί τοι θάνατος καταθύμιός ἐστιν,
 ὃς δὴ τοι σχεδὸν εἴσι· σὺ δ' ἄμβροτα τεύχεα δύνεις
 ἀνδρὸς ἀριστῆος, τόν τε τρομέουσι καὶ ἄλλοι.
 τοῦ δὴ ἐταῖρον ἔπεφνες ἐνῆέα τε κρατερόν τε,
 τεύχεα δ' οὐ κατὰ κόσμον ἀπὸ κρατός τε καὶ ὤμων 205
 εἴλευ· ἀτάρ τοι νῦν γε μέγα κράτος ἐγγυαλίξω,
 τῶν ποιήνῃς ὅ τοι οὔτι μάχης ἐκ νοστήσαντι

Hector summons the allies to charge the Achaeans.

δέξεται Ἀνδρομάχη κλυτὰ τεύχεα Πηλεΐωνος·

Ἥ καὶ κυανέησιν ἐπ' ὄφρ' ὤσει νεῦσε Κρονίων.

Ἔκτορι δ' ἤρμωσε τεύχε' ἐπὶ χροῖ, δῦ δέ μιν Ἄρης 210

δεινὸς ἐννάλιος, πλησθεν δ' ἄρα οἱ μέλε' ἐντὸς
ἀλκῆς καὶ σθένεος. μετὰ δὲ κλειτοὺς ἐπικούρους
βῆ ῥα μέγα ἰάχων· ἰνδάλλετο δὲ σφισι πᾶσι
τεύχεσι λαμπόμενος μεγαθύμῳ Πηλεΐωνι·

ᾧ τρυνεν δὲ ἕκαστον ἐποιχόμενος ἐπέεσσι, 215

Μέσθλην τε Γλαῦκόν τε Μέδοντά τε Θερσίλοχόν τε,

Ἀστεροπαῖόν τε Δεισήνορά θ' Ἰππόθοόν τε,

Φόρκυν τε Χρομίον τε καὶ Ἐννομον οἰωνιστήν·

τοὺς ὃ γ' ἐποτρύνων ἔπεα πτερόεντα προσηύδα·

Ῥέκλυτε, μυρία φύλα περικτιόνων ἐπικούρων· 220

οὐ γὰρ ἐγὼ πληθὺν διζήμενος οὐδὲ χατίζων

ἐνθάδ' ἀφ' ὑμετέρων πολίων ἤγειρα ἕκαστον,

ἀλλ' ἵνα μοι Τρώων ἀλόχους καὶ νήπια τέκνα

προφρονέως ῥύοισθε φιλοπτολέμων ὑπ' Ἀχαιῶν.

τὰ φρονέων δώροισι κατατρύχω καὶ ἐδωδῇ 225

λαούς, ὑμέτερον δὲ ἐλάστου θυμὸν ἀέξω.

τῷ τις νῦν ἰθὺς τετραμμένος ἢ ἀπολέσθω,

ἢ σαωθήτω· ἢ γὰρ πολέμου ὀαριστὺς.

ὃς δέ κε Πάτροκλον καὶ τεθνηῶτά περ ἔμπησ

Τρῶας ἐς ἵπποδάμους ἐρύσῃ, εἵξῃ δὲ οἱ Αἴας, 230

ἥμισυ τῷ ἐνάρων ἀποδάσσομαι, ἥμισυ δ' αὐτὸς

ἔξω ἐγώ· τὸ δὲ οἱ κλέος ἔσσεται ὅσπον ἐμοί περ·

Ὡς ἔφαθ', οἱ δ' ἰθὺς Δαναῶν βρῖσαντες ἔβησαν,

δούριτ' ἀνασχόμενοι· μάλα δὲ σφισιν ἔλπετο θυμὸς

νεκρὸν ὑπ' Αἴαντος ἐρύειν Τελαμωνιάδαο· 235

νήπιοι· ἦ τε πολέεσσιν ἐπ' αὐτῷ θυμὸν ἀπηύρα.

καὶ τότε ἄρ' Αἴας εἶπε βοὴν ἀγαθὸν Μενέλαον·

Ῥέ πέπον, ὦ Μενέλαε διοτρεφές, οὐκέτι νῶϊ
ἔλπομαι αὐτῷ περ νοστησέμει ἐκ πολέμοιο.

Ajax and Menelaus are sore pressed, and shout for help.

- οὔτι τόσον νέκυος περιδείδια Πατρόκλοιο, 240
 ὅς κε τάχα Τρώων κορέει κύνας ἡδ' οἰωνούς,
 ὅσπον ἐμῇ κεφαλῇ περιδείδια, μή τι πάθῃσι,
 καὶ σῇ, ἐπεὶ πολέμοιο νέφος περὶ πάντα καλύπτει,
 Ἔκτωρ, ἡμῖν δ' αὖτ' ἀναφαίνεται αἰπὺς ὄλεθρος.
 ἀλλ' ἄγ' ἀριστῆας Δαναῶν κάλει, ἣν τις ἀκούσῃ.' 245
 Ὡς ἔφατ', οὐδ' ἀπίθησε βοὴν ἀγαθὸς Μενέλαος,
 ἦυσεν δὲ διαπρύσιον Δαναοῖσι γεγωνῶς·
 ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 οἵτε παρ' Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάῳ,
 δῆμια πίνουσιν καὶ σημαίνουσιν ἕκαστος 250
 λαοῖς· ἐκ δὲ Διὸς τιμὴ καὶ κῦδος ὀπηδεῖ.
 ἀργαλέον δέ μοί ἐστι διασκοπιᾶσθαι ἕκαστον
 ἡγεμόνων· τόσση γὰρ ἔρις πολέμοιο δέδθεν.
 ἀλλὰ τις αὐτὸς ἴτω, νεμεσιζέσθω δ' ἐνὶ θυμῷ
 Πάτροκλον Τρῳῆσι κυσὶν μέλπηθρα γενέσθαι.' 255
 Ὡς ἔφατ', ὃξὺ δ' ἄκουσεν Ὀϊλῆος ταχὺς Αἴας.
 πρῶτος δ' ἀντίος ἦλθε θεῶν ἀνὰ δηϊοτήτα,
 τὸν δὲ μετ' Ἰδομενεὺς καὶ ὀπάων Ἰδομενῆος,
 Μηρῶνης, ἀτάλιντος Ἐνναλίῳ ἀνδρεΐφόντῃ.
 τῶν δ' ἄλλων τίς κεν ᾗσι φρεσὶν οὐνόματ' εἴποι, 260
 ὅσοι δὴ μετόπισθε μάχην ἡγειραν Ἀχαιῶν;
 Τρῶες δὲ προὔτυψαν ἀολλέες· ἦρχε δ' ἄρ' Ἔκτωρ.
 ὥς δ' ὄτ' ἐπὶ προχοῇσι διιπετέος ποταμοῖο
 βεβρυχέν μέγα κῦμα ποτὶ ῥόον, ἀμφὶ δέ τ' ἄκραι
 ἥϊόνες βοόωσιν ἐρευγομένης ἁλὸς ἕξω, 265
 τόσση ἄρα Τρῶες ἰαχῇ ἴσαν. αὐτὰρ Ἀχαιοὶ
 ἔστασαν ἀμφὶ Μενoitιάδῃ ἓνα θυμὸν ἔχοντες,
 φραχθέντες σάκεσιν χαλκήρεσιν. ἀμφὶ δ' ἄρα σφιν
 λαμπρῇσιν κορύθεσσι Κρονίων ἡέρα πολλὴν
 χεῦ', ἐπεὶ οὐδὲ Μενoitιάδην ἤχθαιρε πάρος γε, 270
 ὄφρα ζῶς ἐὼν θεράπων ἦν Αἰακίδαο·

The Achaeans are beaten back, but only for a while ;

μίσησεν δ' ἄρα μιν δηῖων κυσὶ κύρμα γενέσθαι
Τρωῆσιν· τῷ καὶ οἱ ἀμυνέμεν ὥρσεν ἑταίρους.

ᾧσσαν δὲ πρότεροι Τρῶες ἐλίκωπας Ἀχαιοὺς·
νεκρὸν δὲ προλιπόντες ὑπέτρεσαν, οὐδέ τιν' αὐτῶν 275

Τρῶες ὑπέρθυμοι ἔλον ἔγχεσιν, ἰέμενοί περ,
ἀλλὰ νέκυν ἐρύοντο· μίνυνθα δὲ καὶ τοῦ Ἀχαιοὶ
μέλλον ἀπέσσεσθαι· μάλα γάρ σφεας ὥκ' ἐλέλιξεν
Αἴας, ὃς περὶ μὲν εἶδος, περὶ δ' ἔργα τέτυκτο
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα. 280

ἴθυσεν δὲ διὰ προμάχων συτὶ εἵκελος ἀλκὴν
καπρίῳ, ὅστ' ἐν ὄρεσσι κύνας θαλερούς τ' αἰζηοὺς
ῥηϊδίως ἐκέδασσεν ἐλιζάμενος διὰ βήσσας·
ὥς υἱὸς Τελαμῶνος ἀγανουῖ, φαίδιμος Αἴας,
ῥεῖα μετεισάμενος Τρώων ἐκέδασσε φάλαγγας, 285
οἱ περὶ Πατρόκλῳ βέβασαν, φρόνεον δὲ μάλιστα
ἄστυ πότι σφέτερον ἐρύειν καὶ κῦδος ἀρέσθαι.

Ἦτοι τὸν Λήθοιο Πελασγοῦ φαίδιμος υἱός,
Ἴππόθοος, ποδὸς ἔλκε κατὰ κρατερὴν ὑσμίνην,
δησάμενος τελαμῶνι παρὰ σφυρὸν ἀμφὶ τένοντας, 290
Ἐκτορι καὶ Τρώεσσι χαριζόμενος· τάχα ἔ' αὐτῷ
ἦλθε κακόν, τό οἱ οὔτις ἐρύκακεν ἱεμένων περ.
τὸν δ' υἱὸς Τελαμῶνος, ἐπαῖξας δι' ὀμίλου,
πληῆξ' αὐτοσχεδίην κυνέης διὰ χαλκοπαρήου·
ἦρικε δ' ἱποδάσεια κόρυς περὶ δουρὸς ἀκωκῇ, 295

πληγεῖσ' ἔγχεϊ τε μεγάλῳ καὶ χειρὶ παχείῃ,
ἐγκέφαλος δὲ παρ' αὐλὸν ἀνέδραμεν ἐξ ὠτειλῆς
αἱματόεις· τοῦ δ' αὖθι λύθη μένος, ἐκ δ' ἄρα χειρῶν
Πατρόκλοιο πόδα μεγαλήτορος ἦκε χαμᾶζε
κεῖσθαι· ὁ δ' ἄγχ' αὐτοῖο πέσε πρηνῆς ἐπὶ νεκρῷ, 300
τῇλ' ἀπὸ Λαρίσης ἐριβώλακος, οὐδὲ τοκεῦσι
θρέπτρα φίλοις ἀπέδωκε, μινυνθαδίως δέ οἱ αἰὼν
ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.

so that Apollo has to rouse Aeneas and Hector afresh.

- Ἐκτωρ δ' αὖτ' Αἴαντος ἀκόντισε δουρὶ φαεινῷ.
 ἀλλ' ὁ μὲν ἅντα ἰδὼν ἠλεύατο γάλκεον ἔγχος 305
 τυτθόν· ὁ δὲ Σχεδίων, μεγαθύμου Ἰφίτου υἱόν,
 Φωκῶν ὄχ' ἄριστον, ὃς ἐν κλειτῷ Πανοπῇ
 οἰκία ναιετάασκε πολέσσ' ἀνδρεσσιν ἀνάσσων,
 τὸν βάλ' ὑπὸ κληῖδα μέσσην· διὰ δ' ἀμπερές ἄκρη
 αἰχμὴ χαλκείη παρὰ νείατον ὦμον ἀνέσχε. 310
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Αἴας δ' αὖ Φόρκυνα, δαΐφρονα Φαίνοπος υἱόν,
 Ἴκποθόφω περιβάιντα μέσσην κατὰ γαστέρα τύψε·
 ῥῆξε δὲ θώρηκος γύαλον, διὰ δ' ἔντερα χαλκὸς
 ἤφυσ'· ὁ δ' ἐν κονίησι πεσὼν ἔλε γαῖαν ἀγοστῷ. 315
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἐκτωρ·
 Ἀργεῖοι δὲ μέγα ἱαχον, ἐρύσαντο δὲ νεκρούς,
 Φόρκυν θ' Ἰκπόθοόν τε, λύοντο δὲ τεύχε' ἀπ' ὤμων.
 Ἐνθα κεν αὖτε Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν
 Ἴλιον εἰσανέβησαν ἀναλκείησι δαμέντες· 320
 Ἀργεῖοι δέ κε κῦδος ἔλον καὶ ὑπὲρ Διὸς αἶσαν
 κάρτεϊ καὶ σθένει σφετέρῳ. ἀλλ' αὐτὸς Ἀπόλλων
 Αἰνείαν ὥτρυνε, δέμας Περίφαντι ἑοικώς,
 κήρυκ' Ἠπυτίδῃ, ὃς οἱ παρὰ πατρὶ γέροντι
 κηρύσσων γήρασκε, φίλα φρεσὶ μῆδεα εἰδώς· 325
 τῷ μιν εἰσάμενος προσέφη Διὸς υἱὸς Ἀπόλλων·
 Ἀινεία, πῶς ἂν καὶ ὑπὲρ θεὸν εἰρύσσαισθε
 Ἴλιον αἰπεινήν; ὥς δὴ ἶδον ἀνέρας ἄλλους
 κάρτεϊ τε σθένει τε πεποιθότας ἡνορέῃ τε
 πλήθει τε σφετέρῳ, καὶ ὑπερδέα δῆμον ἔχοντας. 330
 ἡμῖν δὲ Ζεὺς μὲν πολὺ βούλεται ἢ Δαναοῖσι
 νίκην· ἀλλ' αὐτοὶ τρεῖτ' ἄσπετον οὐδὲ μάχεσθε.
 Ὡς ἔφατ', Αἰνείας δ' ἑκατηβόλον Ἀπόλλωνα
 ἔγνω ἐσάντα ἰδὼν, μέγα δ' Ἐκτορα εἶπε βοήσας·
 Ἐκτορ τ' ἡδ' ἄλλοι Τρώων ἀγοὶ ἡδ' ἐπικούρων, 335

The Trojans again assail the Achaeans ; but these stand firm.

αἰδῶς μὲν νῦν ἥδε γ', ἀρηϊφίλων ὑπ' Ἀχαιῶν
 Ἴλιον εἰσαναβῆναι ἀναλκείησι δαμέντας.
 ἄλλ' ἔτι γάρ τις φησι θεῶν, ἐμοὶ ἄγχι παραστάς,
 Ζῆν', ὑπατον μήστωρα, μάχης ἐπιτάρροθον εἶναι·
 τῷ ῥ' ἰθὺς Δαναῶν ἴομεν, μηδ' οἷ γε ἔκηλοι 340
 Πάτροκλον νηυσὶν πελασαίατο τεθνηῶτα.'

Ὡς φάτο, καὶ ῥα πολὺν προμάχων ἐξάλμειος ἔστη·
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν.
 ἔνθ' αὖτ' Αἰνείας Λειώκριτον οὔτασε δουρί,
 υἱὸν Ἀρίσβαντος, Λυκομήδεος ἐσθλὸν ἑταῖρον. 345
 τὸν δὲ πεσόντ' ἐλέησεν ἀρηϊφίλος Λυκομήδης,
 στῇ δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ,
 καὶ βάλεν Ἰππασίδην Ἀπισάοκα, ποιμένα λαῶν,
 ἦπαρ ὑπὸ πραπίδων, εἴθαρ δ' ὑπὸ γούνατ' ἔλυσεν,
 ὃς ῥ' ἐκ Παιονίης ἐριβώλακος εἰληλούθει, 350
 καὶ δὲ μετ' Ἀστεροπαῖον ἀριστεύεσκε μάχεσθαι.
 τὸν δὲ πεσόντ' ἐλέησεν ἀρήϊος Ἀστεροπαῖος,
 ἵθυσεν δὲ καὶ ὁ πρόφρων Δαναοῖσι μάχεσθαι·
 ἄλλ' οὔπως ἔτι εἶχε· σάκεσσι γὰρ ἔρχατο πάντῃ
 ἑσταότες περὶ Πατρόκλῳ, πρὸ δὲ δούρατ' ἔχοντο. 355
 Αἴας γὰρ μάλα πάντας ἐπώχετο, πολλὰ κελεύων·
 οὔτε τιν' ἐξοπίσω νεκροῦ χάζεσθαι ἀνῶγει
 οὔτε τινὰ προμάχεσθαι Ἀχαιῶν ἑξοχὸν ἄλλων,
 ἀλλὰ μάλ' ἀμφ' αὐτῷ βεβήμεν, σχεδόθεν δὲ μάχεσθαι.
 ὣς Αἴας ἐπέτελλε πελώριος, αἵματι δὲ χθῶν 360
 δεύετο πορφυρέῳ, τοὶ δ' ἀγχιστῖνοι ἔπιπτον
 νεκροὶ ὁμοῦ Τρώων καὶ ὑπερμενέων ἐπικούρων
 καὶ Δαναῶν· οὐδ' οἱ γὰρ ἀναιμωτὶ γ' ἐμάχοντο,
 παυρότεροι δὲ πολὺν φθίνυθον· μέμνηντο γὰρ αἰεὶ
 ἀλλήλοισι καθ' ὅμιλον ἀλεξέμεναι φόνον αἰπύν. 365

Ὡς οἱ μὲν μάρναντο δέμας πυρός, οὐδέ κε φαίης
 οὔτε ποτ' ἥελιον σόον ἔμμεναι οὔτε σελήνην.

A great darkness comes on, but the light grows ever better.

ἥρι γὰρ κατέχοντο μάχης ἐπὶ θ' ὅσσον ἄριστοι
 ἔστασαν ἀμφὶ Μενοιτιάδῃ κατατεθνηῶτι.
 οἱ δ' ἄλλοι Τρῶες καὶ εὐκνήμιδες Ἀχαιοὶ 370
 εὐκηλοι πολέμιζον ὑπ' αἰθέρι, πέπτατο δ' αὖγῃ
 ἡελίου ὀξεῖα, νέφος δ' οὐ φαίνεται πάσης
 γαίης οὐδ' ὀρέων· μεταπαυόμενοι δ' ἐμάχοντο,
 ἀλλήλων ἁλεείνοντες βέλεα στονόεντα,
 πολλὸν ἀφεσταότες· τοὶ δ' ἐν μέσῳ ἄλγε' ἔπασχον 375
 ἥρι καὶ πολέμῳ, τείροντο δὲ νηλεῖ χαλκῷ
 ὅσσοι ἄριστοι ἔσαν. δύο δ' οὐπω φῶτε πεπύσθηγ',
 ἀνέρε κυδαλίμῳ, Θρασυμήδῃς Ἀντίλοχός τε,
 Πατρόκλοιο θανόντος ἀμύμονος, ἀλλ' ἔτ' ἔφαντο
 ζῶν ἐνὶ πρώτῳ ὁμάδῳ Τρῶεσσι μάχεσθαι. 380
 τὼ δ' ἐπισοσσομένῳ θάνατον καὶ φύζαν ἑταίρων
 νόσφιν ἐμαρνάσθην, ἐπεὶ ὥς ἐπετέλλετο Νέστωρ,
 ὀτρύνων πόλεμόνδε μελαινάων ἀπὸ ἱηῶν.
 Τοῖς δὲ πανημερίοις ἔριδος μέγα νεῖκος ὀρώρει
 ἀργαλέης· καμάτῳ δὲ καὶ ἰδρῷ νωλεμές αἰεὶ 385
 γούνατά τε κνήμαί τε πόδες θ' ὑπένερθεν ἐκάστου
 χεῖρές τ' ὀφθαλμοί τε παλάσσετο μαρναμένοιιν
 ἀμφ' ἀγαθὸν θεράποντα ποδῶκεος Αἰακίδαο.
 ὥς δ' ὅτ' ἀνὴρ ταύροιο βοὸς μεγάλῃσι βοεῖην
 λαοῖσιν δῶν τανύειν, μεθύουσιν ἁλοιοφῇ· 390
 ἱεξάμενοι δ' ἄρα τοί γε διαστάιντες τανύουσι
 κυκλός', ἄφαρ δέ τε ἱκμάς ἔβη, δύνει δέ τ' ἁλοιοφή,
 πολλῶν ἐλκόντων, τάνυται δέ τε πᾶσα διαπρό·
 ὥς οἱ γ' ἔνθα καὶ ἔνθα νέκυν ὀλίγη ἐνὶ χώρῃ
 ἔλκεον ἀμφότεροι· μάλα γάρ σφισιν ἔλπετο θυμός, 395
 Τρῳσὶν μὲν ἐρύειν προτὶ Ἴλιον, αὐτὰρ Ἀχαιοῖς
 νῆας ἔπι γλαφυράς· περὶ δ' αὐτοῦ μῶλος ὀρώρει
 ἄγριος· οὐδέ κ' Ἀρης λαοσσόος οὐδέ κ' Ἀθήνη
 τὸν γε ἰδοῦσ' ὀνόσασαί, οὐδ' εἰ μάλα μιν χόλος ἵκοι.

Achilles knows nought of Patroclus' death.

- Τοῖον Ζεὺς ἐπὶ Πατρόκλῳ ἀνδρῶν τε καὶ ἵππων 400
 ἡματι τῷ ἐτάνυσσε κακὸν πόνον. οὐδ' ἄρα πῶ τι
 ᾗδ'εε Πάτροκλον τεθνηότα δῖος Ἀχιλλεύς.
 πολλὸν γὰρ ἀπάνευθε νεῶν μάρναντο θοάων,
 τείχει ὑπο Τρώων· τό μιν οὐκότε ἔλπετο θυμῷ 405
 τεθνάμεν, ἀλλὰ ζῶόν, ἐνιχριμφθέντα πύλῃσιν,
 ἡψ' ἀπονοστήσειν, ἐπεὶ οὐδὲ τὸ ἔλπετο πάμπαν,
 ἐκπέρσειν πτολίεθρον ἄνευ ἔθεν, οὐδὲ σὺν αὐτῷ·
 πολλάκι γὰρ τό γε μητρὸς ἐπεύθετο, νόσφιν ἀκούων,
 ἥ οἱ ἀπαγγέλλεσκε Διὸς μέγαλοιον νόημα·
 ὧ τότε γ' οὐ οἱ ἔειπε κακὸν τόσον ὅσπον ἐτύχθη 410
 μήτηρ, ὅττι ῥά οἱ πολὺ φίλτατος ὦλεθ' ἐταῖρος.
 Οἱ δ' αἰεὶ περὶ νεκρὸν ἀκαχμένα δούρατ' ἔχοντες
 νωλεμές ἐγχρίμπτοντο καὶ ἀλλήλους ἐνάριζον·
 ὧδε δέ τις εἶπεςκεν Ἀχαιῶν χαλκοχιτώνων·
 'ὦ φίλοι, οὐ μὰν ἡμῖν εὐκλεές ἀπονέεσθαι 415
 νῆας ἔπι γλαφυράς, ἀλλ' αὐτοῦ γαῖα μέλαινα
 πᾶσι χάνοι· τό κεν ἡμῖν ἄφαρ πολὺ κέρδιον εἴη,
 εἰ τοῦτον Τρώεσσι μεθήσομεν ἵπποδάμοισιν
 ἥστυ πότι σφέτερον ἐρύσαι καὶ κῦδος ἀρέσθαι.'
 'Ὡς δέ τις αὖ Τρώων μεγαθύμων αὐδῆσασκεν· 420
 'ὦ φίλοι, εἰ καὶ μοῖρα παρ' ἀνέρι τῷδε δαμῆναι
 πάντας ὁμῶς, μή πῶ τις ἐρωεῖτω πολέμοιο.'
 'Ὡς ἄρα τις εἶπεςκε, μένος δ' ὕρσασκεν ἐκάστου.
 ὥς οἱ μὲν μάρναντο, σιδήρειος δ' ὀρυμαγδὸς
 χάλκεον οὐρανὸν ἵκε δὲ αἰθέρος ἀτρυγέτοιο· 425
 ἵπποι δ' Αἰακίδαο μάχης ἀπάνευθεν ἐόντες
 κλαῖον, ἐπειδὴ πρῶτα πυθέσθην ἡνιόχοιο
 ἐν κονίρσι πεσόντος ὑφ' Ἑκτορος ἀνδροφόνοιο.
 ἥ μὰν Αὐτομέδων, Διώρεος ἄλκιμος υἱός,
 πολλὰ μὲν ἄρ' μᾶστιγι θοῇ ἐπεμαίετο θείνων, 430
 πολλὰ δὲ μειλιχίοισι προσηύδα, πολλὰ δ' ἀρειῇ·

How Achilles' horses grieve for Patroclus, till Zeus pities them.

τὼ δ' οὐτ' ἄψ ἐπὶ νῆας ἐπὶ πλατὺν Ἑλλήσποντον
 ἠθελέτην ἰέναι οὐτ' ἐς πόλεμον μετ' Ἀχαιοῦς,
 ἀλλ' ὥστε στήλη μένει ἔμπεδον, ἦτ' ἐπὶ τύμβῳ
 ἀνέρος ἐστήκη τεθνηότος ἢ γυναικός, 435

ὥς μένον ἀσφαλέως περικαλλέα εἴφρον ἔχοντες,
 οὐδὲι ἐνισκίμψαντε καρῆατα· δάκρυα δέ σφι
 θερμὰ κατὰ βλεφάρων χαμάδις ῥέε μυρομένοισιν
 ἡνιόχοιο πόθῳ· θαλερὴ δὲ μιαίνετο χαίτη
 ζεύγλης ἐξεριποῦσα παρὰ ζυγὸν ἀμφοτέρωθεν. 440
 μυρομένῳ δ' ἄρα τῷ γε ἰδὼν ἐλέησε Κρονίων,
 κινήσας δὲ κάρη προτὶ ὄν μυθήσατο θυμόν·

‘Ἄ δειλῷ, τί σφῶϊ δόμεν Πηληϊ ἄνακτι
 θνητῷ, ὑμεῖς δ' ἐστὸν ἀγῆρω τ' ἀθανάτῳ τε.
 ἦ ἵνα δυστήνοισι μετ' ἀνδράσιν ἄλγε' ἔχητον ; 445
 οὐ μὲν γάρ τί πού ἐστιν οἰζυρώτερον ἀνδρὸς
 πάντων, ὅσσά τε γαῖαν ἔπι πνεῖει τε καὶ ἔρπει.
 ἀλλ' οὐ μὰν ὑμῖν γε καὶ ἄρμασι δαιδαλέοισιν
 Ἑκτωρ Πριαμίδης ἐποχήσεται· οὐ γὰρ ἐάσω.
 ἦ οὐχ ἄλις ὥς καὶ τεύχε' ἔχει καὶ ἐπεύχεται αὐτῶς ; 450
 σφῶϊν δ' ἐν γούνεσσι βαλῶ μένος ἢ δ' ἐνὶ θυμῷ,
 ὄφρα καὶ Αὐτομέδοντα σαώσετον ἐκ πολέμοιο
 νῆας ἔπι γλαφυράς· ἔτι γάρ σφισι κῦδος ὀρέξω,
 κτείνειν, εἰσόκε νῆας εὐσσέλμους ἀφίκωνται
 ὄγῃ τ' ἠέλιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ. 455

Ὡς εἰπὼν ἵπποισιν ἐνέπνευσεν μένος ἡΰ.
 τὼ δ' ἀπὸ χαιτάων κονίην οὐδάσδε βαλόντε
 ῥίμφ' ἔφερον θοὸν ἄρμα μετὰ Τρῶας καὶ Ἀχαιοῦς.
 τοῖσι δ' ἐπ' Αὐτομέδων μάχετ', ἀχνύμενός περ ἑταίρου,
 ἵπποις αἵσσων ὥστ' αἰγυπιὸς μετὰ χῆνας· 460
 ῥέα μὲν γὰρ φεύγεσκεν ὑπὲκ Τρώων ὀρυμαγδοῦ,
 ῥεῖα δ' ἐπαΐξασκε πολὺν καθ' ὄμιλον ὀπάζων.
 ἀλλ' οὐχ ἥρει φῶτας, ὅτε σεύαιτο διώκειν·

Automedon and Alcimedon attack the Trojans in Achilles' chariot.

οὐ γάρ πως ἦν οἶον ἐόνθ' ἱερῷ ἐνὶ δίφρῳ
ἔγχει ἐφορμᾶσθαι καὶ ἐπίσχειν ὠκέας ἵππους. 465

ὁψὲ δὲ δὴ μιν ἑταῖρος ἀνὴρ ἴδεν ὀφθαλμοῖσιν
'Αλκιμέδων, υἱὸς Λαέρκεος Αἰμονίδαο·
σιτῇ δ' ὄπιθεν δίφροιο, καὶ Αὐτομέδοντα προσηύδα·

‘Αὐτόμεδον, τίς τοί νυ θεῶν νηκερδέα βουλήν
ἐν στήθεσσι νῆθηκε, καὶ ἐξέλετο φρένας ἐσθλὰς; 470
οἶον πρὸς Τρῳας μάχεαι πρώτῳ ἐν ὁμίλῳ
μοῦνος· ἀτάρ τοι ἑταῖρος ἀπέκτατο, τεύχεα δ' Ἔκτωρ
αὐτὸς ἔχων ὤμοισιν ἀγάλλεται Αἰακίδαο.’

Τὸν δ' αὖτ' Αὐτομέδων προσέφη, Διώρεος υἱός·
‘Ἀλκίμεδον, τίς γάρ τοι Ἀχαιῶν ἄλλος ὁμοῖος 475
ἵππων ἀθανάτων ἐχέμεν δμῆσιν τε μένος τε,
εἰ μὴ Πάτροκλος, θεόφιν μῆστωρ ἀτάλαντος,
ζωὸς ἐὼν; νῦν αὖ θάνατος καὶ μοῖρα κιχάνει.

ἀλλὰ σὺ μὲν μάστιγα καὶ ἡνία σιγαλόεντα
δέξαι, ἐγὼ δ' ἵππων ἀποβήσομαι, ὄφρα μάχωμαι.’ 480

‘Ὡς ἔφατ', Ἀλκιμέδων δὲ βοηθόον ἄρμ' ἐπορούσας
καρπαλίμως μάστιγα καὶ ἡνία λάζετο χερσίν,
Αὐτομέδων δ' ἀπόρουσε. νόησε δὲ φαίδιμος Ἔκτωρ,
αὐτίκα δ' Αἰνεΐαν προσεφώνεεν ἐγγὺς ἐόντα·

‘Αἰνεΐα, Τρώων βουληφόρε χαλκοχιτώνων, 485
ἵππῳ τῷδ' ἐνόησα ποδώκεος Αἰακίδαο
ἐς πόλεμον προφανέντε σὺν ἡνιόχοισι κακοῖσι.
τῷ κεν ἐελποίμην αἰρησέμεν, εἰ σύ γε θυμῷ
σῷ ἐθέλεις, ἐπεὶ οὐκ ἂν ἐφορμηθέντε γε νῶϊ
τλαΐεν ἐναντίβιον στάντες μαχέσασθαι Ἀρηϊ.’ 490

‘Ὡς ἔφατ', οὐδ' ἀπίθηνεν εὖς πάϊς Ἀγχίσαιος.
τῷ δ' ἰθὺς βήτην βοέης εἰλυμένῳ ὤμους
αὖησι στερεῇσι· πολὺς δ' ἐπελήλατο χαλκός.
τοῖσι δ' ἅμα Χρομῖος τε καὶ Ἀρητος θεοειδὴς
ῥῆσαν ἀμφότεροι· μάλα δὲ σφισιν ἔλπετο θυμὸς 495

They are attacked by Hector and Aeneas, but beat them off

αὐτῷ τε κτενέειν ἑλάαν τ' ἐριαύχενας ἵππους·
 νήπιοι, οὐδ' ἄρ' ἔμελλον ἀναιρωτί γε νέεσθαι
 αὐτίς ἀπ' Αὐτομέδοντος. ὁ δ' εὐξάμενος Διὶ πατρὶ
 ἀλκῆς καὶ σθένεος πλῆτο φρένας ἀμφιμελαίνας.
 αὐτίκα δ' Ἀλκιμέδοντα προσηύδα, πιστὸν ἑταῖρον· 500

‘ Ἀλκίμεδον, μὴ δὴ μοι ἀπόπροθεν ἰσχέμεν ἵππους,
 ἀλλὰ μάλ' ἐμπνεῖοντε μεταφρένῃ· οὐ γὰρ ἔγωγε
 Ἑκτορα Πριαμίδην μένεος σχήσεσθαι οἶω,
 πρίν γ' ἐπ' Ἀχιλλῆος καλλίτριχε βήμεναι ἵππω
 νῶϊ κατακτείναντα, φοβῆσαί τε στίχας αἰδρῶν 505
 Ἀργείων, ἧ κ' αὐτὸς ἐνὶ πρώτοισιν ἀλώῃ.’

Ὡς εἰπὼν Αἴαντε καλέσσατο καὶ Μενέλαον·
 ‘ Αἴαντ', Ἀργείων ἡγήτορε, καὶ Μενέλαε,
 ἦτοι μὲν τὸν νεκρὸν ἐπιτράπεθ' οἵπερ ἄριστοι,
 ἀμφ' αὐτῷ βεβάμεν καὶ ἀμύνεσθαι στίχας ἀνδρῶν, 510
 νῶϊν δὲ ζωῶσιν ἀμύνετε νηλεές ἦμαρ·
 τῇδε γὰρ ἔβρισαν πόλεμον κάτα δακρυόεντα
 Ἑκτωρ Αἰνείας θ', οἱ Τρώων εἰσὶν ἄριστοι.
 ἀλλ' ἦτοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται·
 ἦσω γὰρ καὶ ἐγώ, τὰ δέ κεν Διὶ πάντα μελήσει.’ 515

Ἢ ῥα καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
 καὶ βάλεν Ἀρήτοιο κατ' ἀσπίδα πάντοσ' εἵσῃν·
 ἡ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἷσατο χαλκός,
 νειαίρῃ δ' ἐν γαστρὶ διὰ ζωστῆρος ἔλασσε.
 ὣς δ' ὅτ' ἂν ὀξὺν ἔχων πέλεκυν αἰζήϊος ἀνὴρ, 520
 κόψας ἐξόπιθεν κεράων βοὸς ἀγραύλοιο,
 ἵνα τάμῃ διὰ παῖσαν, ὁ δὲ προθορῶν ἐρίπησιν,
 ὥς ἄρ' ὃ γε προθορῶν πέσεν ὕπτιος· ἐν δέ οἱ ἔγχος
 νηδυίοισι μάλ' ὀξὺν κραδαινόμενον λυέ γυῖα.
 Ἑκτωρ δ' Αὐτομέδοντος ἀκόντισε δουρὶ φαεινῷ· 525
 ἀλλ' ὁ μὲν ἅντα ἰδὼν ἠλεύατο χάλκεον ἔγχος·
 πρὸσσω γὰρ κατέκυψε, τὸ δ' ἐξόπιθεν δόρυ μακρὸν

with the help of the Ajaces.

οὐδὲι ἐνισκίμφθη, ἐπὶ δ' οὐρίαχος πελεμίχθη
ἔγχεος· ἔνθα δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἄρης.
καὶ νῦν κε δὴ ξιφέεσσ' αὐτοσχεδὸν ὀρμηθήτην, 530

εἰ μὴ σφω' Αἴαντε διέκριναν μεμαῶτε,
οἳ ῥ' ἦλθον καθ' ὄμιλον ἑταίρου κικλήσκοντος.
τοὺς ὑποταρβήσαντες ἐχώρησαν πάλιν αὖτις
Ἐκτωρ Αἰνείας τ' ἡδὲ Χρομῖος θεοειδής,
Ἄρητον δὲ κατ' αὖθι λίπον δεδαῖγμένον ἦτορ, 535
κείμενον· Αὐτομέδων δέ, θεῶν ἀτάλαντος Ἄρηϊ,
τεύχεά τ' ἐξενάριξε καὶ εὐχόμενος ἔπος ηὔδα·

‘ Ἡ δὲ μὰν ὀλίγον γε Μενoitιάδαο θανόντος
κῆρ ἄχεος μεθέηκα, χερεῖονά περ καταπέφνων.’

Ὡς εἰπὼν ἐς δίφρον ἑλὼν ἕναρα βροτούεντα 540
θῆκ', ἅν δ' αὐτὸς ἔβαινε, πόδας καὶ χεῖρας ὑπερθεν
αἱματόεις, ὥς τις τε λέων κατὰ ταῦρον ἐδηδώς.

Ἄψ δ' ἐπὶ Πατρόκλῳ τέτατο κρατερῇ ὑσμίνῃ
ἀργαλέῃ πολὺδακρυς, ἔγειρε δὲ νεῖκος Ἀθήνη
οὐρανόθεν καταβᾶσα· προῆκε γὰρ εὐρύοπα Ζεὺς 545
ὀρνύμεναι Δανασούς· δὴ γὰρ νόος ἐτράπετ' αὐτοῦ·
ἥντε πορφυρέην Ἴριν θνητοῖσι τανύσση

Ζεὺς ἐξ οὐρανόθεν, τέρας ἔμμεναι ἢ πολέμοιο
ἢ καὶ χειμῶνος δυσθαλπέος, ὅς ῥά τε ἔργων
ἀνθρώπους ἀνέπαυσεν ἐπὶ χθονί, μῆλα δὲ κήδει, 550

ὥς ἡ πορφυρέῃ νεφέλῃ πυκίσασα ἔαυτὴν
δύσσετ' Ἀχαιῶν ἔθνος, ἔγειρε δὲ φῶτα ἕκαστον.
πρῶτον δ' Ἀτρεὺς υἱὸν ἐποτρύνουσα προσηύδα,
ἴφθιμον Μενέλαον, ὃ γάρ ῥά οἱ ἐγγύθεν ἦεν,
εἰσαμένῃ Φοίνικι δέμας καὶ ἀτειρέα φωνήν· 555

‘ Σοὶ μὲν δὴ, Μενέλαε, κατηφείῃ καὶ ὄνειδος
ἔσσεται, εἴ κ' Ἀχιλλῆος ἀγαυοῦ πιστὸν ἑταῖρον
τείχει ὑπο Τρώων ταχέες κύνας ἐλκήσωσιν.
ἀλλ' ἔχεο κρατερῶς, ὄτρυνε δὲ λαὸν ἅπαντα.’

⦿ Athene encourages Menelaus, and Apollo Hector.

Τὴν δ' αὖτε προσέειπε βοῖν ἀγαθὸς Μενέλαος· 560
 ‘Φοῖνίξ, ἄττα γεραῖε παλαιγενές, εἰ γὰρ Ἀθήνη
 δοίη κάρτος ἐμοί, βελέων δ' ἀπερύκοι ἐρώην·
 τῷ κεν ἔγωγ' ἐθέλοιμι παρεστάμεναι καὶ ἀμύνειν
 Πατρόκλῳ· μάλα γάρ με θανὼν ἐσεμάσσατο θυμόν.
 ἀλλ' Ἐκτωρ πυρὸς αἶνόν ἔχει μένος, οὐδ' ἀπολήγει 565
 χαλκῷ δηϊόων· τῷ γὰρ Ζεὺς κῦδος ὀπάζει.'

Ὡς φάτο, γήθησεν δὲ θεὰ γλαυκῶπις Ἀθήνη,
 ὅττι ρά οἱ πᾶμπρωτα θεῶν ἠρήσατο πάντων.
 ἐν δὲ βίην ὥμοισι καὶ ἐν γούνεσσιν ἔθηκε,
 καὶ οἱ μυῖης θάρσος ἐνὶ στήθεσσιν ἐνῆκεν, 570
 ἦτε καὶ ἐργομένη μάλα περ χροὸς ἀνδρομέοιο
 ἰσχανάα δακέειν, λαρόν τέ οἱ αἶμ' ἀνθρώπου·
 τοίου μιν θάρσευς πλῆσε φρένας ἀμφιμελαίνας.
 βῆ δ' ἐπὶ Πατρόκλῳ, καὶ ἀκόντισε δουρὶ φαεινῷ.
 ἔσκε δ' ἐνὶ Τρώεσσι Ποδῆς, υἱὸς Ἡετίωνος, 575
 ἀφνειὸς τ' ἀγαθὸς τε· μάλιστα δέ μιν τίεν Ἐκτωρ
 δήμου, ἐπεὶ οἱ ἑταῖρος ἦν φίλος εἰλαπιναστῆς·
 τὸν ρά κατὰ ζωστήρα βάλε ξανθὸς Μενέλαος
 αἰξάντα φόβονδε, διαπρὸ δὲ χαλκὸν ἔλασσε·
 δούπησεν δὲ πεσών. ἀτὰρ Ἀτρεΐδης Μενέλαος 580
 νεκρὸν ὑπὲκ Τρώων ἔρυσεν μετὰ ἔθνος ἑταίρων.

Ἐκτορα δ' ἐγγύθεν ἰστάμενος ὦτρυνεν Ἀπόλλων,
 φαίνοπι Ἀσιάδῃ ἐναλίγκιος, ὃς οἱ ἀπάντων
 ξείνων φίλτατος ἔσκει, Ἀβυδόθι οἰκία ναίων·
 [τῷ μιν ἐεισάμενος προσέφη ἐκάεργος Ἀπόλλων] 585

‘Ἐκτορ, τίς κέ σ' ἔτ' ἄλλος Ἀχαιῶν ταρβήσκειν;
 οἶον δὴ Μενέλαον ὑπέτρεσας, ὃς τὸ πάρος περ
 μαλθακὸς αἰχμητῆς· νῦν δ' οἵχεται οἶος αἶρας
 νεκρὸν ὑπὲκ Τρώων, σὸν δ' ἔκτανε πιστὸν ἑταῖρον,
 ἰσθλὸν ἐνὶ προμάχοισι, Ποδῆν, υἱὸν Ἡετίωνος.' 590

Ὡς φάτο, τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα,

The Achaeans begin to give way.

9

βῆ δὲ ζιὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ.
καὶ τότε ἄρα Κρονίδης ἔλετ' αἰγίδα θυσανόεσσαν
μαρμαρέην, Ἴδην δὲ κατὰ νεφέεσσι κάλυψεν,
ἀστράψας δὲ μάλα μεγάλ' ἔκτυπε, τὴν δὲ τίναξε· 595
νίκην δὲ Τρώεσσι δίδου, ἐφόβησε δ' Ἀχαιοὺς.

Πρῶτος Πηνέλεως Βοιώτιος ἦρχε φόβοιο.
βλήτο γὰρ ὦμον δουρί, πρόσω τετραμμένος αἰεὶ,
ἄκρον ἐπιλίγδην· γράψεν δέ οἱ ὀστέον ἄχρῃς
αἰχμὴ Πουλυδάμαντος· ὁ γάρ ῥ' ἔβαλε σχεδὸν ἐλθών.
Λήϊτον αὖθ' Ἔκτωρ σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ, 601
υἱὸν Ἀλεκτρονόγος μεγαθύμου, παῦσε δὲ χάρμης·
τρέσσε δὲ παπτήνας, ἐπεὶ οὐκέτι ἔλπετο θυμῷ
ἔγχος ἔχων ἐν χειρὶ μαχήσεσθαι Τρώεσιν.
Ἔκτορα δ' Ἰδομενεὺς μετὰ Λήϊτον ὀρμηθέντα 605
βεβλήκει θώρηκα κατὰ στῆθος παρὰ μαζόν·
ἐν καυλῷ δ' ἐάγη ζολιχὸν δόρυ, τοὶ δ' ἐβόησαν
Τρῶες. ὁ δ' Ἰδομενῆος ἀκόντισε Δευκαλίδας
δίφρῳ ἐφεσταότος· τοῦ μὲν ῥ' ἀπὸ τυτθὸν ἄμαρτεν·
αὐτὰρ ὁ Μηριόνας ὁπάονά θ' ἠνίοχόν τε, 610
Κοίρανον, ὅς ῥ' ἐκ Λύκτου εὐκτιμένης ἔπετ' αὐτῷ—
πεζὸς γὰρ τὰ πρῶτα λιπὼν νέας ἀμφιελίσσας
ἤλυθε, καὶ κε Τρωσὶ μέγα κράτος ἐγγυάλιξεν,
εἰ μὴ Κοίρανος ὦκα ποδώκεας ἤλασεν ἵππους·
καὶ τῷ μὲν φάος ἦλθεν, ἄμυνε δὲ νηλεὲς ἦμαρ, 615
αὐτὸς δ' ὤλεσε θυμὸν ὑφ' Ἔκτορος ἀνδροφόνοιο—
τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὔατος, ἐκ δ' ἄρ' ὀδόντας
ὥσε δόρυ πρυμνόν, διὰ δὲ γλῶσσαν τάμε μέσσην.
ἤριπε δ' ἔξ ὀχέων, κατὰ δ' ἠνία χεῖρ' ἔραζε.
καὶ τά γε Μηριόνης ἔλαβεν χεῖρεσσι φίλῃσι 620
κύψας ἐκ πεδίοιο, καὶ Ἰδομενῆα προσηύδα·

‘Μάστιε νῦν, εἶος κε θοὰς ἐπὶ νῆας ἵκηαι·
γιγνώσκεις δὲ καὶ αὐτὸς ὅ τ' οὐκέτι κάρτος Ἀχαιῶν.’

Ajax in despair prays Zeus to scatter the darkness.

Ὡς ἔφατ', Ἰδομενεὺς δ' ἵμασεν καλλίτριχας ἵππους
νῆας ἐπὶ γλαφυράς· δὴ γὰρ δέος ἔμπεσε θυμῷ. 625

Οὐδ' ἔλαθ' Αἴαντα μεγαλήτορα καὶ Μενέλαον
Ζεὺς, ὃ τε δὴ Τρώεσσι δίδου ἑτεραλκέα νίκην.
τοῖσι δὲ μύθων ἤρχε μέγας Τελαμώνιος Αἴας·

ᾠ πόποι, ἤδη μὲν κε, καὶ ὃς μάλα νήπιός ἐστ',
γνοίη ὅτι Τρώεσσι πατὴρ Ζεὺς αὐτὸς ἀρήγει. 630
τῶν μὲν γὰρ πάντων βέλε' ἀπτεται, ὅστις ἀφήη,
ἢ κακὸς ἢ ἀγαθός· Ζεὺς δ' ἔμπησεν πάντ' ἰθύνει·
ἡμῖν δ' αὖτως πᾶσιν ἐτώσια πίπτει ἔραζε.

ἀλλ' ἄγετ', αὐτοὶ περ φραζώμεθα μῆτιν ἀρίστην,
ἡμὲν ὅπως τὸν νεκρὸν ἐρύσσομεν, ἡδὲ καὶ αὐτοὶ 635
χάρμα φίλοις ἐτάροισι γενώμεθα ροστήσαντες,
οἳ που δεῦρ' ὀρύωντες ἀκηχέδατ', οὐδ' ἔτι φασὶν
Ἔκτορος ἀνδροφόνοιο μένος καὶ χεῖρας ἀάπτους
σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι.
εἴη δ' ὅστις ἐταῖρος ἀπαγγεῖλειε τάχιστα 640

Πηλεΐδῃ, ἐπεὶ οὐ μιν ὀτομαι οὐδὲ πεπύσθαι
λνγρῆς ἀγγελίης, ὅτι οἱ φίλος ὦλεθ' ἐταῖρος.
ἀλλ' οὐ πῆ δύναμαι ιδέειν τοιοῦτον Ἀχαιῶν·
ἥρι γὰρ κατέχονται ὁμῶς αὐτοὶ τε καὶ ἵπποι.
Ζεῦ πάτερ, ἀλλὰ σὺ ῥῦσαι ὑπ' ἡέρος νῆας Ἀχαιῶν, 645
ποίησον δ' αἶθρην, δὸς δ' ὀφθαλμοῖσιν ιδέσθαι·
ἐν δὲ φάει καὶ ὄλεσσον, ἐπεὶ νῦν τοι εὐαδεν οὕτως·

Ὡς φάτο, τὸν δὲ πατὴρ ὀλοφύρατο δακρυχέοντα·
αὐτίκα δ' ἡέρα μὲν σκέδασεν καὶ ἀπῶσεν ἐμίχλην,
ἥελιος δ' ἐπέλαμψε, μάχη δ' ἐπὶ πᾶσα φαάνθη· 650
καὶ τότε ἄρ' Αἴας εἶπε βοὴν ἀγαθὸν Μενέλαον·

Σκέπτεο νῦν, Μενέλαε διοτρεφές, αἳ κεν ἴδῃαι
ζῶν ἔτ' Ἀντίλοχον, μεγαθύμου Νέστορος υἱόν,
ὄτρυνον δ' Ἀχιλλῇ δαΐφρονι θᾶσσον ἰόντα
εἰπεῖν ὅττι ῥά οἱ πολὺ φίλτατος ὦλεθ' ἐταῖρος· 655

Menelaus goes in search of Antilochus,

ὣς ἔφατ', οὐδ' ἀπίθησε βοὴν ἀγαθὸς Μενέλαος,
βῆ δ' ἰέναι ὥς τις τε λέων ἀπὸ μεσσαύλοιο,
ὅστ' ἐπεὶ ἄρ' κε κάμῃσι κύνας τ' ἄνδρας τ' ἐρεθίζων,
οἷτε μιν οὐκ εἰῶσι βοῶν ἐκ πῖαρ ἐλέσθαι
πάννυχτοι ἐγρήσσοντες· ὁ δὲ κρειῶν ἐρατίζων 660
ἰθύει, ἀλλ' οὔτι πρήσσει· θαμέες γὰρ ἄκοντες
ἀντίοι αἵσσουσι θρασειάων ἀπὸ χειρῶν,

καιόμεναί τε δεταί, τάς τε τρεῖ ἐσσύμενός περ·
ἠῶθεν δ' ἀπονόσφιν ἔβη τετιηότι θυμῷ·
ὣς ἀπὸ Πατρόκλοιο βοὴν ἀγαθὸς Μενέλαος 665
ἦϊε πόλλ' ἀέκων· περὶ γὰρ δῖε μή μιν Ἀχαιοὶ
ἀργαλέον πρὸ φόβοιο ἔλωρ δηϊοῖσι λίποιεν.
πολλὰ δὲ Μηριόνη τε καὶ Αἰάντεσσ' ἐπέτελλεν·

Ἄϊαντ', Ἀργείων ἡγήτορε, Μηριόνη τε,
νῦν τις ἐνηείης Πατροκλῆος δειλοῖο 670
μνησάσθω· πᾶσιν γὰρ ἐπίστατο μείλιχος εἶναι
ζωὸς ἐών· νῦν αὖ θάνατος καὶ μοῖρα κιχάνει·

ὣς ἄρα φωνήσας ἀπέβη ξανθὸς Μενέλαος,
πάντοσε παπταίνων ὥς τ' αἰετός, ὃν ῥά τέ φασιν
ὀξύτατον δέρκεσθαι ὑπουρανίων πετεηνῶν, 675
ὃν τε καὶ ὑψόθ' ἐόντα πόδας ταχὺς οὐκ ἔλαθε πτώξ
θάμνῳ ὑπ' ἀμφικόμῳ κατακείμενος, ἀλλὰ τ' ἐπ' αὐτῷ
ἔσσυτο, καὶ τέ μιν ὦκα λαβὼν ἐξείλετο θυμόν.
ὣς τότε σοί, Μενέλαε διοτρεφές, ὅσσε φαεινῷ
πάντοσε δινείσθην πολέων κατὰ ἔθνος ἑταίρων, 680
εἷ που Νέστορος υἱὸν ἔτι ζῶοντα ἴδοιτο.

τὸν δὲ μάλ' αἰψ' ἐνόησε μάχης ἐπ' ἀριστερὰ πάσης
θαρσύνονθ' ἐτάρους καὶ ἐποτρύνοντα μάχεσθαι.
ἀγχοῦ δ' ἰστάμενος προσέφη ξανθὸς Μενέλαος·

Ἄντιλοχ', εἰ δ' ἄγε δεῦρο, διοτρεφές, ὄφρα πύθῃαι
λυγρῆς ἀγγελίης, ἥ μὴ ὥφελλε γενέσθαι. 686
ἤδη μὲν σὲ καὶ αὐτὸν ὀϊόμαι εἰσορόωντα

and bids him carry the sad tidings to Achilles ;

γιγνώσκειν ὅτι πῆμα θεὸς Δαναοῖσι κυλίνδει,
νίκη δὲ Τρώων· πέφαται δ' ὤριστος Ἀχαιῶν,
Πάτροκλος, μεγάλη δὲ ποθὴ Δαναοῖσι τέτυκται. 690

ἀλλὰ σύ γ' αἰψ' Ἀχιλλῇ, θεῶν ἐπὶ νῆας Ἀχαιῶν,
εἰπεῖν, αἶ κε τάχιστα νέκυν ἐπὶ νῆα σώωσῃ
γυμνόν· ἀτὰρ τά γε τεύχε' ἔχει κορυθαίολος Ἔκτωρ.'

Ὡς ἔφατ', Ἀντίλοχος δὲ κατέστυγε μῦθον ἀκούσας.
δὴν δέ μιν ἀμφασίῃ ἐπέων λάβε, τῷ δέ οἱ ὅσσε 695
δακρυόφι πλησθεν, θαλερὴ δέ οἱ ἔσχετο φωνή.
ἀλλ' οὐδ' ὧς Μενελάου ἐφημοσύνης ἀμέλησε,
βῆ δὲ θέειν, τὰ δὲ τεύχε' ἀμύμονι δῶκεν ἑταίρῳ,
Λαοδόκῳ, ὅς οἱ σχεδὸν ἔστρεφε μώνυχας ἵππους.

Τὸν μὲν δακρυχέοντα πόδες φέρον ἐκ πολέμοιο, 700
Πηλεΐδῃ Ἀχιλλῇ κακὸν ἔπος ἀγγελέοντα.
οὐδ' ἄρα σοί, Μενέλαε διοτρεφές, ἤθελε θυμὸς
τειρομένοις ἐτάροισιν ἀμυνέμεν, ἔνθεν ἀπῆλθεν
Ἀντίλοχος, μεγάλη δὲ ποθὴ Πυλίοισιν ἐτύχθη·
ἀλλ' ὃ γε τοῖσιν μὲν Θρασυμήδεα δῖον ἀνῆκει, 705
αὐτὸς δ' αὖτ' ἐπὶ Πατρόκλῳ ἥρωϊ βεβήκει,
στῇ δὲ παρ' Αἰάντεσσι θεῶν, εἴθαρ δὲ προσηύδα·

Ῥέϊνον μὲν δὴ νηυσὶν ἐπιπροέηκα θοῇσιν,
ἔλθεῖν εἰς Ἀχιλλῆα πόδας ταχύν· οὐδέ μιν οἶω
νῦν ἰέναι, μάλα περ κεχολωμένον Ἔκτορι δίῳ· 710
οὐ γάρ πως ἂν γυμνὸς ἐὼν Τρώεσσι μάχοιτο·
ἡμεῖς δ' αὐτοὶ περ φραζώμεθα μῆτιν ἀρίστην,
ἡμὲν ὅπως τὸν νεκρὸν ἐρύσσομεν, ἡδὲ καὶ αὐτοὶ
Τρώων ἐξ ἐνοπῆς θάνατον καὶ κῆρα φύγωμεν.'

Τὸν δ' ἡμείβετ' ἔπειτα μέγας Τελαμώνιος Αἴας· 715
Ῥάντα κατ' αἴσαν ἔειπες, ἄγακλεές ὦ Μενέλαε·
ἀλλὰ σὺ μὲν καὶ Μηριόνης ὑποδύντε μάλ' ὦκα
νεκρὸν αἰείραντες φέρετ' ἐκ πόνου· αὐτὰρ ὅπισθε
νῶϊ μαχησόμεθα Τρωσὶν τε καὶ Ἔκτορι δίῳ,

then he returns to the corpse of Patroclus, and with

ἴσον θυμὸν ἔχοντες, ὁμώνυμοι, οἳ τὸ πάρος περ 720
μύθομεν ὅξυν ἄρῃα παρ' ἀλλήλοισι μένοντες.'

ὣς ἔφαθ', οἳ δ' ἄρα νεκρὸν ἀπὸ χθονὸς ἀγκάζοντο
ὑψι μάλα μεγάλως· ἐπὶ δ' ἴαχε λαὸς ὀπισθε
Τρωϊκός, ὡς εἶδοντο νέκυν αἴροντας Ἀχαιοὺς.
ἴθυσαν δὲ κύνεσσιν ἐοικότες, οἷτ' ἐπὶ κάπρῃ 725
βλημένῃ ἀτίξωσι πρὸ κούρων θηρητήρων·

ἔως μὲν γάρ τε θεοῦσι διαρραῖσαι μεμαῶτες,
ἀλλ' ὅτε δὴ ῥ' ἐν τοῖσιν ἐλίξεται ἀλκὴ πεποιθώς,
ἅψ τ' ἀνεχώρησαν διὰ τ' ἔτρεσαν ἄλλυδις ἄλλος.
ὣς Τρῶες εἶος μὲν ὁμιλαδὸν αἰὲν ἔποντο, 730
νύσσοιντες ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγύοισιν·
ἀλλ' ὅτε δὴ ῥ' Αἴαντε μεταστρεφθέντε κατ' αὐτοὺς
σταίησαν, τῶν δὲ τράπέτο χρώς, οὐδέ τις ἔτλη
πρόσσω ἀτίξας περὶ νεκροῦ δηριῦασθαι.

ὣς οἳ γ' ἐμμεμαῶτε νέκυν φέρον ἐκ πολέμοιο 735
νῆας ἔπι γλαφυράς· ἐπὶ δὲ πτόλεμος τέτατό σφιν
ἄγριος ἦν τε πῦρ, τό τ' ἐπεσσύμενον πόλιν ἀνδρῶν
ὄρμενοι ἐξαίφνης φλεγέθει, μινύθουσι δὲ οἴκοι
ἐν σέλαιι μεγάλῃ· τὸ δ' ἐπιβρέμει ἰς ἀνέμοιο.
ὣς μὲν τοῖς ἵππων τε καὶ ἀνδρῶν αἰχμητῶν 740
ἄζηχῆς ὀρυμαγδὸς ἐπήϊεν ἐρχομένοισιν·

οἳ δ', ὥσθ' ἡμίονοι κρατερὸν μένος ἀμφιβαλόντες
ἔλκωσ' ἐξ ὄρεος κατὰ παιπαλόεσσαν ἀταρπὸν
ἢ δοκὸν ἢ δόρυ μέγα νήϊον· ἐν δέ τε θυμὸς
τείρεθ' ὁμοῦ καμάτῳ τε καὶ ἰδρῷ σπενδόντεσσιν· 745

ὣς οἳ γ' ἐμμεμαῶτε νέκυν φέρον. αὐτὰρ ὀπισθεῖ
Αἴαντ' ἰσχανέτην, ὥστε πρῶν ἰσχάνει ὕδωρ
ὕληεις, πεδίοιο διαπρύσιον τετυχηκώς,
ὅσπερ καὶ ἰφθίμων ποταμῶν ἀλεγεινὰ ῥέεθρα
ἴσχει, ἄφαρ δέ τε πᾶσι ῥόον πεζίονδε τίθησι 750
πλάζων· οὐδέ τί μιν σθένει ῥηγνῦσι ῥέοντες·

Meriones and the Ajaxes hardly bears it to the camp.

ὥς αἰεὶ Αἴαντε μάχην ἀνέεργον ὀπίσσω
 Τρώων· οἳ δ' ἅμ' ἔποντο, δύνω δ' ἐν τοῖσι μάλιστα,
 Αἰνείας τ' Ἀγχισιάδης καὶ φαίδιμος Ἑκτωρ.
 τῶν δ', ὥστε ψαρῶν νέφος ἔρχεται ἡὲ κολοιῶν, 755
 οὔλον κεκλήγοντες, ὅτε προΐδωσιν ἰόντα
 κίρκον, ὃ τε σμικρῇσι φόνον φέρει ὀρνίθεσσιν,
 ὥς ἄρ' ὑπ' Αἰνεία τε καὶ Ἑκτορι κοῦροι Ἀχαιῶν
 οὔλον κεκλήγοντες ἴσαν, λήθοντο δὲ χάρμης.
 πολλὰ δὲ τεύχεα καλὰ πέσον περί τ' ἅμφι τε τάφρον 760
 φευγόντων Δαναῶν· πολέμου δ' οὐ γίγνεται ἔρως.

ΙΛΙΑΔΟΣ Σ.

Ὅπλοποιία.

ARGUMENT.—When Achilles heard from Antilochus that Patroclus was dead he was overcome by sorrow, and called upon the goddess Thetis, his mother, to help him to take his revenge on Hector, who had slain his friend, and carried away all his armour that he had given to Patroclus. So Thetis promised that she would bring him new armour from Hephaestus; and though Achilles could not yet join in battle, yet he saved his comrades who were bringing the body of Patroclus to the camp; for he stood upon the wall and shouted such a shout that the Trojans were dismayed, and ceased from pursuit. And Hephaestus gladly did as Thetis asked, and made fresh armour for Achilles, and especially a shield marvellously adorned, as Homer describes to us.

ὣς οἱ μὲν μάριναντο δέμας πυρὸς αἰθουμένοιοι,
'Αντίλοχος δ' 'Αχιλῆϊ πόδας ταχὺς ἄγγελος ἦλθε.
τὸν δ' εὔρε προπάροιθε νεῶν ὀρθοκραιράων,
τὰ φρονέοντ' ἀνὰ θυμὸν ἃ δὴ τετελεσμένα ἦεν·
ὀχθήσας δ' ἄρα εἶπε πρὸς δν μεγαλήτορα θυμόν· 5
 'ὦ μοι ἐγὼ, τί τ' ἄρ' αὔτε καρηκομόωντες 'Αχαιοὶ
 νηυσὶν ἔπι κλονέονται ἀτυζόμενοι πεδίοιο;
 μὴ δὴ μοι τελέσωσι θεοὶ κακὰ κήδεα θυμῷ,
 ὥς ποτέ μοι μήτηρ διεπέφραδε, καί μοι ἔειπε
 Μυρμιδόνων τὸν ἄριστον ἔτι ζῶντος ἐμεῖο 10
 χερσὶν ὑπο Τρώων λείψειν φάος ἡελίοιο.
 ἦ μάλα δὴ τέθνηκε Μενoitίου ἄλκιμος υἱός,
 σχέτλιος· ἦ τ' ἐκέλευον ἀπώσάμενον δῆϊον πῦρ
 ἔπ' ἐπὶ νῆας ἵμεν, μηδ' Ἑκτορι ἴφι μάχεσθαι.'

How Achilles heard the tidings of Patroclus' death.

Εἷος ὁ ταῦθ' ἔρμινε κατὰ φρένα καὶ κατὰ θυμόν, 15
τόφρα οἱ ἐγγύθεν ἦλθεν ἀγαυοῦ Νέστορος υἱός,
δάκρυα θερμὰ χέων, φάτο δ' ἀγγελίην ἀλεγεινὴν·

‘ὦ μοι, Πηλέος υἱὲ δαΐφρονος, ἦ μάλα λυγρῆς
πεύσεαι ἀγγελίης, ἢ μὴ ὄφελλε γενέσθαι.
κεῖται Πάτροκλος, νέκνος δὲ δὴ ἀμφιμάχονται 20
γυμνοῦ· ἀτὰρ τά γε τεύχε' ἔχει κορυθαίολος Ἔκτωρ.’

ὣς φάτο, τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα.
ἀμφοτέρησι δὲ χερσὶν ἑλὼν κόνιν αἰθαλόεσσαν
χεύατο κακ κεφαλῆς, χαρίεν δ' ᾗσχυνε πρόσωπον·
νεκταρέω δὲ χιτῶνι μέλαιν' ἀμφίζανε τέφρη. 25

αὐτὸς δ' ἐν κονίησι μέγας μεγαλωστὶ τανυσθεὶς
κεῖτο, φίλησι δὲ χερσὶ κόμην ᾗσχυνε δαΐζων.
δμῳαὶ δ', ἃς Ἀχιλεὺς ληΐσσατο Πάτροκλός τε,
θυμὸν ἀκηχέμεναι μεγάλ' ἵαχον, ἐκ δὲ θύραζε
ἔδραμον ἀμφ' Ἀχιλῆα δαΐφρονα, χερσὶ δὲ πᾶσαι 30
στήθεα πεπλήγοντο, λύθεν δ' ὑπὸ γυῖα ἑκάστης.

Ἀντίλοχος δ' ἐτέρωθεν ὀδύρετο δάκρυα λείβων,
χεῖρας ἔχων Ἀχιλῆος· ὁ δ' ἔστενε κυδάλιμον κῆρ·
δεΐδιδε γὰρ μὴ λαιμὸν ἀπαμήσειε σιδήρῳ.
σμερδαλέον δ' ᾗμωξεν· ἄκουσε δὲ πότνια μήτηρ 35

ἡμένη ἐν βένθεσσιν ἄλός παρὰ πατρὶ γέροντι
κώκυσέν τ' ἄρ' ἔπειτα· θεαὶ δέ μιν ἀμφαγέροντο,
πᾶσαι ὅσαι κατὰ βένθος ἄλός Νηρηίδες ἦσαν.
ἔνθ' ἄρ' ἔην Γλαῦκη τε Θάλειά τε Κυμοδόκη τε
Νησαίη Σπειώ τε Θόη θ' Ἀλὶή τε βοῶπις, 40

Κυμοθόη τε καὶ Ἀκταίη καὶ Λιμνώρεια
καὶ Μελίτη καὶ Ἰαιρα καὶ Ἀμφιθόη καὶ Ἀγαυή,
Δωτώ τε Πρωτώ τε Φέρουσά τε Δυναμένη τε,
Δεξαμένη τε καὶ Ἀμφινόμη καὶ Καλλιάνειρα,
Δωρίς καὶ Πανόπη καὶ ἀγακλειτὴ Γαλάτεια, 45
Νημερτής τε καὶ Ἀψευδῆς καὶ Καλλιάνασσα·

He calls his mother Thetis to help him,

ἔνθα δ' ἔην Κλυμένη Ἰάνειρά τε καὶ Ἰάνασσα,
Μαῖρα καὶ Ὠρείθυια ἐϋπλόκαμός τ' Ἀμάθεια
ἄλλαι θ' αἱ κατὰ βένθος ἁλὸς Νηρηίδες ἦσαν.
τῶν δὲ καὶ ἀργύφειον πλῆτο σπέος· αἱ δ' ἅμα πᾶσαι 50
στήθεα πεπλήγοντο, Θέτις δ' ἐξῆρχε γόοιο·

‘Κλῦτε, κασίγνηται Νηρηίδες, ὄφρ' ἐν πᾶσαι
εἶδες' ἀκούουσαι ὅσ' ἐμῶ ἐνὶ κήδεα θυμῶ.
ὦ μοι ἐγὼ δειλή, ὦ μοι δυσαριστοτόκεια,
ἦτ' ἐπεὶ ἄρ τέκον υἱὸν ἀμύμοιά τε κρατερόν τε, 55
ἔξοχον ἡρώων· ὁ δ' ἀνέδραμεν ἔρνεϊ ἴσος·
τὸν μὲν ἐγὼ θρέψασα, φυτὸν ὥς γουνῶ ἄλφῆς,
νηυσὶν ἐπιπροέηκα κορωνίσιν Ἴλιον εἴσω
Τρῳσὶ μαχησόμενον· τὸν δ' οὐχ ὑποδέξομαι αὖτις
οἴκαδε νοστήσαντα, δόμον Πηληϊὸν εἴσω. 60
ὄφρα δέ μοι ζῶει καὶ ὕρᾳ φάος ἡελίοιο,
ἄχνηται, οὐδέ τί οἱ δύναμαι χραισμῆσαι ἰοῦσα.
ἄλλ' εἴμ', ὄφρα ἴδωμι φίλον τέκος, ἥδ' ἐπακούσω
ὅττι μιν ἴκετο πένθος ἀπὸ πτολέμοιο μένοντα·

ὣς ἄρα φωνήσασα λίπε σπέος· αἱ δὲ σὺν αὐτῇ 65
δακρυόεσσαι ἴσαν, περὶ δὲ σφισι κῦμα θαλάσσης
ῥήγνυτο. ταὶ δ' ὅτε δὴ Τροίην ἐρίβωλον ἴκοντο,
ἀκτὴν εἰσανέβαινον ἐπισχερώ, ἔνθα θαμειαὶ
Μυρμιδόνων εἵρυντο νέες ταχὺν ἀμφ' Ἀχιλῆα.
τῷ δὲ βαρὺ στενάχοντι παρίστατο πότνια μήτηρ, 70
ὅξυν δὲ κωκύσασα κάρη λάβε παιδὸς ἐοῖο,
καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντι προσηύδα·

‘Τέκνον, τί κλαίεις; τί δέ σε φρένας ἴκετο πένθος;
ἐξαύδα, μὴ κεῦθε· τὰ μὲν δὴ τοι τετέλεσται
ἐκ Διός, ὥς ἄρα δὴ πρίν γ' εὐχέο χεῖρας ἀνασχών, 75
πάντας ἐπὶ πρύμνησιν ἀλήμεναι νῆας Ἀχαιῶν,
σεῦ ἐπιδενομένους, παθέειν τ' ἀεκήλια ἔργα·

Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλ-
λεῦ.

and tells her all his grief.

‘ μῆτερ ἐμή, τὰ μὲν ἄρ μοι Ὀλύμπιος ἐξετέλεσται·
 ἀλλὰ τί μοι τῶν ἡδός, ἐπεὶ φίλος ὦλεθ’ ἐταῖρος, 80
 Πάτροκλος, τὸν ἐγὼ περὶ πάντων τῶν ἐταίρων,
 ἴσον ἐμῇ κεφαλῇ· τὸν ἀπώλεσα, τεύχεα δ’ Ἐκτωρ
 ῥηώσας ἀπέδυσε πελώρια, θαῦμα ἰδέσθαι,
 καλά· τὰ μὲν Πηληϊ θεοὶ δόσαν ἀγλαὰ δῶρα,
 ἡματι τῷ ὅτε σε βροτοῦ ἀνέρος ἔμβαλον ἐννῆ. 85
 αἶθ’ ὄφελος σὺ μὲν αὖθι μετ’ ἀθανάτης ἀλίσσι
 ναίειν, Πηλεὺς δὲ θνητὴν ἀγαγέσθαι ἄκοιτιν.
 νῦν δ’, ἵνα καὶ σοὶ πένθος ἐνὶ φρεσὶ μυρίον εἴη
 παιδὸς ἀποφθιμένοιο, τὸν οὐχ ὑποδέξαι αὖτις
 οἶκαδε νοστήσαντ’, ἐπεὶ οὐδ’ ἐμὲ θυμὸς ἄνωγε 90
 ζῶειν οὐδ’ ἄνδρεςσι μετέμμεναι, αἶ κε μὴ Ἐκτωρ
 πρῶτος ἐμῷ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσση,
 Πατρόκλοιο δ’ ἔλωρα Μειοιτιάδew ἀποτίσῃ.’

Τὸν δ’ αὖτε προσέειπε Θέτις κατὰ δάκρυ χέουσα·
 ‘ ὠκύμορος δὴ μοι, τέκος, ἔσσεαι, οἷ’ ἀγορεύεις· 95
 αὐτίκα γάρ τοι ἔπειτα μεθ’ Ἐκτορα πότμος ἐτοῖμος.’

Τὴν δὲ μέγ’ ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 ‘ αὐτίκα τεθναίην, ἐπεὶ οὐκ ἔρ’ ἔμελλον ἐταίρῳ
 κτεινομένῳ ἐπαμῦναι· ὁ μὲν μάλα τηλόθι πάτρης
 ἔφθιτ’, ἐμεῖο δὲ δῆσεν ἀρῆς ἀλκτῆρα γενέσθαι. 100
 νῦν ἔρ’, ἐπεὶ οὐ νέομαί γε φίλην ἐς πατρίδα γαῖαν,
 οὐδέ τι Πατρόκλῳ γεινόμεν φάος οὐδ’ ἐτάροισι
 τοῖς ἄλλοις, οἳ δὴ πολέες δάμεν Ἐκτορι δίῳ,
 ἀλλ’ ἡμαι παρὰ νηυσὶν ἐτώσιον ἄχθος ἀρούρης,
 τοῖος ἐὼν οἷος οὗτις Ἀχαιῶν χαλκοχιτώνων 105
 ἐν πολέμῳ· ἀγορῇ δέ τ’ ἀμείνονές εἰσι καὶ ἄλλοι.
 ὥς ἔρις ἔκ τε θεῶν ἔκ τ’ ἀνθρώπων ἀπόλοιτο,
 καὶ χόλος, ὅς τ’ ἐφέηκε πολύφρονά περ χαλεπῆναι,
 ὅς τε πολὺ γλυκίων μέλιτος καταλειβομένοιο
 ἀνδρῶν ἐν στήθεσσι ἀέξεται ἡνῆτε καπνός· 110

She bids him abstain from war till she bring him new armour.

ὥς ἐμὲ νῦν ἐχόλωσεν ἀναξ ἀνδρῶν Ἀγαμέμνων.
 ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν, ἀχνύμενοί περ,
 θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκη.
 νῦν δ' εἴμ', ὅφρα φίλης κεφαλῆς ὀλετῆρα κιχείω,
 Ἑκτορα· κῆρα δ' ἐγὼ τότε δέξομαι, ὅππότε κεν δὴ 115
 Ζεὺς ἐθέλῃ τελέσαι ἢ δ' ἀθάνατοι θεοὶ ἄλλοι.

οὐδὲ γὰρ οὐδὲ βίῃ Ἡρακλῆος φύγε κῆρα,
 ὅσπερ φίλτατος ἔσκε Διὶ Κρονίῳ ἀνακτι·
 ἀλλὰ ἔ μοιρ' ἐδάμασσε καὶ ἀργαλέος χόλος Ἥρης.
 ὥς καὶ ἐγὼν, εἰ δὴ μοι ὁμοίῃ μοῖρα τέτυκται, 120
 κείσομ', ἐπεὶ κε θάνω· νῦν δὲ κλέος ἐσθλὸν ἀροίμην,
 καὶ τινα Τρωϊάδων καὶ Δαρδανίδων βαθυκόλπων,
 ἀμφοτέρησιν χερσὶ παρειάων ἀπαλάων
 δάκρυ' ὁμορξαμένην, ἀδινὸν στοναχῆσαι ἐφείην·
 γνοῖεν δ' ὥς δὴ δηρὸν ἐγὼ πολέμοιο πέπαυμαι. 125
 μηδὲ μ' ἔρυκε μάχης, φιλέουσά περ· οὐδέ με πείσεις.'

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·
 'ναὶ δὴ ταῦτά γε, τέκνον, ἐτήτυμον, οὐ κακὸν ἐστί,
 τειρομένοις ἐτάροισιν ἀμυνέμεν αἰπὺν ὀλεθρον·
 ἀλλὰ τοι ἔντεα καλὰ μετὰ Τρώεσσιν ἔχονται, 130
 χάλκεα μαρμαίροντα· τὰ μὲν κορυθαίολος Ἑκτωρ
 αὐτὸς ἔχων ὤμοισιν ἀγάλλεται· οὐδέ ἔ φημι
 δηρὸν ἐπαγλαῖεῖσθαι, ἐπεὶ φόνος ἐγγύθεν αὐτῷ·
 ἀλλὰ σὺ μὲν μήπω καταδύσεο μῶλον ἀρης,
 πρὶν γ' ἐμὲ δεῦρ' ἐλθοῦσαν ἐν ὀφθαλμοῖσιν ἴδῃαι· 135
 ἤωθεν γὰρ νεῦμαι, ἅμ' ἡελίφ ἀνιόντι,
 τεύχεα καλὰ φέρουσα παρ' Ἡφαίστοιο ἀνακτος.'

Ὡς ἄρα φωνήσασα πάλιν τράπεθ' υἱὸς ἐοῖο,
 καὶ στρεφθεῖς ἀλήρσι κασιγνήτησι μετηύδα·

'Ὑμεῖς μὲν νῦν δῦτε θαλάσσης εὐρέα κόλπον, 140
 ὀψόμεναί τε γέρονθ' ἄλιον καὶ δώματα πατρός,
 καὶ οἱ πάντ' ἀγορεύσατ'· ἐγὼ δ' ἐς μακρὸν Ὀλυμπον

Hector presses hard on those that bear Patroclus' body,

εἶμι παρ' Ἥφαιστον κλυτοτέχνην, αἵ κ' ἐθέλῃσιν
υἱεῖ ἐμῷ δόμεναι κλυτὰ τεύχεα παμφανόωντα.

Ὡς ἔφαθ', αἱ δ' ὑπὸ κῦμα θαλάσσης αὐτίκ' ἔδυσαν·
ἢ δ' αὐτ' Οὐλυμπόνδε θεὰ Θέτις ἄργυρόπεζα 146
ῥῖεν, ὄφρα φίλῳ παιδὶ κλυτὰ τεύχε' ἐνείκαι.

Τὴν μὲν ἄρ' Οὐλυμπόνδε πόδες φέρον· αὐτὰρ Ἀχαιοὶ
Θεσπεσίῳ ἀλαλητῷ ὑφ' Ἑκτορος ἀνδροφόνιοι
φεύγοντες ῥῆάς τε καὶ Ἑλλήσποντον ἵκοντο. 150

οὐδέ κε Πάτροκλόν περ εὐκνήμιδες Ἀχαιοὶ
ἐκ βελέων ἐρύσαντο νέκυν, θεράποντ' Ἀχλῆος·
αὐτίς γὰρ δὴ τὸν γε κίχον λαός τε καὶ ἵπποι
Ἑκτωρ τε Πριάμοιο παῖς, φλογὶ εἵκελος ἀλκῆν.
τρὶς μὲν μιν μετόπισθε ποδῶν λάβε φαίδιμος Ἑκτωρ 155
ἐλκόμεναι μεμαώς, μέγα δὲ Τρώεσσιν ὁμόκλα·
τρὶς δὲ δὴ Αἴαντες, θοῦριν ἐπιδιμένοι ἀλκῆν,
νεκροῦ ἀπεστυφέλιξαν· ὁ δ' ἔμπεδον, ἀλκὴ πεποιθώς,
ἄλλοτ' ἐπαΐξασκε κατὰ μόθον, ἄλλοτε δ' αὖτε
στάσκει μέγα ἰάχων· ὀπίσω δ' οὐ χάζετο πάμπαν. 160

ὥς δ' ἀπὸ σώματος οὔτι λέοντ' αἶθωνα δύνανται
ποιμένες ἄγραυλοι μέγα πεινάοντα δῖεσθαι,
ὥς ῥα τὸν οὐκ ἐδύναντο δύνω Αἴαντε κορυστὰ
Ἑκτορα Πριάμῳ ἀπὸ νεκροῦ δειδίδεσθαι.
καὶ νῦν κεν εἴρουσέν τε καὶ ἄσπετον ἦρατο κῦδος, 165
εἰ μὴ Πηλείωνι ποδῆνεμος ὠκέα Ἴρις
ἄγγελος ἦλθε θεοῦσ' ἀπ' Ὀλύμπου θωρήσσεσθαι,
κρύβδα Διὸς ἄλλων τε θεῶν· πρὸ γὰρ ἦκέ μιν Ἥρη.
ἄγχου δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα·

Ἔορσεο, Πηλεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν· 170
Πατρόκλῳ ἐπάμυνον, οὗ ἔνεκα φύλοπις αἰνῇ
ἔστηκε πρὸ νεῶν. οἱ δ' ἀλλήλους ὀλέκουσιν,
οἱ μὲν ἀμυνόμενοι νέκυος πέρι τεθνηῶτος,
οἱ δὲ ἐρύσσασθαι ποτὶ Ἴλιον ἠνεμόεσσαν

but Iris bids Achilles go to the wall, and shout ;

Τρῶες ἐπιθύνουσι· μάλιστα δὲ φαίεϊμος Ἔκτωρ 175

ἐλκέμεναι μέμονεν· κεφαλὴν δὲ ἔθυμός ἀνώγει
πῆξαι ἀνὰ σκολόπεσσι, ταμόνθ' ἡπαλῆς ἀπὸ χειρῆς.
ἄλλ' ἄνα, μῆς' ἔτι κεῖσιν· σέβας δέ σε θυμὸν ἰκέσθω,
Πάτροκλον Τρῳῆσι κυσὶν μέλπηθρα γενέσθαι·
σοὶ λῶβη, αἶ κέν τι νέκυς ἡσχυμμένος ἔλθῃ.' 180

Τὴν δ' ἡμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·
' Ἴρι θεά, τίς γάρ σε θεῶν ἐμοὶ ἄγγελον ἦκε ;'

Τὸν δ' οὔτε προσέειπε ποδῆγεμος ὦκέα Ἴρις·
' Ἴρη με προείηκε, Διὸς κυδρὴ παράκοιτις·
οὐδ' οἶδε Κρονίδης ὑψίζυγος οὐδέ τις ἄλλος 185
ἄθανάτων, οἳ Ὀλυμπον ἀγάννιφον ἀμφινέμονται.'

Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὦκὺς Ἀχιλλεύς·
' πῶς τ' ἄρ' ἴω μετὰ μῶλον ; ἔχουσι δὲ τεύχε' ἐκείνοι·
μήτηρ δ' οὗ με φίλη πρίν γ' εἶα θωρήσσεσθαι,
πρίν γ' αὐτὴν ἐλθοῦσαν ἐν ὀφθαλμοῖσιν ἴδωμαι· 190
στεῦτο γὰρ Ἥφαιστοιο πάρ' οἰσέμεν ἔντεα καλά.
ἄλλου δ' οὗ τευ οἶδα τεῦ ἄν κλυτὰ τεύχεα ζύω,
εἰ μὴ Αἴαντός γε σάκος Τελαμωνιάδαο.

ἰλλὰ καὶ αὐτὸς δ' γ', ἔλπομ', ἐνὶ πρώτοισιν ὁμιλεῖ,
ἔγχεϊ δηϊόων περὶ Πατρόκλοιο θανόντος.' 195

Τὸν δ' αὖτε προσέειπε ποδῆγεμος ὦκέα Ἴρις·
' εὔ νυ καὶ ἡμεῖς ἴδμεν δ' τοι κλυτὰ τεύχε' ἔχονται·
ἄλλ' αὕτως ἐπὶ τάφρον ἰὼν Τρῶεσσι φάνηθι,
οἳ κέ σ' ὑποδείσαντες ἀπόσχωνται πολέμοιο
Τρῶες, ἀναπνεύσωσι δ' ἀρήϊοι νῆες Ἀχαιῶν 200
τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.'

Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πόδας ὦκέα Ἴρις,
αὐτὰρ Ἀχιλλεύς ὤρτο διίφιλος· ἀμφὶ δ' Ἀθήνη
ὦμοις ἰφθίμοισι βάλλ' αἰγίδα θυσσανόεσσαν,
ἀμφὶ δέ οἱ κεφαλῇ νέφος ἔστεφε δῖα θεάων 205
ἴσειον, ἐκ δ' αὐτοῦ δαΐε φλόγα παμφανόωσαν.

whereat the Trojans are dismayed, and turn back.

ὥς δ' ὅτε καπνὸς ἰὼν ἐξ ἄστεος αἰθέρ' ἵκηται,
 τηλόθεν ἐκ νήσου, τὴν δῆϊοι ἀμφιμάχωνται,
 οἷτε πανημέριοι στυγερῶ κρίνονται ἄρηι
 ἄστεος ἐκ σφετέρου· ἅμα δ' ἠελίῳ καταδύντι 210
 πυρσοί τε φλεγέθουσιν ἐπήτριμοι, ὑψόσε δ' αὐγὴ
 γίγνεται αἴσσουσα, περικτιόνεσσιν ἰδέσθαι,
 αἷ κέν πως σὺν νηυσὶν ἀρῆς ἀλκτῆρες ἴκωνται·
 ὥς ἀπ' Ἀχιλλῆος κεφαλῆς σέλας αἰθέρ' ἵκανε.
 στῇ δ' ἐπὶ τάφρον ἰὼν ἀπὸ τείχεος, οὐδ' ἐς Ἀχαιοὺς 215
 μίσγετο· μητρὸς γὰρ πυκινὴν ὠπίζετ' ἐφετμήν.
 ἔνθα στάς ἧῡς, ἀπάτερθε δὲ Παλλὰς Ἀθήνη
 φθέγγεατ'· ἀτὰρ Τρῶεσσιν ἐν ἄσπετον ὤρσε κυδοιμόν.
 ὥς δ' ὅτ' ἀριζήλη φωνή, ὅτε τ' ἴαχε σάλπιγξ
 ἄστνυ περιπλομένων δηϊῶν ὑπο θυμοραϊστέων, 220
 ὥς τότε ἀριζήλη φωνὴ γένετ' Αἰακίδαο.
 οἱ δ' ὥς οὖν ἄϊον ὅπα χάλκεον Αἰακίδαο,
 πᾶσιν ὀρίνθη θυμός· ἀτὰρ καλλίτριχες ἵπποι
 ἅψ ὄχρεα τρόπεον· ὅσσοντο γὰρ ἄλγεα θυμῷ.
 ἡνίοχοι δ' ἔκπληγεν, ἐπεὶ ἴδον ἀκάματον πῦρ 225
 δεινὸν ὑπὲρ κεφαλῆς μεγαθύμου Πηλεΐωνος
 δαιόμενον· τὸ δὲ δαΐε θεὰ γλαυκῶπις Ἀθήνη.
 τρεῖς μὲν ὑπὲρ τάφρου μεγάλ' ἴαχε δῖος Ἀχιλλεύς,
 τρεῖς δὲ κυκλήθησαν Τρῶες κλειτοὶ τ' ἐπίκουροι.
 ἔνθα δὲ καὶ τότε ὄλοντο δυνώδεκα φῶτες ἄριστοι 230
 ἀμφὶ σφοῖς ὀχέεσσι καὶ ἔγχεσιν. αὐτὰρ Ἀχαιοὶ
 ἀσπασίως Πάτροκλον ὑπὲκ βελέων ἐρύσαντες
 κάτθεσαν ἐν λεχέεσσι· φίλοι δ' ἀμφέσταν ἐταῖροι
 μυρόμενοι· μετὰ δέ σφι ποδῶκης εἶπετ' Ἀχιλλεὺς
 δάκρυα θερμὰ χέων, ἐπεὶ εἶσιν ἐπιστὸν ἐταῖρον 235
 κείμενον ἐν φέρτρῳ δεδαϊγμένον ὀξείῃ χαλκῷ.
 τὸν ῥ' ἦτοι μὲν ἔπεμπε σὺν ἵπποισιν καὶ ὄχεσφιν
 ἐς πόλεμον, οὐδ' αὖτις ἐδέξατο νοστήσαντα.

The Trojans hold an assembly ; and Polydamas counsels retreat ;

Ἡέλιον δ' ἀκάμαντα βοῶπις πότνια Ἥρη
πέμψεν ἐπ' Ὀκεανοῖο ῥοὰς ἀέκοντα νέεσθαι· 240

Ἡέλιος μὲν ἔνν, παύσαντο δὲ ᾤοι Ἀχαιοὶ
φυλόπιδος κρατερῆς καὶ ὁμοίου πολέμοιο.

Τρῶες δ' αὖθ' ἐτέρωθεν ἀπὸ κρατερῆς ὑαμίνης
χωρήσαντες ἔλυσαν ὑφ' ἄρμασιν ὠκέας ἵππους,
ἐς δ' ἀγορὴν ἀγέροντο, πάρος δόρποιο μέδεσθαι. 245

ὀρθῶν δ' ἐσταότων ἀγορὴ γένητ', οὐδέ τις ἔτλη
ἔξεσθαι· πάντας γὰρ ἔχε τρόμος, οὐνεκ' Ἀχιλλεὺς
ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαντ' ἀλεγεινῆς.

τοῖσι δὲ Πουλυδάμας πεπνυμένος ἦρχ' ἀγορεύειν
Πανθοΐδης· ὁ γὰρ οἶος ὄρα πρόσσω καὶ ὀπίσσω. 250

Ἐκτορι δ' ἦεν ἑταῖρος, ἱὴ δ' ἐν νυκτὶ γέγοντο·
ἀλλ' ὁ μὲν ἄρ' μύθοισιν, ὁ δ' ἔγχεϊ πολλὸν ἐνίκα·
ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·

‘Ἀμφὶ μάλα φράζεσθε, φίλοι· κέλομαι γὰρ ἔγωγε
ἄστυδε νῦν ἰέναι, μὴ μίμνειν Ἡῷ διαν 255

ἐν πεδίῳ παρὰ νηυσὶν· ἐκάς δ' ἀπὸ τείχεός εἰμεν.

ὄφρα μὲν οὗτος ἀνὴρ Ἀγαμέμνονι μήνιε δίῳ,
τόφρῳ δὲ ῥηῖτεροι πολεμίζειν ἦσαν Ἀχαιοί·
χαίρεσκον γὰρ ἔγωγε θεῆς ἐπὶ νηυσὶν ἰαύων,
ἐλπόμενος νῆας αἶρησέμεν ἀμφιελίσσας. 260

νῦν δ' αἰνῶς δεῖδοικα ποδώκεα Πηλεΐωνα·

οἶος κείνου θυμὸς ὑπέρβιος, οὐκ ἐθελήσει

μίμνειν ἐν πεδίῳ, ὅθι περ Τρῶες καὶ Ἀχαιοὶ

ἐν μέσῳ ἀμφότεροι μένος ἔρπος δατέονται,

ἀλλὰ περὶ πτόλιός τε μαχήσεται ἡδὲ γυναικῶν. 265

ἀλλ' ἴομεν προτὶ ἄστυ, πίθεσθέ μοι· ὧδε γὰρ ἔσται.

νῦν μὲν νῦξ ἀπέπαυσε ποδώκεα Πηλεΐωνα

ἀμβροσίη· εἰ δ' ἄμμε κιχήσεται ἐνθάδ' ἐόντας

αὔριον ὀρμηθεὶς σὺν τεύχεσιν, εὔ νύ τις αὐτὸν

ῥέσσεται· ἀσπασίως γὰρ ἀφίξεται Ἴλιον ἱρὴν 270

but Hector bids them bivouack in arms near the ships.

ὅς κε φύγη, πολλοὺς δὲ κύνες καὶ γῦπες ἔδοιται
 Τρώων· αἱ γὰρ ἤ μοι ἀπ' οὐατος ὤδε γένοιτο.
 εἰ δ' ἂν ἐμοῖς ἐπέεσσι πιθώμεθα, κηδόμενοι περ,
 νύκτα μὲν εἰν ἀγορῇ σθένος ἔχομεν, ἥστυ δὲ πύργοι
 ὑψηλαί τε πύλαι σανίδες τ' ἐπὶ τῆς ἀραρυῖαι 275
 μακραι ἐύξεστοι ἐζευγμέναι εἰρύσσονται.
 πρῶϊ δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες
 στησόμεθ' ἅμ πύργους· τῷ δ' ἄλγιον, αἶ κ' ἐθέλῃσιν
 ἐλθὼν ἐκ νηῶν περὶ τείχεος ἄρμι μάχεσθαι.
 ἄψ πάλιν εἴς' ἐπὶ νῆας, ἐπεὶ κ' ἐριαύχενας ἵππους 280
 παντοίου δρόμου ἄσῃ ὑπὸ πτόλιν ἡλασκάζων.
 εἴσω δ' οὗ μιν θυμὸς ἐφορμηθῆναι ἐάσει,
 οὐδέ ποτ' ἐκπέρσει· πρὶν μιν κύνες ἀργοὶ ἔδονται.'

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἴκτωρ·
 ' Πουλυδάμα, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις, 285
 ὅς κέλαι κατὰ ἄστυ ἀλήμεναι αὐτίς ἰόντας.
 ἦ οὐκ ὤψεσθε ἐελμένοι ἔνδοθι πύργων ;
 πρὶν μὲν γὰρ Πριάμοιο πόλιν μέροπες ἄνθρωποι
 πάντες μυθέσκοντο πολύχρυσον πολύχαλκον·
 νῦν δὲ δὴ ἐξαπόλωλε δόμων κειμήλια καλά, 290
 πολλὰ δὲ δὴ Φρυγίην καὶ Μηονίην ἐρατεινὴν
 κτήματα περνάμεν' ἵκει, ἐπεὶ μέγας ὠδύσατο Ζεὺς.
 νῦν δ' ὅτε πέρ μοι ἔδωκε Κρόνου παῖς ἀγκυλομήτεω
 κῦδος ἀρέσθ' ἐπὶ νηυσί, θαλάσσῃ τ' ἔλσαι Ἀχαιοὺς,
 νήπιε, μηκέτι ταῦτα νοήματα φαῖν' ἐνὶ δήμῳ· 295
 οὐ γάρ τις Τρώων ἐπιπείσεται· οὐ γὰρ ἐάσω.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἵπω, πειθώμεθα πάντες.
 νῦν μὲν δόρπον ἔλεσθε κατὰ στρατὸν ἐν τελέεσσι,
 καὶ φυλακῆς μνήσασθε, καὶ ἐγρήγορθε ἕκαστος·
 Τρώων δ' ὅς κτεάτεσσιν ὑπερφιάλως ἀνιάζει, 300
 συλλέξας λαοῖσι δότῳ καταδημοβορῆσαι,
 τῶν τινὰ βέλτερόν ἐστιν ἐπαυρέμεν ἢ περ Ἀχαιοὺς.

The lament of Achilles over the body of Patroclus.

πρῶϊ δ' ὑπηροῖοι σὺν τεύχεσι θωρηχθέντες
 νηυσὶν ἔπι γλαφυρῇσιν ἐγείρομεν ὄζυν ἄρηα.
 εἰ δ' ἔτεδ' ὀν παρὰ ναῦφιν ἀνέστη διος Ἀχιλλεύς, 305
 ἄλγιον, αἶ κ' ἐθέλησι, τῷ ἔσσεται. οὐ μιν ἔγωγε
 φεύξομαι ἐκ πολέμοιο δυσηχέος, ἀλλὰ μάλ' ἄντην
 στήσομαι, ἥ κε φέρησι μέγα κράτος, ἥ κε φεροίμην.
 ξυνὸς Ἐνυάλιος, καί τε κτανέοντα κατέκτα.'

ὦς Ἐκτωρ ἀγόρευ', ἐπὶ δὲ Τρῶες κελάδησαν 310
 νήπιοι· ἐκ γάρ σφρων φρένας εἴλετο Παλλὰς Ἀθήνη.
 Ἐκτορι μὲν γὰρ ἐπήνησαν κακὰ μητιόωντι,
 Πουλυδάμαντι δ' ἄρ' οὔτις, ὃς ἐσθλὴν φράζετο βουλήν.
 δόρπον ἔπειθ' εἵλοντο κατὰ στρατόν· αὐτὰρ Ἀχαιοὶ
 παννύχιοι Πάτροκλον ἀνεστενάχοντο γοῶντες. 315
 τοῖσι δὲ Πηλεΐδης ἀδινού ἐξῆρχε γόοιο,
 χεῖρας ἐπ' ἀνδροφόνους θέμενος στήθεσσι· ἑταίρου,
 πυκνὰ μάλα στενάχων ὥστε λῖς ἠϋγένειος,
 ᾧ ρά θ' ὑπὸ σκύμνους ἐλαφιβόλος ἀρπάσῃ ἀνὴρ
 ὕλης ἐκ πυκινῆς· ὁ δὲ τ' ἄχνηται ὕστερος ἐλθὼν, 320
 πολλὰ δὲ τ' ἄγκε' ἐπῆλθε μετ' ἀνέρος ἵχνι' ἐρευνῶν,
 εἰ ποθεν ἐξεύροι· μάλα γὰρ δριμύνε χόλος· αἰρεῖ·
 ὥς ὁ βαρὺ στενάχων μετεφώνεε Μυρμιδόνεσσιν·

ὦ πόποι, ἦ ῥ' ἄλιον ἔπος ἔκβαλον ἡμάτι κείνῳ,
 ἡαρσύνων ἥρωα Μενόιτιον ἐν μεγάροισι· 325
 φῆν δὲ οἱ εἰς Ὀπόεντα περικλυτὸν υἱὸν ἀπάξειν
 Ἴλιον ἐκπέρσαντα, λαχόντα τε ληΐδος αἶσαν.
 ἀλλ' οὐ Ζεὺς ἀνδρεσσι νοήματα πάντα τελευτᾷ·
 ἄμφω γὰρ πέπρωται ὁμοίην γαῖαν ἐρεῦσαι
 αὐτοῦ ἐνὶ Τροίῃ, ἐπεὶ οὐδ' ἐμὲ νοστήσαντα 330
 δέξεται ἐν μεγάροισι γέρων ἱππηλάτα Πηλεὺς
 οὐδὲ Θέτις μήτηρ, ἀλλ' αὐτοῦ γαῖα καθέξει.
 νῦν δ' ἐπεὶ οὖν, Πάτροκλε, σεῦ ὕστερος εἶμ' ὑπὸ γαῖαν,
 σε πρὶν κτεριῶ, πρὶν γ' Ἐκτορος ἐνθάδ' ἐνεῖκαι

Achilles vows to take revenge on Hector.

τεύχεα καὶ κεφαλὴν, μεγαθύμου σείο φονῆος· 335
 δώδεκα δὲ προπάρειθε πυρῆς ἀποδειροτομήσω
 Τρώων ἀγλαὰ τέκνα, σέθεν κταμένοιο χολωθείς.
 τόφρα δέ μοι παρὰ νηυσὶ κορωνίσιν κείσεται αὐτως,
 ἀμφὶ δὲ σὲ Τρῳαὶ καὶ Δαρδανίδες βαθύκολποι
 κλαύσονται νύκτας τε καὶ ἡμέματα δάκρυ χέουσιν, 340
 τὰς αὐτοὶ καμόμεσθα βίηφί τε δουρί τε μακρῷ,
 πείρας πέρθοντε πόλεις μερόπων ἀνθρώπων.'

Ὡς εἰπὼν ἐτάροισιν ἐκέκλετο οὔτις Ἀχιλλεὺς
 ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, ὅφρα τάχιστα
 Πάτροκλον λούσειαν ἄπο βρότον αἱματόεντα. 345
 οἱ δὲ λοετροχόον τρίποδ' ἴστασαν ἐν πυρὶ κηλέφ,
 ἐν δ' ἄρ' ὕδωρ ἔχεαν, ὑπὸ δὲ ξύλα δαῖον ἐλόντες·
 γάστρην μὲν τρίποδος πῦρ ἄμφεπε, θέρμετο δ' ὕδωρ.
 αὐτὰρ ἐπειδὴ ζέσσειν ὕδωρ ἐνὶ ἥνυπι χαλκῷ,
 καὶ τότε δὴ λούσαν τε καὶ ἤλειψαν λίπ' ἐλαίῳ, 350
 ἐν δ' ὠτειλὰς πλησαν ἀλείφατος ἐννεώροιο·
 ἐν λεχέεσσι δὲ θέντες ἐανῶ λιτὶ κάλυψαν
 ἐς πόδας ἐκ κεφαλῆς, καθύπερθε δὲ φάρεϊ λευκῷ.
 παννύχιοι μὲν ἔπειτα πόδας ταχύν ἀμφ' Ἀχιλῆα
 Μυρμιδόνες Πάτροκλον ἀνεσπενάχοντο γούντες· 355
 Ζεὺς δ' Ἥρην προσέειπε κασιγνήτην ἄλοχόν τε·

Ἐπρηξας καὶ ἔπειτα, βοῶπις πότνια Ἥρην,
 ἀνστήσας Ἀχιλῆα πόδας ταχύν· ἦ ρά νυ σείο
 ἐξ αὐτῆς ἐγένοντο κερηκομόωντες Ἀχαιοί.'

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρην· 360
 αἰνότατε Κρονίδην, ποῖον τὸν μῦθον εἶπες.
 καὶ μὲν δὴ πού τις μέλλει βροτὸς ἀνδρὶ τελέσσαι,
 ὅσπερ θνητός τ' ἐστὶ καὶ οὐ τόσα μήδεα οἶδε·
 πῶς δὴ ἔγωγ', ἣ φημι θεάων ἔμμεν ἀρίστη,
 ἀμφότερον, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις 365
 κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις,

Thetis arrives at the palace of Hephaestus,

οὐκ ὄφελον Τρώεσσι κοτεσσαμένη κακὰ ῥάψαι·

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·

Ἥφαιστου δ' ἴκανε δόμον Θέτις ἀργυρόπεζα

ἄφθιτον ἀστερόεντα, μεταπρεπέ' ἀθανάτοισι,

370

χάλκεον, ὃν ῥ' αὐτὸς ποιήσατο κυλλοποδίῳν.

τὸν δ' εὖρ' ἰδρώοντα ἐλίσσόμενον περὶ φύσας,

σπεύδοντα· τρίποδας γὰρ εἰίκουσι πάντας ἔτευχεν

ἐστάμεναι περὶ τοῖχον ἐϋσταθέος μεγάροιο,

χρύσεια δέ σφ' ὑπὸ κύκλα ἐκάστω πυθμένι θῆκεν,

375

ὄφρα οἱ αὐτόματοι θεῖον δυσαΐατ' ἀγῶνα

ἦδ' αὖτις πρὸς δῶμα νεοΐατο, θαῦμα ιδέσθαι.

οἱ δ' ἦτοι τόσσον μὲν ἔχον τέλος, οὔατα δ' οὔπω

δαιδάλεα προσέκειτο· τά ῥ' ἦρτυε, κόπτε δὲ δεσμούς.

ὄφρ' ὃ γε ταῦτ' ἐπνεῖτο ἰδυνίησι πρᾶπίδεσσε,

380

τόφρα οἱ ἐγγύθεν ἦλθε θεὰ Θέτις ἀργυρόπεζα.

τὴν δὲ ἶδε προμολοῦσα Χάρις λιπαροκρήῃεμος,

καλή, τὴν ὥπυιε περικλυτὸς ἀμφιγυήεις·

ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

‘Τίπτε, Θέτι τανύπεπλε, ἰκάνεις ἡμέτερον δῶ

385

αἰδοίη τε φίλη τε; πάρος γε μὲν οὔτι θαμίζεις.

ἀλλ' ἔπεο προτέρω, ἵνα τοι παρ ξείνια θείω.’

Ὡς ἄρα φωνήσασα πρόσω ἄγε δῖα θεάων.

τὴν μὲν ἔπειτα καθεῖσεν ἐπὶ θρόνου ἀργυροήλου,

καλοῦ δαιδαλέου· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν·

390

κέκλετο δ' Ἥφαιστον κλυτοτέχνην εἰπέ τε μῦθον·

‘Ἥφαιστε, πρόμολ' ὦδε· Θέτις νύ τι σεῖο χατίζει.’

τὴν δ' ἡμείβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις·

‘Ἦ ῥά νύ μοι δεινὴ τε καὶ αἰδοίη θεὸς ἔνδον,

ἢ μ' ἐσάωσ', ὅτε μ' ἄλγος ἀφίκετο τῇλε πεσόντα

395

μητρὸς ἐμῆς ἰότητι κυνώπιδος, ἢ μ' ἐθέλησε

κρύψαι χωλὸν ἐόντα· τότε ἂν πάθον ἄλγεα θυμῷ,

εἰ μή μ' Εὐρυνόμη τε Θέτις θ' ὑπεδέξατο κόλπῳ,

who welcomes her very gladly.

- Εὐρυνόμη, θυγάτηρ Ἀψορρόου Ὀκεανοῖο.
 τῇσι παρ' εἰνάετες χάλκεον δαίδαλα πολλά, 400
 πόρκας τε γναμπτάς θ' ἑλικας κάλυκας τε καὶ ὄρμους
 ἐν σπῇ γλαφυρῷ· περὶ δὲ ῥόος Ὀκεανοῖο
 ἀφρῷ μορμύρων ῥέεν ἄσπετος· οὐδέ τις ἄλλος
 ᾗδεεν οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων,
 ἀλλὰ Θέτις τε καὶ Εὐρυνόμη ἴσαν, αἶ με σάωσαν. 405
 ἥ νῦν ἡμέτερον δόμον ἵκει· τῷ με μάλα χρεὼ
 πάντα Θέτι καλλιπλοκάμῳ ζῳάγρια τίνειν.
 ἀλλὰ σὺ μὲν νῦν οἱ παράθες ξεινήϊα καλά,
 ὅφρ' ἂν ἐγὼ φύσας ἀποθείομαι ὄπλα τε πάντα.
 Ἥ καὶ ἀπ' ἀκμοθέτοιο πέλωρ αἶητον ἀνέστη 410
 χωλεύων· ὑπὸ δὲ κνήμαι ῥώνοντο ἀραιαί.
 φύσας μὲν ῥ' ἀπάνευθε τίθει πυρός, ὄπλα τε πάντα
 λάρνακ' ἐς ἀργυρέην συλλέξατο, τοῖς ἐπονεῖτο·
 σπόγγῳ δ' ἀμφὶ πρόσωπα καὶ ἄμφω χεῖρ' ἀπομόργνυ
 αὐχένα τε στιβαρόν καὶ στήθεα λαχνήεντα, 415
 δῦ δὲ χιτῶν', ἔλε δὲ σκῆπτρον παχύ, βῆ δὲ θύραζε
 χωλεύων· ὑπὸ δ' ἀμφίπολοι ῥώνοντο ἄνακτι
 χρύσειαι, ζωῇσι νεήνισιν εἰοικυῖαι.
 τῆς ἐν μὲν ῥόος ἐστὶ μετὰ φρεσίν, ἐν δὲ καὶ αὐδῇ
 καὶ σθένος, ἀθανάτων δὲ θεῶν ἅπο ἔργα ἴσασιν. 420
 αἱ μὲν ὕπαιθα ἄνακτος ἐποίπνυν· αὐτὰρ ὁ ἔρρων
 πλησίον, ἔνθα Θέτις περ, ἐπὶ θρόνου ἵζε φαινοῦ,
 ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε·
 'Τίπτε, Θέτι τανύπεπλε, ἱκάνεις ἡμέτερον δῶ
 αἰδοίῃ τε φίλῃ τε; πάρος γε μὲν οὔτι θαμίζεις. 425
 αὐδα ὅ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγει,
 εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἐστί.'
 Τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
 'Ἡφαιστ', ἥ ἄρα δὴ τις, ὅσαι θεαί εἰς ἐν Ὀλύμπῳ,
 τοσσάδ' ἐνὶ φρεσὶν ᾗσιν ἀνέσχετο κήδεα λυγρά, 43'

She begs him to make new armour for Achilles.

ὅσ' ἐμοὶ ἐκ πασέων Κρονίδης Ζεὺς ἄλγε' ἔδωκεν ;
 ἐκ μὲν μ' ἀλλάων ἀλιάων ἀνδρὶ δάμασσεν,
 Αἰακίδῃ Πηληϊ, καὶ ἔτλην ἀνέρος εὐνήν
 πολλὰ μάλ' οὐκ ἐθέλουσα. ὁ μὲν δὴ γήραϊ λυγρῷ
 κεῖται ἐνὶ μεγάροις ἀρημένος, ἅλλα δέ μοι νῦν· 435
 υἱὸν ἐπεὶ μοι δῶκε γενέσθαι τε τραφέμεν τε,
 ἔξοχον ἡρώων· ὁ δ' ἀνέδραμεν ἔρνεϊ ἴσος·
 τὸν μὲν ἐγὼ θρέψασα φυτὸν ὥς γουνῷ ἀλφῆς,
 νηυσὶν ἐπιπροέηκα κορωνίσιν Ἴλιον εἴσω
 Τρωσὶ μαχησόμενον· τὸν δ' οὐχ ὑποδέξομαι αὖτις 440
 οἴκαδε νοστήσαντα, δόμον Πηληϊῶν εἴσω.
 ὄφρα δέ μοι ζῶει καὶ ὄρῃ φάος ἡελίοιο,
 ἄχνηται, οὐδέ τί οἱ δύνamai χραισμησαι ἰοῦσα.
 κούρην ἦν ἄρα οἱ γέρας ἔξελον υἱες Ἀχαιῶν,
 τὴν ἂψ ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων. 445
 ἦτοι ὁ τῆς ἀχέων φρένας ἔφθιεν· αὐτὰρ Ἀχαιοὺς
 Τρῶες ἐπὶ πρυμνῆσιν εἴλεον, οὐδὲ θύραζε
 εἶων ἐξιέναι. τὸν δὲ λίσσαντο γέροντες
 Ἀργείων, καὶ πολλὰ περικλυτὰ δῶρ' ὀνόμαζον.
 ἔνθ' αὐτὸς μὲν ἔπειτ' ἠναίνετο λοιγὸν ἀμῦναι, 450
 αὐτὰρ ὁ Πάτροκλον περὶ μὲν τὰ ἅ τεύχεα ἔσσε,
 πέμπε δέ μιν πόλεμόνδε, πολὺν δ' ἅμα λαὸν ὅπασσε.
 πᾶν δ' ἦμαρ μάρναντο περὶ Σκαιῇσι πύλῃσι·
 καὶ νῦν κεν αὐτῆμαρ πόλιν ἔπραθον, εἰ μὴ Ἀπόλλων
 πολλὰ κακὰ ρέξαντα Μενoitίου ἀλκιμον υἱὸν 455
 ἔκταν' ἐνὶ προμάχοισι καὶ Ἑκτορι κῦδος ἔδωκε.
 τοῦνεκα νῦν τὰ σὰ γούναθ' ἰκάνομαι, αἶ κ' ἐθέλησθα
 υἱεῖ ἐμῷ ὠκυμόρῳ ἔδμεν ἀσπίδα καὶ τρυφάλειαν
 καὶ καλὰς κνημίδας, ἐπισφυρίοις ἀραρυίας,
 καὶ θώρηχ'· ὁ γὰρ ἦν οἱ, ἀπώλεσε πιστὸς ἑταῖρος 460
 Τρωσὶ δαμείς· ὁ δὲ κεῖται ἐπὶ χθονὶ θυμὸν ἀχεύων.
 Τὴν δ' ἡμείβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις·

He makes a shield whereon are represented the heavens ;

‘ θάρσει· μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.
αἱ γάρ μιν θανάτοιο δυσηχέος ὧδε δυναίμην
νόσφιν ἀποκρύψαι, ὅτε μιν μόρος αἰνὸς ἰκάνοι, 465
ὥς οἱ τεύχεα καλὰ παρέσσεται, οἷά τις αὐτε
ἀνθρώπων πολέων θαυμάσσεται, ὅς κεν ἴζηται.’

Ὡς εἰπὼν τὴν μὲν λῖπεν αὐτοῦ, βῆ δ’ ἐπὶ φύσας,
ἵας δ’ ἐς πῦρ ἔτρεψε, κέλευσέ τε ἐργάζεσθαι.
φῦσαι δ’ ἐν χοάνοισιν ἐείκοσι πᾶσαι ἐφύσων, 470
παντοίην εὐπρηστον αὐτμὴν ἐξανιεῖσαι,
ἄλλοτε μὲν σπεύδοντι παρέμμεναι, ἄλλοτε δ’ αὐτε,
ὅπως Ἥφαιστός τ’ ἐθέλοι καὶ ἔργον ἄνοιτο·
χαλκὸν δ’ ἐν πυρὶ βάλλεν ἀτειρέα κασσίτερόν τε
καὶ χρυσὸν τιμῆντα καὶ ἄργυρον· αὐτὰρ ἔπειτα 475
θῆκεν ἐν ἀκμοθέτῳ μέγαν ἄκμονα, γέντο δὲ χειρὶ
ῥαιστῆρα κρατερόν, ἐτέρηφι δὲ γέντο πυράγρην.

Ποίει δὲ πρῶτιστα σάκος μέγα τε στιβαρόν τε
πάντοσε δαιδάλλων, περὶ δ’ ἄντυγα βάλλε φαεινὴν,
τρίπλακα μαρμαρέην, ἐκ δ’ ἀργύρεον τελαμῶνα. 480
πέντε δ’ ἄρ’ αὐτοῦ ἔσαν σάκεος πτύχες· αὐτὰρ ἐν αὐτῷ
ποίει δαίδαλα πολλὰ ἰδυίησι πραπίδεσσιν.

Ἐν μὲν γαῖαν ἔτευξ’, ἐν δ’ οὐρανόν, ἐν δὲ θάλασσαι,
ἡελιόν τ’ ἀκάμαντα σελήνην τε πλήθουσιν,
ἐν δὲ τὰ τείρεα πάντα, τὰ τ’ οὐρανὸς ἐστεφάνωται, 485
Πηϊάδας θ’ Ὑάδας τε, τό τε σθένος Ὠρίωνος
Ἄρκτον θ’, ἣν καὶ ἄμαξαν ἐπὶ κλησὶν καλέουσιν,
ἣ τ’ αὐτοῦ στρέφεται καὶ τ’ Ὠρίωνα δοκεύει,
οἷη δ’ ἄμμορός ἐστι λοετρῶν Ὠκεανοῖο.

Ἐν δὲ δύω ποίησε πόλεις μερόπων ἀνθρώπων 490
καλὰς. ἐν τῇ μὲν ῥα γάμοι τ’ ἔσαν εἰλαπίναι τε,
νύμφας δ’ ἐκ θαλάμων δαΐδων ὕπο λαμπομενάων
ἡγίνεον ἀνὰ ἄστυ, πολὺς δ’ ὑμέναιος ὀρώρει·
κοῦροι δ’ ὀρχηστῆρες ἐδίνεον, ἐν δ’ ἄρα τοῖσιν

and a city at peace, and another besieged ;

αὐλοὶ φόρμιγγές τε βοὴν ἔχον· αἱ δὲ γυναῖκες 495
 ἰστάμεναι θαύμαζον ἐπὶ προθύροισιν ἐκάστη.
 λαοὶ δ' εἰν ἀγορῇ ἔσαν ἀθρόοι· ἔνθα δὲ νεῖκος
 ὠρώρει, δύο δ' ἄνδρες ἐνείκεον εἵνεκα ποινῆς
 ἀνδρὸς ἀποφθιμένου· ὁ μὲν εὐχετο πάντ' ἀποδοῦναι,
 δῆμῳ πιφαύσκων, ὁ δ' ἀναίνετο μηδὲν ἐλέσθαι· 500
 ἄμφω δ' ἰέσθην ἐπὶ ἱστορι πεῖραρ ἐλέσθαι.
 λαοὶ δ' ἀμφοτέροισιν ἐπήπυνον, ἀμφὶς ἀρωγοί·
 κήρυκες δ' ἄρα λαὸν ἐρήτυνον· οἱ δὲ γέροντες
 εἶατ' ἐπὶ ξεστοῖσι λίθοις ἱερῷ ἐνὶ κύκλῳ,
 σκῆπτρα δὲ κηρύκων ἐν χέρσ' ἔχον ἡεροφώνων· 505
 τοῖσιν ἔπειτ' ἥϊσσον, ἀμοιβηδὶς δὲ δικάζον.
 κεῖτο δ' ἄρ' ἐν μέσσοισι δύο χρυσοῖο τάλαντα,
 τῷ δόμεν ὃς μετὰ τοῖσι δίκην ἰθύντατα εἶποι.
 Τὴν δ' ἐτέρην πόλιν ἀμφὶ δύο στρατοὶ εἶατο λαῶν
 τεύχεσι λαμπόμενοι. δίχα δέ σφισιν ἦνδανε βουλή, 510
 ἢ διαπραθέειν ἢ ἄνδιχα πάντα δάσασθαι,
 κτῆσιν ὅσῃν πτολίεθρον ἐπήρατον ἐντὸς ἐέργει·
 οἱ δ' οὐπω πείθοντο, λόχῳ δ' ὑπεθωρήσσοντο.
 τεῖχος μὲν ῥ' ἄλοχοί τε φίλαι καὶ νήπια τέκνα
 ῥύατ' ἐφεσταότες, μετὰ δ' ἄνέρες οὓς ἔχε γῆρας· 515
 οἱ δ' ἴσαν· ἦρχε δ' ἄρα σφιν Ἄρης καὶ Παλλὰς Ἀθήνη,
 ἄμφω χρυσεῖω, χρύσεια δὲ εἵματα ἔσθην,
 καλῶ καὶ μεγάλῳ σὺν τεύχεσιν ὥς τε θεῷ περ,
 ἀμφὶς ἀριζήλῳ· λαοὶ δ' ὑπ' ὀλίζονες ἦσαν.
 οἱ δ' ὅτε δὴ ῥ' ἵκανον ὅθι σφίσιν εἶκε λοχῆσαι, 520
 ἐν ποταμῷ, ὅθι τ' ἀρδμὸς ἦν πάντεσσι βοτοῖσιν,
 ἔνθ' ἄρα τοί γ' ἴζοντ' εἰλυμένοι αἶθοπι χαλκῷ.
 τοῖσι δ' ἔπειτ' ἀπάνευθε δύο σκοποὶ εἶατο λαῶν,
 δέγμενοι ὁππότε μῆλα ἰδοίατο καὶ ἔλικας βοῦς.
 οἱ δὲ τάχα προγένοντο, δύο δ' ἅμ' ἔποντο νομῆες 525
 τερπόμενοι σύριγξι· δόλον δ' οὔτι προνόησαν.

and a scene of ploughing, and one of harvesting,

οἱ μὲν τὰ προῖδόντες ἐπέδραμον, ὦκα δ' ἔπειτα
 τάμνοντ' ἀμφὶ βοῶν ἀγέλας καὶ πώεα καλὰ
 ἀργεννέων ὄϊων, κτεῖνον δ' ἐπὶ μηλοβοτῆρας.
 οἱ δ' ὥς οὖν ἐπύθοντο πολὺν κέλαδον παρὰ βουσὶν 530
 εἰράων προκάρποιθε καθήμενοι, αὐτίκ' ἐφ' ἵππων
 βάντες ἀερσιπόδων μετεκίαθον, αἶψα δ' ἵκοντο.
 στησάμενοι δ' ἐμάχοντο μάχην ποταμοῖο παρ' ὄχθας,
 βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείησιν.
 ἐν δ' Ἔρις, ἐν δὲ Κυδοιμὸς ὁμίλειον, ἐν δ' ὅλοη Κήρ, 535
 ἄλλον ζωὸν ἔχουσα νεούτατον, ἄλλον ἄουτον,
 ἄλλον τεθνηῶτα κατὰ μόθον ἔλκε ποδοῦιν·
 εἶμα δ' ἔχ' ἀμφ' ὦμοισι δαφοινεὸν αἵματι φωτῶν.
 ὠμίλευν δ' ὥστε ζωοὶ βροτοὶ ἡδ' ἐμάχοντο,
 νεκρούς τ' ἀλλήλων ἔρυον κατατεθνηῶτας. 540

Ἐν δ' ἐτίθει νειὸν μαλακὴν, πείραν ἄρουραν,
 εὐρεΐαν τρίπολον· πολλοὶ δ' ἀροτῆρες ἐν αὐτῇ
 ζεύγεα δινεύοντες ἐλάστρεον ἔνθα καὶ ἔνθα.
 οἱ δ' ὁπότε στρέψαντες ἰκοίατο τέλσον ἀρούρης,
 τοῖσι δ' ἔπειτ' ἐν χερσὶ δέπας μελιηδέος οἴνου 545
 δόσκειν ἀνὴρ ἐπιών· τοὶ δὲ στρέψασκον ἰν' ὄγμους,
 ἰέμενοι νειοῖο βαθείης τέλσον ἰκέσθαι.
 ἡ δὲ μελαίνετ' ὀπισθεν, ἀρηρομένη δὲ ἐώκει,
 χρυσεΐη περ ἐοῦσα· τὸ δὲ περὶ θαῦμα τέτυκτο.

Ἐν δ' ἐτίθει τέμενος βαθυλήϊον· ἔνθα δ' ἔριθοι 550
 ἡμῶν ὀξείας δρεπάνας ἐν χερσὶν ἔχοντες.
 δράγματα δ' ἄλλα μετ' ὄγμον ἐπήτριμα πῖπτον ἔραζε,
 ἄλλα δ' ἀμαλλοδετῆρες ἐν ἐλλεδανοῖσι δέοντο.
 τρεῖς δ' ἄρ' ἀμαλλοδετῆρες ἐφέστασαν· αὐτὰρ ὀπισθε
 παῖδες δραγμαεύοντες, ἐν ἀγκαλίδεσσι φέροντες, 555
 ἀσπερχές παρέχον· βασιλεὺς δ' ἐν τοῖσι σιωπῇ
 σκῆπτρον ἔχων ἐσθήκει ἐπ' ὄγμου γηθόσυιτος κῆρ.
 κήρυκες δ' ἀπάνευθεν ὑπὸ δρυὶ δαῖτα πένοντο,

and a vintage, and herdsmen with herds and flocks,

βοῦν δ' ἱερεύσαντες μέγαν ἄμφεπον· αἱ δὲ γυναῖκες
δεῖπνον ἐρίθοισιν λεύκ' ἄλφιστα πολλὰ πάλυνον. 560

Ἐν δ' ἐτίθει σταφυλῇσι μέγα βρίθουσαν ἀλψὴν
καλὴν χρυσεῖην· μέλανες δ' ἀνὰ βότρυες ἦσαν,
ἐσθήκει δὲ κάμαξι διαμπερές ἀργυρέησιν.
ἄμφι δὲ κυανέην κάπετον, περὶ δ' ἔρκος ἔλασσε
κασσιτέρου· μία δ' οἷη ἀταρπιτὸς ἦεν ἐπ' αὐτήν, 565
τῇ νίσσοντο φορῆες, ὅτε τρυγόφεν ἀλωήν.
παρθενικαὶ δὲ καὶ ἡῖθεοι ἀταλὰ φρονέοντες
πλεκτοῖς ἐν ταλάροισι φέρον μελιηδέα καρπὸν.
τοῖσιν δ' ἐν μέσσοισι πάϊς φόρμιγγι λιγείῃ
ἱμερόεν κιθάριζε, λίνον δ' ὑπὸ καλὸν αἶδε 570
λεπταλέῃ φωνῇ· τοὶ δὲ ῥήσσοντες ἀμαρτῇ
μολπῇ τ' ἰυγμῷ τε ποσὶ σκαίροντες ἔποντο.

Ἐν δ' ἀγέλην ποίησε βοῶν ὀρθοκραιράων·
αἱ δὲ βόες χρυσοῖο τετεύχατο κασσιτέρου τε,
μυκηθμῷ δ' ἀπὸ κόπρου ἐπεσσεύοντο νομόνδε 575
πὰρ ποταμὸν κελάδοντα, παρὰ ῥοδανὸν δονακῆα.
χρῦσειοι δὲ νομῆες ἅμ' ἐστιχώωντο βόεσσι
τέσσαρες, ἐννέα δέ σφι κύνες πόδας ἀργοὶ ἔποντο.
σμερδαλέω δὲ λέοντε δύ' ἐν πρώτῃσι βόεσσι
ταῦρον ἐρύγμηλον ἐχέτην· ὁ δὲ μακρὰ μεμυκῶς 580
ἔλκετο· τὸν δὲ κύνες μετεκίαθον ἡδ' αἰζηοί.
τῷ μὲν ἀναρρήξαντε βοὸς μεγάλιο βοεῖην
ἔγκατα καὶ μέλαν αἶμα λαφύσσετον· οἱ δὲ νομῆες
αὕτως ἐνδΐεσαν ταχέας κύνας ὀτρύνοντες.
οἱ δ' ἦτοι δακέειν μὲν ἀπετρωπῶντο λεόντων, 585
ιστάμενοι δὲ μάλ' ἐγγυὺς ὑλάκτεον ἔκ τ' ἀλέοντο.

Ἐν δὲ νομὸν ποίησε περικλυτὸς ἀμφιγυήεις,
ἐν καλῇ βήσση, μέγαν οἰῶν ἀργεννάων,
σταθμούς τε κλισίας τε κατηρεφέας ἰδὲ σηκούς.
Ἐν δὲ χορὸν ποίκιλλε περικλυτὸς ἀμφιγυήεις, 590

and a dance of youths and maidens.

τῷ ἵκελον οἶόν ποτ' ἐνὶ Κνωσῷ εὐρείῃ
Δαίδαλος ἤσκησεν καλλιπλοκάμῳ Ἀριάδνῃ.
ἔνθα μὲν ἦίθεοι καὶ παρθένοι ἀλφεισίβοιαι
ᾠρχεῦντ', ἀλλήλων ἐπὶ καρπῷ χειράς ἔχοντες.

τῶν δ' αἱ μὲν λεπτὰς ὀθόνας ἔχον, οἱ δὲ χιτῶνας 595
εἶατ' ἐϋννήτους, ἦκα στίλβοντας ἐλαίῳ·

καὶ ῥ' αἱ μὲν καλὰς στεφάνας ἔχον, οἱ δὲ μαχαίρας
εἶχον χρυσείας ἐξ ἀργυρέων τελαμώνων.

οἱ δ' ὅτε μὲν θρέξασκον ἐπισταμένοισι πόδεσσι
ῥεῖα μάλ', ὥς ὅτε τις τροχὸν ἄρμενον ἐν παλάμῃσιν 600
ἐζόμενος κεραμεὺς πειρήσεται, αἶ κε θέησιν·

ἄλλοτε δ' αὖ θρέξασκον ἐπὶ στίχας ἀλλήλοισι.
πολλὸς δ' ἱμερόεντα χορὸν περίσταθ' ὄμιλος
τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς
φορμίζων· δοιὼ δὲ κυβιστητῆρε κατ' αὐτοὺς 605
μολπῆς ἐξάρχοντος ἐδίνεον κατὰ μέσσους.

Ἐν δ' ἐτίθει ποταμοῖο μέγα σθένος Ὠκεανοῖο
ἄντυγα παρ πυμάτην σάκεος πύκα ποιητοῖο.

Αὐτὰρ ἐπειδὴ τεῦξε σάκος μέγα τε στιβαρόν τε,
τεῦξ' ἄρα οἱ θώρηκα φαεινότερον πυρὸς αὐγῆς, 610
τεῦξε δέ οἱ κόρυθα βριαρὴν κροτάφοις ἀραρυῖαν,
καλὴν δαιδαλέην, ἐπὶ δὲ χρύσειον λόφον ἦκε,
τεῦξε δέ οἱ κνημῖδας ἑανοῦ κασσιτέριοι.

Αὐτὰρ ἐπεὶ πάνθ' ὅπλα κάμε κλυτὸς ἀμφιγυῆεις,
μητρὸς Ἀχιλλῆος θῆκε προπάραιθεν αἰείρας. 615
ἣ δ' ἴρηξ ὥς ἄλτο κατ' Οὐλύμπου νιφόντος,
τεύχεα μαρμαίροντα παρ' Ἡφαίστοιο φέρουσα.

ΙΛΙΑΔΟΣ Τ.

Μήνιδος ἀπόρρησις.

ARGUMENT.—Achilles now deemed that the Achaeans were humbled enough by their misfortunes, and called an assembly wherein he proclaimed that his wrath was appeased, and Agamemnon also excused himself; and the army was bidden prepare to sally against the Trojans so soon as they should have strengthened themselves with meat; only Achilles in his sorrow would not touch food, but went forth fasting to battle. And Homer tells us how his horse Xanthus, being of divine breed, received a voice to tell Achilles that he too must soon follow Patroclus, and die.

Ἦώς μὲν κροκόπεπλος ἀπ' Ὠκεανοῖο ροάων
ῶρνυθ', ἵν' ἀθανάτοισι φώς φέροι ἡδὲ βροτοῖσιν·
ἡ δ' ἐς νῆας ἵκανε θεοῦ πάρα δῶρα φέρουσα.
εὔρε δὲ Πατρόκλῳ περικείμενον ὄν φίλον υἷόν,
κλαίοντα λιγέως· πολέες δ' ἀμφ' αὐτὸν ἑταῖροι
μύρονθ'. ἡ δ' ἐν τοῖσι παρίστατο δῖα θεάων,
ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

Ἔκνον ἐμόν, τοῦτον μὲν ἐάσομεν, ἀχνύμενοί περ,
κεῖσθαι, ἐπειδὴ πρῶτα θεῶν ἰότητι δαμάσθη·
τύνη δ' Ἡφαιστοῖο πάρα κλυτὰ τεύχεα δέξο,
καλὰ μάλ', οἳ οὔπω τις ἀνὴρ ὥμοισι φόρησεν.'

Ὡς ἄρα φωνήσασα θεὰ κατὰ τεύχε' ἔθηκε
πρόσθεν Ἀχιλλῆος· τὰ δ' ἀνέβραχε δαίδαλα πάντα.
Μυρμιδόνας δ' ἄρα πάντας ἔλε τρόμος, οὐδέ τις ἔτλη
ἄντην εἰσιδέειν, ἀλλ' ἔτρεσαν. αὐτὰρ Ἀχιλλεὺς
ὥς εἶδ', ὥς μιν μᾶλλον ἔδν χόλως, ἐν δέ οἱ ὅσσε

Thetis brings the armour to Achilles and bids him fight.

δεινὸν ὑπὸ βλεφάρων ὥς εἰ σέλας ἐξεφάανθεν·
 τέρπετο δ' ἐν χείρεσσιν ἔχων θεοῦ ἀγλαὰ δῶρα.
 αὐτὰρ ἐπεὶ φρεσὶν ἦσι τετάρπετο δαίδαλα λεύσσω,
 μνῆϊκα μητέρ' εἶην ἔπεα πτερόεντα προσηύδα· 20

‘Μῆτερ ἐμή, τὰ μὲν ὄπλα θεὸς πόρεν, οὔ' ἐπιεικὲς
 ἔργ' ἔμεν ἀθανάτων, μηδὲ βροτὸν ἄνδρα τελέσσαι.
 νῦν δ' ἦτοι μὲν ἐγὼ θωρήξομαι· ἀλλὰ μάλ' αἰνῶς
 δεῖδω μή μοι τόρρα Μενoitίου ἄλκιμον υἱὸν
 μυῖαι καδδῦσαι κατὰ χαλκοτύπους ὠτειλὰς 25
 εὐλὰς ἐγγείνωνται, ἀεικίσσωσι δὲ νεκροί—
 ἐκ δ' αἰὼν πέφαται—κατὰ δὲ χρόα πάντα σαπῆη.’

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·
 ‘τέκνον, μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.
 τῇ μὲν ἐγὼ πεψήσω ἀλαλκεῖν ἄγρια φῦλα, 30
 μυίας, αἷ ῥά τε φῶτας ἀρηϊφάτους κατέδουσιν·
 ἦνπερ γὰρ κῆταί γε τελεσφόρον εἰς ἐνιαυτόν,
 αἰεὶ τῇ γ' ἔσται χρός ἔμπεδος, ἥ καὶ ἀρείων.

ἀλλὰ σύ γ' εἰς ἀγορὴν καλέσας ἥρωας Ἀχαιοὺς,
 μῆνιν ἀποειπὼν Ἀγαμέμνονι, ποιμένι λαῶν, 35
 αἶψα μάλ' ἐς πόλεμον θωρήσσεο, δύσεο δ' ἀλκὴν.’

Ὡς ἄρα φωνήσασα μένος πολυθαρσὲς ἐνῆκε,
 Πατρόκλῳ δ' αὖτ' ἀμβροσίην καὶ νέκταρ ἐρυθρόν
 στάζε κατὰ ῥινῶν, ἵνα οἱ χρός ἔμπεδος εἴη.

Αὐτὰρ ὁ βῆ παρὰ θῖνα θαλάσσης δῖος Ἀχιλλεὺς 40
 σμερδαλέα ἰάχων, ὥρσεν δ' ἥρωας Ἀχαιοὺς.
 καὶ ῥ' οἵπερ τὸ πάρος γε νεῶν ἐν ἀγῶνι μένεσκον,
 οἳ τε κυβερνῆται καὶ ἔχον οἰήϊα νηῶν
 καὶ ταμίαι παρὰ νηυσὶν ἔσαν, σίτοιο δοτῆρες,
 καὶ μὴν οἳ τότε γ' εἰς ἀγορὴν ἴσαν, οὔνεκ' Ἀχιλλεὺς 45
 ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς.

τὼ δὲ δύνω σκάζοντε βάτην Ἀρεὸς θεράποντε,
 Τυδείδης τε μενεπτόλεμος καὶ δῖος Ὀδυσσεύς,

In full assembly he renounces his wrath.

- ἔγχει ἐρείδομένω· ἔτι γὰρ ἔχον ἔλκεα λυγρά·
καὶ δὲ μετὰ πρώτη ἀγορῇ ἵζοντο κιόντες. 50
αὐτὰρ ὁ δεύτατος ἦλθεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
ἔλκος ἔχων· καὶ γὰρ τὸν ἐνὶ κρατερῇ ὑσμίνῃ
οὔτα Κόων Ἀντηνορίδης χαλκήρεϊ δουρί.
αὐτὰρ ἐπειδὴ πάντες ἀολλίσθησαν Ἀχαιοί,
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς· 55
 ' Ἀτρεΐδῃ, ἧ ἄρ τι τόδ' ἀμφοτέρουσι νῆρσι
ἐπλετο, σοὶ καὶ ἐμοί, ὅτε νῶϊ περ, ἀχινυμένω κῆρ,
θυμοβόρῳ ἔριδι μενεήναμεν εἵνεκα κούρης.
τὴν ὄφελ' ἐν νήεσσι κατακτάμεν Ἄρτεμις ἰφῶ,
ἡματι τῷ ὅτ' ἐγὼν ἐλόμην Λυρνησὸν ὀλέσσας· 60
τῷ κ' οὐ τόσσοι Ἀχαιοὶ ὁδῶν ἔλον ἄσπετον οὔδας
δυσμενέων ὑπὸ χερσίν, ἐμεῦ ἀπομηνίσαντος.
Ἐκτορι μὲν καὶ Τρωσὶ τὸ κέρδιον· αὐτὰρ Ἀχαιοὺς
δηρὸν ἐμῆς καὶ σῆς ἔριδος μνήσεσθαι οὔτω.
ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν, ἀχινύμενοί περ, 65
θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκη.
νῦν δ' ἦτοι μὲν ἐγὼ παύω χόλον, οὐδέ τί με χρὴ
ἀσκελέως αἰεὶ μενεαινέμεν· ἀλλ' ἄγε θᾶσσον
ὄτρυνον πόλεμόνδε κάρη κομόωντας Ἀχαιούς,
ὄφρ' ἔτι καὶ Τρώων πειρήσομαι ἀντίον ἐλθῶν, 70
αἷ κ' ἐθέλωσ' ἐπὶ νηυσὶν ἰαύειν· ἀλλὰ τιν' οἶω
ἀσπασίως αὐτῶν γόνυ κάμψειν, ὅς κε φύγησι
δηΐτου ἐκ πολέμοιο ὑπ' ἔγχεος ἡμετέροιο.'
 Ὡς ἔφαθ', οἱ δ' ἐχάρησαν εὐκνήμιδες Ἀχαιοὶ
μῆνιν ἀπειπόντος μεγαθύμου Πηλεΐωνος. 75
τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων
αὐτόθεν ἐξ ἑδρῆς, οὐδ' ἐν μέσσοισιν ἀναστάς·
 'ὦ φίλοι, ἥρωες Δαναοί, θεράποντες Ἄρης,
ἔσταότος μὲν καλὸν ἀκούειν, οὐδὲ ἔοικεν
ὑββάλλειν· χαλεπὸν γὰρ ἐπισταμένῳ περ εἶναι. 80

ἀνδρῶν δ' ἐν πολλῷ ὁμάδῳ πῶς κέν τις ἀκούσαι
 ἢ εἶποι; βλάβεται δὲ λιγύς περ ἐὼν ἀγορητής.
 Πηλείδῃ μὲν ἐγὼν ἐνδείξομαι· αὐτὰρ οἱ ἄλλοι
 σύνθεσθ' Ἀργεῖοι, μῦθόν τ' εὖ γνῶτε ἕκαστος.
 πολλάκι δὴ μοι τοῦτον Ἀχαιοὶ μῦθον ἔειπον, 85
 καὶ τέ με νεικεῖεσκον· ἐγὼ δ' οὐκ αἰτιός εἰμι,
 ἀλλὰ Ζεὺς καὶ Μοῖρα καὶ ἡεροφοῖτις Ἐρινύς,
 οἳ τε μοι εἰν ἀγορῇ φρεσὶν ἔμβαλον ἄγριον ἄτην,
 ἡματι τῷ ὅτ' Ἀχιλλῆος γέρας αὐτὸς ἀπηύρων.
 ἀλλὰ τί κεν ῥέξαιμι; θεὸς διὰ πάντα τελευτᾷ. 90
 πρέσβα Διὸς θυγάτηρ Ἄτη, ἣ πάντας ἀᾶται,
 οὐλομένη· τῇ μὲν θ' ἀπαλοὶ πόδες· οὐ γὰρ ἐπ' οὔδαι
 πύλαται, ἀλλ' ἄρα ἦ γε κατ' ἀνδρῶν κράατα βαίνει
 βλάπτουσ' ἀνθρώπους· κυτὰ δ' οὖν ἕτερόν γε πέζησε.
 καὶ γὰρ δὴ νῦν ποτε Ζεὺς ἄσατο, τὸν περ ἄριστον 95
 ἀνδρῶν ἠδὲ θεῶν φασ' ἔμμεναι· ἀλλ' ἄρα καὶ τὸν
 Ἥρῃ θῆλυς ἐοῦσα δολοφροσύνης ἀπάτησεν,
 ἡματι τῷ ὅτ' ἔμελλε βίην Ἡρακλεΐην
 Ἀλκμήνῃ τέξεσθαι ἐϋστεφάνῳ ἐνὶ Θήβῃ.
 ἦτοι ὃ γ' εὐχόμενος μετέφη πάντεσσι θεοῖσι· 100
 'κέκλυτέ μεν, πάντες τε θεοὶ πᾶσαί τε θέαιναι,
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι νύχθι.
 σήμερον ἄνδρα φόωσδε μογοστόκος Εἰλείθυια
 ἔσφανεῖ, ὃς πάντεσσι περικτιόνεσσιν ἀνάξει,
 τῶν ἀνδρῶν γενεῆς οἳ θ' αἵματος ἐξ ἐμεῦ εἰσί.' 105
 τὸν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρῃ·
 'ψευστήσεις, οὐδ' αὖτε τέλος μύθῳ ἐπιθήσεις.
 εἰ δ' ἄγε νῦν μοι ὅμοσον, Ὀλύμπιε, καρτερόν ὄρκοι,
 ἦ μὲν τὸν πάντεσσι περικτιόνεσσιν ἀνάξειν,
 ὃς κεν ἐπ' ἡματι τῷδε πέσῃ μετὰ ποσσὶ γυναικὸς 110
 τῶν ἀνδρῶν οἳ σῆς ἐξ αἵματός εἰσι γενέθλης·
 ὥς ἔφατο· Ζεὺς δ' οὔτι δολοφροσύνην ἐνόησεν,

who once blinded even Zeus himself.

ἀλλ' ὄμνησεν μέγαν ὄρκον, ἔπειτα δὲ πολλὸν ἀάσθη.
 Ἦρῃ δ' αἰτῆσεν λίπεν ῥίον Οὐλύμποιο,
 καρπαλίμως δ' ἵκετ' Ἄργος Ἀχαιϊκόν, ἐνθ' ἄρα ἦδη 115
 ἰφθίμην ἄλοχον Σθενέλου Περσηϊάδαο.
 ἦ δ' ἐρύει φίλον υἷον, ὃ δ' ἔβδωμος ἐστήκει μείς·
 ἐκ δ' ἄγαγε πρὸ φόωσδε καὶ ἡλιτόμηνον ἐόντα,
 Ἀλκμήνης δ' ἀπέπαυσε τόκον, σχέθε δ' Εἰλειθυίας.
 αὐτὴ δ' ἀγγελέουσα Δία Κρονίωνα προσηύδα· 120
 'Ζεῦ πάτερ, ἀργικέραυνε, ἔπος τί τοι ἐν φρεσὶ θήσω.
 ἦδη ἀνὴρ γέγον' ἐσθλός, ὃς Ἀργείοισιν ἀνάξει,
 Εὐρυσθεύς, Σθενέλοιο παῖς Περσηϊάδαο,
 σὸν γένος· οὗ οἱ ἀεικὲς ἀνασσέμεν Ἀργείοισιν.'
 ὣς φάτο, τὸν δ' ἄχος ὁζὺ κατὰ φρένα τύψε βαθεῖαν. 125
 αὐτίκα δ' εἶλ' Ἀτὴν κεφαλῆς λιπαροπλοκάμοιο
 χῳόμενος φρεσὶν ἦσι, καὶ ὤμοσε καρτερὸν ὄρκον
 μή ποτ' ἐς Οὐλυμπόν τε καὶ οὐρανὸν ἀστερόεντα
 αὐτίς ἐλεύσεσθαι Ἀτὴν, ἢ πάντας ὑἄται.
 ὣς εἰπὼν ἔρριψεν ἀπ' οὐρανοῦ ἀστερόεντος 130
 χειρὶ περιστρέψας· τάχα δ' ἵκετο ἔργ' ἀνθρώπων.
 τὴν αἰεὶ στενάχεσθ' ὅθ' ἐὼν φίλον υἷον ὀρῶτο
 ἔργον ἀεικὲς ἔχοντα ὑπ' Εὐρυσθέως ἀέθλων.
 ὣς καὶ ἐγὼν, ὅτε δὴ αὖτε μέγας κορυθαίολος Ἔκτωρ
 Ἀργείους ὀλέκεσκεν ἐπὶ πρυμνῇσι νέεσσιν, 135
 οὐ δυνάμην λελαθέσθ' Ἀτῆς, ἣ πρῶτον ἀάσθη.
 ἀλλ' ἐπεὶ ἀασάμην καὶ μεν φρένας ἐξέλετο Ζεὺς,
 ἅψ' ἐθέλω ἀρέσαι, δόμεναί τ' ἀπερείσι' ἄποινα·
 ἀλλ' ὄρσευ πόλεμόνδε, καὶ ἄλλους ὄρνυθι λαούς.
 δῶρα δ' ἐγὼν ὅδε πάντα παρασχεῖν, ὅσσα τοι ἐλθὼν 140
 χθιζὸς ἐνὶ κλισίῃσιν ὑπέσχετο δῖος Ὀδυσσεύς.
 εἰ δ' ἐθέλεις, ἐπίμεινον, ἐπειγόμενός περ Ἀρης·
 δῶρα δέ τοι θεράποντες ἐμῆς παρὰ νηὸς ἐλόντες
 οἴσουσ', ὅφρα ἴδῃαι ὃ τοι μενοεικέα δῶσω.'

Achilles would fight at once, but Odysseus counsels

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλ-
λεύς· 145

‘Ἄτρεϊδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
δῶρα μὲν, αἵ κ' ἐθέλησθα, παρασχέμεν, ὥς ἐπεικέες,
ἦτ' ἐχέμεν, πάρα σοί. νῦν δὲ μνησώμεθα χάρμης
αἵψα μάλ'· οὐ γὰρ χρή κλοτοπεύειν ἐνθάδ' ἐόντας
οὐδὲ διατρίβειν· ἔτι γὰρ μέγα ἔργον ἄρεκτον· 150
ὥς κέ τις αὐτ' Ἀχιλῆα μετὰ πρῶτοισιν ἴδῃται
ἔγχεϊ χαλκείῳ Τρῶων ὀλέκοντα φάλαγγας.
ᾧρῃ τις ὑμείων μεμνημένος ἀνδρὶ μαχέσθω.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
‘μὴ δὴ οὕτως, ἀγαθός περ ἐὼν, θεοείκελ' Ἀχιλλεῦ, 155
νήστιας ὄτρυνε προτὶ Ἴλιον νῆας Ἀχαιῶν
Τρῶσιν μαχησομένους, ἐπεὶ οὐκ ὀλίγον χρόνον ἔσται
φύλοπις, εὗτ' ἂν πρῶτον ὁμιλήσωσι φάλαγγες
ἀνδρῶν, ἐν δὲ θεὸς πνεύσῃ μένος ἀμφοτέροισιν.
ἀλλὰ πάσασθαι ἄνωχθι θεῆς ἐπὶ νηυσὶν Ἀχαιοὺς 160
σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή.
οὐ γὰρ ἀνὴρ πρόπαν ἡμαρ ἐς ἥελιον καταδύντα
ἄκμηρος σίτοις δυνήσεται ἅντα μάχεσθαι·
εἵπερ γὰρ θυμῷ γε μενοινάα πολεμίζειν,
ἀλλὰ τε λάθρῃ γυνὴ βαρύνεται, ἥδὲ κιχάνει 165
δίψα τε καὶ λιμός, βλάβεται δέ τε γούνατ' ἰόντι.
ὃς δέ κ' ἀνὴρ οἴνοιο κορεσσάμενος καὶ ἐδωδῆς
ἀνδράσι δυσμενέεσσι πανημέριος πολεμίζῃ,
θαρσαλέον νύ οἱ ἦτορ ἐνὶ φρεσὶν, οὐδέ τι γυνὴ
πρὶν κάμνει, πρὶν πάντας ἐρωῆσαι πολέμοιο. 170
ἀλλ' ἄγε λαὸν μὲν σκέδασον καὶ δεῖπνον ἄνωχθι
ὄπλεσθαι· τὰ δὲ δῶρα ἄναξ ἀνδρῶν Ἀγαμέμνων
οἰσέτω ἐς μέσσην ἀγορήν, ἵνα πάντες Ἀχαιοὶ
ὀφθαλμοῖσιν ἴδωσι, σὺ δὲ φρεσὶ σῇσιν ἰανθῆς.
ὀμνύετω δέ τοι ὄρκον, ἐν Ἀργείοισιν ἀναστάς, 175

that he and all the army should first take meat.

μήποτε τῆς εὐνῆς ἐπιβήμεναι ἥδ' ἐμυγῆναι·
 [ἢ θέμις ἐστίν, ἄναξ, ἢτ' ἀνδρῶν ἢτε γυναικῶν·]
 καὶ ἔξοι αὐτῷ θυμὸς ἐνὶ φρεσὶν ἴλαος ἔστω.
 αὐτὰρ ἔπειτά σε δακτύλῳ ἐνὶ κλισίῃς ἀρεσάσθω
 πιεῖν, ἵνα μή τι ἕκκης ἐπιεινὲς ἔχῃσθα. 180
 Ἄτρεΐδῃ, σὺ δ' ἔπειτα δικαιότερος καὶ ἐπ' ἄλλῳ
 ἔσσεαι· οὐ μὲν γάρ τι νεμεσσητὸν βασιλῆα
 ἀνδρ' ἀπαρέσσεσθαι, ὅτε τις πρότερος χαλεπήνῃ.'

Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 χαίρω σεῦ, Λαερτιάδῃ, τὸν μῦθον ἀκούσας· 185
 ἐν μοίῃ γὰρ πάντα δίκεο καὶ κατέλεξας.
 ταῦτα δ' ἐγὼν ἐθέλω ὁμόσαι, κέλεται δέ με θυμός,
 οὐδ' ἐπιорκήσω πρὸς δαίμονος. αὐτὰρ Ἀχιλλεὺς
 μιμνέτω αὐτόθι τεῖος, ἐπειγόμενός περ ἄρῃος·
 μίμνετε δ' ἄλλοι πάντες ἀολλέες, ὅφρα κε δῶρα 190
 ἐκ κλισίῃς ἔλθῃσι καὶ ὄρκια πιστὰ τάμωμεν.
 σοὶ δ' αὐτῷ τόδ' ἐγὼν ἐπιτέλλομαι ἥδ' ἐκελεύω·
 κρινάμενος κούρητας ἀριστῆας Παναχαιῶν
 δῶρα ἐμῆς παρὰ νηὸς ἐνέικέμεν, ὅσσ' Ἀχιλλῇ
 χθιζὸν ὑπέστημεν δώσειν, ἀγέμεν τε γυναῖκας. 195
 Ταλθύβιος δέ μοι ὦκα κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 κάπρον ἐτοιμασάτω, ταμέειν Δίί τ' Ἡελίῳ τε.'

Τὸν δ' ἀπαμειβόμενος προσέφη Πύδας ὦκὺς Ἀχιλλεύς·

‘ Ἄτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 ἄλλοτ' ἐπεὶ καὶ μᾶλλον ὀφέλλετε ταῦτα πένεσθαι, 200
 ὅππότε τις μεταπαυσωλὴ πολέμοιο γένηται
 καὶ μένος οὐτόσον ἦσιν ἐνὶ στήθεσσι ἐμοῖσι.
 νῦν δ' οἱ μὲν κέεται δεδαῖγμένοι, οὓς ἐδάμασσαν
 Ἐκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν,
 ὑμεῖς δ' ἐς βρωτὺν ὀτρύνετον. ἦ τ' ἂν ἔγωγε 205
 νῦν μὲν ἀνώγοιμι πτολεμίζειν νῆας Ἀχαιῶν
 νήστιας ἀκμήνους, ἅμα δ' Ἡελίῳ καταδύντι

τεύξεσθαι μέγα δόρπον, ἐπὴν τισαίμεθα λώβην.
 πρὶν δ' οὐπὼς ἂν ἔμοιγε φίλον κατὰ λαυμὸν ἰεῖη
 οὐ πόσις οὐδὲ βρῶσις, ἑταίρου τεθνηῶτος, 210
 ὃς μοι ἐνὶ κλισίῃ δεδαΐγμένος ὀξεί χαλκῷ
 κεῖται, ἀνὰ πρόθυρον τετραμμένος, ἀμφὶ δ' ἑταῖροι
 μύρονται· τό μοι οὔτι μετὰ φρεσὶ ταῦτα μέμηλεν,
 ἀλλὰ φόνος τε καὶ αἷμα καὶ ἀργαλέος στόνος ἀνδρῶν.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσ-
 σεύς· 215

‘ὦ Ἀχιλεῦ, Πηλέος υἱέ, μέγα φέρτατ' Ἀχαιῶν,
 κρείσσων εἷς ἐμέθεν καὶ φέρτερος οὐκ ὀλίγον περ
 ἔγχει, ἐγὼ δέ κε σεῖο νοήματί γε προβαλοίμην
 πολλόν, ἐπεὶ πρότερος γενόμην καὶ πλείονα οἶδα.
 τῷ τοι ἐπιτλήτω κραδίη μύθοισιν ἐμοῖσιν. 220
 αἰψά τε φυλόπιδος πέλεται κόρος ἀνθρώποισιν,
 ἧς τε πλείστην μὲν καλάμην χθονὶ χαλκὸς ἔχευεν,
 ἄμητος δ' ὀλίγιστος, ἐπὴν κλίνῃσι τάλαντα
 Ζεὺς, ὅστ' ἀνθρώπων ταμίης πολέμοιο τέτυκται
 γαστέρι δ' οὐπὼς ἔστι νέκυν πενθῆσαι Ἀχαιοῦς· 225
 λίην γὰρ πολλοὶ καὶ ἐπήτριμοι ἦματα πάντα
 πίπτουσιν· πότε κέν τις ἀναπνεύσειε πόνοιο;
 ἀλλὰ χρὴ τὸν μὲν καταθάπτειν ὃς κε θάνῃσι,
 ἡλέα θυμὸν ἔχοντας, ἐπ' ἡματι δακρύσαντας·
 ὅσσοι δ' ἂν πολέμοιο περὶ στυγεροῖο λίπωνται, 230
 μεμνησθαι πόσιος καὶ ἐδῆτύος, ὅφρ' ἔτι μᾶλλον
 ἀνδράσι δυσμενέεσσι μαχώμεθα νωλεμές αἰεὶ,
 ἑσσάμενοι χροῖ χαλκὸν ἀτειρέα. μηδέ τις ἄλλην
 λαῶν ὄτρυντὺν ποτιδέγμενος ἰσχυανάσθω·
 ἦδε γὰρ ὄτρυντὺς κακὸν ἔσσεται, ὃς κε λήπεται 235
 νηυσὶν ἐπ' Ἀργείων· ἄλλ' ἀθρόοι ὀρμηθέντες
 Τρωσὶν ἐφ' ἱπποδάμοισιν ἐγείρομεν ὀξὺν ἄρῃα.'

Ἡ καὶ Νέστορος νῆας ὀπάσσατο κυδαλίμοιο,

Agamemnon makes full reparation to Achilles.

Φυλείδην τε Μέγῃτα Θόαντά τε Μηριόνην τε
καὶ Κρειοντιάδην Λυκομήδεα καὶ Μελάνιππον. 240

βὰν δ' ἴμεν ἐς κλισίην Ἀγαμέμνωνος Ἀτρεΐδαο.
αὐτίκ' ἔπειθ' ἅμα μῦθος ἔην, τετέλεστο δὲ ἔργον·
ἐπτα μὲν ἐκ κλισίης τρίποδας φέρουν, οὓς οἱ ὑπέστη,
αἴθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους·
ἐκ δ' ἄγον αἶψα γυναῖκας ἀμύμονα ἔργα ἰδυίας 245

ἔπτ', ἀτὰρ ὀγδοάτην Βρισηΐδα καλλιπάρηον.
χρυσοῦ δὲ στήσας Ὀδυσσεὺς δέκα πάντα τάλαντα
ἦρχ', ἅμα δ' ἄλλοι δῶρα φέρον κούρητες Ἀχαιῶν·
καὶ τὰ μὲν ἐν μέσση ἀγορῇ θέσαν, ἃν δ' Ἀγαμέμνων
ἴστατο· Ταλθύβιος δὲ θεῶ ἐναλίγκιος αὐδὴν 250
κάπρον ἔχων ἐν χερσὶ παρίστατο ποιμένι λαῶν.

Ἀτρεΐδης δὲ ἱρυσσάμενος χεῖρεσσι μάχαιραν,
ἣ οἱ παρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
κάπρου ἀπὸ τρίχας ἠρξάμενος, Διὶ χεῖρας ἀγασχὼν
εὐχέτο· τοὶ δ' ἄρα πάντες ἐπ' αὐτόφιν εἶατο σιγῇ 255
Ἀργεῖοι, κατὰ μοῖραν, ἀκούοντες βασιλῆος.
εὐξάμενος δ' ἄρα εἶπεν ἰδὼν εἰς οὐρανὸν εὐρύν·

‘Ἴστω νῦν Ζεὺς πρῶτα, θεῶν ὕπατος καὶ ἄριστος,
Γῇ τε καὶ Ἡέλιος καὶ Ἑρινύες, αἶθ' ὑπὸ γαῖαν
ἀνθρώπους τίνυνται, ὅτις κ' ἐπίορκον ὁμόσση, 260
μὴ μὲν ἐγὼ κούρη Βρισηΐδι χεῖρ' ἐπένεικα,
οὔτ' εὐνῆς πρόφασιν κεχρημένος οὔτε τευ ἄλλου·
ἀλλ' ἔμεν' ἀπροτίμαστος ἐνὶ κλισίῃσιν ἐμῇσιν.
εἰ δέ τι τῶνδ' ἐπίορκον, ἐμοὶ θεοὶ ἄλγεα δοῖεν 264
πολλὰ μάλ', ὅσσα διδοῦσιν ὃ τε σφ' ἀλίτῃται ὁμόσσας.’

Ἥ καὶ ἀπὸ στόμαχον κάπρου τάμε νηλεῖ χαλκῷ·
τὸν μὲν Ταλθύβιος πολιῆς ἀλὸς ἐς μέγα λαῖτμα
ῥιψ' ἐπιδινήσας, βόσιν ἰχθύσιν· αὐτὰρ Ἀχιλλεὺς
ἄνστας Ἀργείοισι φιλοπτολέμοισι μετηύδα·

‘Ζεῦ πάτερ, ἧ μεγάλας ἄτας ἄνδρεσσι διδοῖσθα. 270

The lament of Briseis over Patroclus.

οὐκ ἂν δῆποτε θυμὸν ἐνὶ στήθεσσιν ἐμοῖσιν
 Ἀτρεΐδης ὦρινε διαμπερές, οὐδέ κε κούρην
 ἦγεν ἐμεῦ ἀέκοντος ἀμήχανος· ἀλλὰ ποθὶ Ζεὺς
 ἤθελ' Ἀχαιοῖσιν θάνατον πολέεσσι γενέσθαι.
 νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν ἄρηα.' 275

Ὡς ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψήρην.
 οἱ μὲν ἄρ' ἐσκίδναντο ἐὴν ἐπὶ νῆα ἕκαστος,
 δῶρα δὲ Μυρμιδόνες μεγαλήτορες ἀμφεπένοντο,
 βᾶν δ' ἐπὶ νῆα φέροντες Ἀχιλλῆος θείοιο·
 καὶ τὰ μὲν ἐν κλισίῃσι θέσαν, καθίσαν δὲ γυναῖκας, 280
 ἵππους δ' εἰς ἀγέλην ἔλασαν θεράποντες ἀγαυοί.

Βρισηΐς δ' ἄρ' ἔπειτ', ἱκέλη χρυσέῃ Ἀφροδίτῃ,
 ὥς ἴδε Πάτροκλον δεδαῖγμένον ὀξεῖ χαλκῷ,
 ἀμφ' αὐτῷ χυμένη λίγ' ἐκώκυε, χερσὶ δ' ἄμυσσε
 στήθεά τ' ἠδ' ἀπαλὴν δειρὴν ἰδὲ καλὰ πρόσωπα. 285
 εἶπε δ' ἄρα κλαίουσα γυνὴ εἰκυῖα θεῇσι·

Ἰ Πάτροκλέ μοι δειλῇ πλεῖστον κεχαρισμένε θυμῷ,
 ζῶν μὲν σε ἔλειπον ἐγὼ κλισίῃθεν ἰοῦσα,
 νῦν δέ σε τεθνηῶτα κιχάνομαι, ὄρχαμε λαῶν,
 ἂψ ἀνιοῦσ'· ὥς μοι δέχεται κακὸν ἐκ κακοῦ αἰεὶ. 290
 ἄνδρα μὲν, ᾧ ἔδοσάν με πατὴρ καὶ πότνια μήτηρ,
 εἶδον πρὸ πτόλιος δεδαῖγμένον ὀξεῖ χαλκῷ,
 τρεῖς τε κασιγνήτους, τοὺς μοι μία γείνατο μήτηρ,
 κηδείους, οἳ πάντες ὀλέθριον ἡμᾶρ ἐπέσπον.
 οὐδὲ μὲν οὐδέ μ' ἔασκες, ὅτ' ἄνδρ' ἐμὸν ὥκυς Ἀχιλλεὺς
 ἔκτεινεν, πέρσεν δὲ πόλιν θείοιο Μύνητος, 296
 κλαίειν, ἀλλὰ μ' ἔφασκες Ἀχιλλῆος θείοιο
 κουριδίην ἄλοχον θήσειν, ἄξειν τ' ἐνὶ νηυσὶν
 ἐς Φθίην, δαίσειν δὲ γάμον μετὰ Μυρμιδόνεσσι.
 τῷ σ' ἄμοτον κλαίω τεθνηότα μείλιχον αἰεὶ.' 300

Ὡς ἔφατο κλαίουσ', ἐπὶ δὲ στενάχοντο γυναῖκες,
 Πάτροκλον πρόφασιν, σφῶν δ' αὐτῶν κήδε' ἐκάστη.

Achilles will touch no meat, but bewails his friend.

αὐτὸν δ' ἀμφὶ γέροντες Ἀχαιῶν ἡγερέθοντο
λίσσόμενοι δειπνῆσαι· ὁ δ' ἡρνεῖτο στεναχίζων·

‘Λίσσομαι, εἴ τις ἔμοιγε φίλων ἐπιπείθεθ' ἑταίρων,
μή με πρὶν σίτοιο κελεύετε μηδὲ ποτῆτος 306
ἄσασθαι φίλον ἦτορ, ἐπεὶ μ' ἄχος αἰνὸν ἰκάνει.
δύντα δ' ἐς ἥελιον μενέω καὶ τλήσομαι ἔμπης.’

“Ὡς εἰπὼν ἄλλους μὲν ἀπεσκέδασεν βασιλῆας,
δοιῶ δ' Ἀτρεΐδα μενέτην καὶ δῖος Ὀδυσσεύς, 310
Νέστωρ Ἰδομενεύς τε γέρων θ' ἵππηλάτα Φοῖνιξ,
τέρποντες πυκινῶς ἀκάχήμενον· οὐδέ τι θυμῷ
τέρπετο, πρὶν πολέμου στόμα δύμεναι αἱματόεντος.
μνησάμενος δ' ἄδινῶς ἀνενείκατο φώνησέν τε·

‘Ἡ ῥά νύ μοί ποτε καὶ σύ, δυσάμμορε, φίλταθ'
ἑταίρων, 315

αὐτὸς ἐνὶ κλισίῃ λαρὸν παρὰ δεῖπνον ἔθηκας
αἶψα καὶ ὀτραλέως, ὅποτε σπερχοίαιτ' Ἀχαιοὶ
Τρωσὶν ἐφ' ἵπποδάμοισι φέρειν πολύδακρυν ἄρηα.
νῦν δὲ σὺ μὲν κεῖσαι δεδαῖγμένος, αὐτὰρ ἐμὸν κῆρ
ἄκμηνον πόσιος καὶ ἐδητύος, ἔνδον ἐόντων, 320
σῇ ποθῇ. οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι,
οὐδ' εἴ κεν τοῦ πατρὸς ἀποφθιμένοιο πυθοίμην,
ὅς που νῦν Φθίῃφι τέρεν κατὰ δάκρυνον εἴβει
χίτεϊ τοιοῦδ' υἱός· ὁ δ' ἄλλοδαπῷ ἐνὶ δῆμῳ
εἵνεκα ῥιγεδανῆς Ἑλένης Τρωσὶν πολεμίζω· 325
ἥ ἐ τὸν ὅς Σκύρῳ μοι ἔνι τρέφεται φίλος υἱός·
εἴ που ἔτι ζῶει γε Νεοπτόλεμος θεοειδής.

πρὶν μὲν γάρ μοι θυμὸς ἐνὶ στήθεσσι ἐώλπει
οἶον ἐμὲ φθίσεσθαι ἀπ' Ἀργεὸς ἵπποβότοιο
αὐτοῦ ἐνὶ Τροίῃ, σὲ δέ τε Φθίῃνδε νέεσθαι, 330
ὥς ἂν μοι τὸν παῖδα θοῇ ἐνὶ νηϊ μελαίνῃ
Σκυρόθεν ἐξαγάγοις καὶ οἱ δείξειαι ἕκαστα,
κτῆσιν ἐμὴν δμῶάς τε καὶ ὑψερεφὲς μέγα δῶμα.

Zeus sends Athene to give him strength.

ἤδη γὰρ Πηληϊά γ' οἶσμαι ἢ κατὰ πάνπαν
 τεθνάμεν, ἢ που τυτθὸν ἔτι ζῶντ' ἀκάχησθαι 335
 γήραϊ τε στυγερῷ, καὶ ἐμὴν ποτιδέγμενον αἰεὶ
 λυγρὴν ἀγγελίην, ὅτ' ἀποφθιμένοιο πύθεται.'

Ὡς ἔφατο κλαίων, ἐπὶ δὲ στενάχοντο γέροντες,
 μνησάμενοι τὰ ἕκαστος ἐνὶ μεγάροισιν ἔλειπον.
 μυρομένους δ' ἄρα τούς γε ἰδὼν ἐλέησε Κρονίων, 340
 αἶψα δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·

Ἰέκνον ἐμόν, δὴ πάνπαν ἀποιίχεται ἀνδρὸς ἐῆος.
 ἦ νύ τοι οὐκέτι πάγχυ μετὰ φρεσὶ μέμβλετ' Ἀχιλλεύς;
 κείνος ὅγε προπάροιθε νεῶν ὀρθοκραιράων
 ἦσται ὀδυρόμενος ἔταρον φίλον· οἱ δὲ δὴ ἄλλοι 345
 οἴχονται μετὰ δεῖπνον, ὃ δ' ἄκμηνος καὶ ἄπαστος.
 ἄλλ' ἴθι οἱ νέκταρ τε καὶ ἀμβροσίην ἐρατεινὴν
 στάξον ἐνὶ στήθεσσ', ἵνα μὴ μιν λιμὸς ἴκηται.'

Ὡς εἰπὼν ὥτρυνε πάρος μεμαυῖαν Ἀθήνην·
 ἣ δ' ἄρπη εἰκυῖα τανυπτέρυγι λιγυφώνῳ 350
 οὐρανοῦ ἐκκατέπαλτο δι' αἰθέρος. αὐτὰρ Ἀχαιοὶ
 ἀντίκα θωρήσσοντο κατὰ στρατόν· ἣ δ' Ἀχιλλῆϊ
 νέκταρ ἐνὶ στήθεσσι καὶ ἀμβροσίην ἐρατεινὴν
 στάξ', ἵνα μὴ μιν λιμὸς ἀτερπὴς γούναθ' ἴκηται,
 αὐτὴ δὲ πρὸς πατρός ἐρισθενέος πυκινὸν δῶ 355
 ᾗχετο. τοὶ δ' ἀπάνευθε νεῶν ἐχέοντο θοάων.
 ὥς δ' ὅτε ταρφειαὶ νιφάδες Διὸς ἐκποτέονται,
 ψυχραὶ, ὑπὸ ῥιπῆς αἰθρηγενέος Βορέας,
 ὥς τότε ταρφειαὶ κόρυθες λαμπρὸν γανόωσαι
 νηῶν ἐκφορέοντο, καὶ ἀσπίδες ὀμφαλόεσσαι 360
 θώρηκές τε κραταιγύαλοι καὶ μείλινα δοῦρα.
 αἶγλη δ' οὐρανὸν ἴκε, γέλασσε δὲ πᾶσα περὶ χθὼν
 χαλκοῦ ὑπὸ στεροπῆς· ὑπὸ δὲ κτύπος ὥρνυτο ποσσὶν
 ἀνδρῶν· ἐν δὲ μέσοισι κορύσσετο δῖος Ἀχιλλεύς.
 τοῦ καὶ ὀδόντων μὲν καναχὴ πέλε· τῷ δέ οἱ ὕσσε 365

Achilles arms for battle.

λαμπέσθην ὥς εἴ τε πυρὸς σέλας, ἐν δέ οἱ ἦτορ
 δύν' ἄχος ἄτλητον· ὁ δ' ἦρα Τρωτὶν μενεαίνων
 δύσετο δῶρα θεοῦ, τὰ οἱ Ἥφαιστος κάμε τεύχων.
 κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας· 370
 δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν.
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον
 χάλκεον· αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε
 εἴλετο, τοῦ δ' ἀπάνευθε σέλας γένετ' ἥντε μήνης.
 ὥς δ' ὅτ' ἂν ἐκ πόντοιο σέλας ναύτησι φανήη 375
 καιομένοιο πυρός· τὸ δὲ καίεται ὑψόθ' ὄρεσφι
 σταθμῷ ἐν οἰοπόλῳ· τοὺς δ' οὐκ ἐθέλοντας ἅελλαι
 πόντον ἐπ' ἰχθυόεντα φίλων ἀπάνευθε φέρουσιν·
 ὥς ἀπ' Ἀχιλλῆος σάκεος σέλας αἰθέρ' ἵκανε
 καλοῦ δαιδαλέου. περὶ δὲ τρυφάλειαν αἰείρας 380
 κρατὶ θέτο βριαρὴν· ἥ δ' ἀστήρ ὥς ἀπέλαμπεν
 ἵπκουρις τρυφάλεια, περισσεῖοντο δ' ἔθειραι
 χρύσσαι, ἃς Ἥφαιστος ἵει λόφον ἀμφὶ θαμειάς.
 πειρήθη δ' ἔο αὐτοῦ ἐν ἔντεσι δῖος Ἀχιλλεύς,
 εἰ οἷ ἐφαρμόσσειε καὶ ἐντρέχοι ἀγλαὰ γυῖα· 385
 τῷ δ' εὔτε πτερὰ γίγνεται, ἅειρε δὲ ποιμένα λαῶν.
 ἐκ δ' ἄρα σύριγγος πατρώϊον ἐσπάσσιτ' ἔγχος,
 βριθὺν μέγα στιβαρόν· τὸ μὲν οὐ δύνατ' ἄλλος Ἀχαιῶν
 πάλλειν, ἀλλὰ μιν οἷος ἐπίστατο πῆλαι Ἀχιλλεύς,
 Πηλιάδα μελίην, τὴν πατρὶ φίλῳ πόρε Χείρων 390
 Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἡρώεσσιν.
 ἵππους δ' Αὐτομέδων τε καὶ Ἀλκιμος ἀμφιέποντες
 ζεύγνυον· ἀμφὶ δὲ καλὰ λέπαδν' ἔσαν, ἐν δὲ χαλινούς
 γαμφηλῆς ἔβαλον, κατὰ δ' ἠνία τεῖναν ὀπίσσω
 κολλητὸν ποτὶ δίφρον. ὁ δὲ μύστιγα φαεινὴν 395
 χειρὶ λαβὼν ἀραρυῖαν ἐφ' ἵπποιιν ἀνόρουσεν,
 Αὐτομέδων· ὅπιθεν δὲ κορυσσάμενος βῆ Ἀχιλλεύς,

His horse Xanthus prophesies with human voice.

τεύχεσι παμφαίνων ὥστ' ἠλέκτωρ Ὑπερίων.

σμερδαλέον δ' ἵπποισιν ἐκέκλετο πατρὸς ἐοῖο·

‘Ξάνθε τε καὶ Βαλίες, τηλεκλυτὰ τέκνα Ποδάργης,
ἄλλως δὴ φράζεσθε σωσέμεν ἡνιοχῆα 401

ἂψ Δαναῶν ἐς ὄμιλον, ἐπεὶ χ' ἐῷμεν πολέμοιο,
μῆδ' ὥς Πάτροκλον λίπετ' αὐτοῦ τεθνηῶτα.’

Τὸν δ' ἄρ' ὑπὸ ζυγόφι προσέφη πόδας αἰόλος ἵππος
Ξάνθος, ἄφαρ δ' ἤμυσε καρήατι· πᾶσα δὲ χαίτη 405
ζεύγλης ἐξεριποῦσα παρὰ ζυγὸν οὔδας ἵκανεν·
αὐδήεντα δ' ἔθηκε θεὰ λευκώλενος Ἥρη·

‘Καὶ λῖν σ' ἔτι νῦν γε σαώσομεν, ὄβριμ' Ἀχιλλεῦ·
ἀλλὰ τοι ἐγγύθεν ἦμαρ ὀλέθριον· οὐδέ τοι ἡμεῖς
αἴτιοι, ἀλλὰ θεός τε μέγας καὶ Μοῖρα κραταιή. 410

οὐδὲ γὰρ ἡμετέρῃ βραδυτῆτί τε ἰωχελίῃ τε
Τρῶες ἀπ' ὤμοιιν Πατρόκλου τεύχε' ἔλοντο·
ἀλλὰ θεῶν ὄριστος, ὃν ἡΰκομος τέκε Λητώ,
ἔκταν' ἐνὶ προμάχοισι καὶ Ἑκτορι κῦδος ἔδωκε.

νῶϊ δὲ καὶ κεν ἅμα πνοιῇ Ζεφύροιο θέοιμεν, 415
ἦνπερ ἐλαφροτάτην φάσ' ἔμμεναι· ἀλλὰ σοὶ αὐτῷ
μόρσιμόν ἐστι θεῶ τε καὶ ἀνέρι ἴφι δαμῆναι.’

Ὡς ἄρα φωνήσαντος Ἑρινύες ἔσχεθον αὐδῆν.

τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·

‘Ξάνθε, τί μοι θάνατον μαντεύεαι; οὐδέ τί σε χρή.
εὔ νύ τοι οἶδα καὶ αὐτός, ὃ μοι μόρος ἐνθάδ' ὀλέσθαι, 421
νόσφι φίλου πατρὸς καὶ μητέρος· ἀλλὰ καὶ ἔμπηγ
οὐ λήξω πρὶν Τρῶας ἄδην ἐλάσαι πολέμοιο.’

Ἥ ῥα καὶ ἐν πρώτοις ἰάχων ἔχε μώνυχας ἵππους.

ΙΛΙΑΔΟΣ Υ.

Θεομαχία.

ARGUMENT.—Thus had Zeus fulfilled his promise to humble the Achaeans before Achilles, and therefore he called an assembly of the gods, and bade them mingle in the fray, if they would. So they went to the battle-field, ready to give what help they might to the side that each one preferred. But they did not yet fight themselves, only when Achilles was ranging the plain in irresistible fury they saved Aeneas and Hector, who dared to face him but were near being slain. But among all the common sort Achilles went, slaying them unhindered.

Ὡς οἱ μὲν παρὰ νηυσὶ κορωνίσιν θωρήσσοντο
ὑμφὶ σέ, Πηλῆος υἱέ, μάχης ἀκόρητον Ἀχαιοί,
Τρῶες δ' αὖθ' ἐτέρωθεν ἐπὶ θρωσμῶ πεδίοιο.

Ζεὺς δὲ Θέμιστα κέλευσε θεοὺς ἀγορήνδε καλέσσαι
κρατὸς ἀπ' Οὐλύμποιο πολυπτύχου· ἡ δ' ἄρα πάντῃ 5
φοιτήσασα κέλευσε Διὸς πρὸς δῶμα νέεσθαι.
οὔτε τις οὖν ποταμῶν ἀπέην, νόσφ' Ὠκεανοῖο,
οὔτ' ἄρα νυμφάων, αἵτ' ἄλσεα καλὰ νέμονται
καὶ πηγὰς ποταμῶν καὶ πίσεα ποιήεντα.
ἐλθόντες δ' ἐς δῶμα Διὸς νεφεληγερέταο 10
ξεστῆς αἰθούσῃσιν ἐνίζανον, ἃς Διὶ πατρὶ
Ἥφαιστος ποίησεν ἰδυνίῃσι πραπίδεσσιν.
ὥς οἱ μὲν Διὸς ἔνδον ἀγηγέρατ'· οὐδ' ἐνοσίχθων
νηκούστησε θεᾶς, ἀλλ' ἐξ ἁλὸς ἦλθε μετ' αὐτούς,
Ἰζε δ' ἄρ' ἐν μέσσοισι, Διὸς δ' ἐξείρετο βουλήν. 15

Zeus bids the gods go to the battle-field.

‘Τίπτ’ αὐτ’, ἀργικέραυνε, θεοὺς ἀγορήνδε κάλεσσας ;
ἦ τι περὶ Τρώων καὶ Ἀχαιῶν μερμηρίζεις ;
τῶν γὰρ νῦν ἄγχιστα μάχη πόλεμός τε ἔεδhe.’

Τὸν δ’ ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
‘ἔγνωσ, ἐννοσίγαιε, ἐμὴν ἐν στήθεσι βουλήν, 20
ὣν ἔνεκα ξυνάγειρα· μέλουσί μοι ὀλλύμενοί περ.
ἀλλ’ ἦτοι μὲν ἐγὼ μενέω πτυχὶ Οὐλύμπιοιο
ἥμενος, ἔνθ’ ὀρόων φρένα τέρψομαι· οἱ δὲ ἔη ἄλλοι
ἔρχεσθ’ ὄφρ’ ἂν ἴκησθε μετὰ Τρῶας καὶ Ἀχαιοὺς,
ἀμφοτέροισι δ’ ἀρήγεθ’, ὅπη νόος ἐστὶν ἐκάστου. 25
εἰ γὰρ Ἀχιλλεὺς οἶος ἐπὶ Τρώεσσι μαχεῖται,
οὐδὲ μίνυνθ’ ἔξουσι ποδῶκεα Πηλείωνα.
καὶ δέ τέ μιν καὶ πρόσθεν ὑποτρομέεσκον ὀρῶντες·
νῦν δ’, ὅτε δὴ καὶ θυμὸν ἑταίρου χῶεται αἰνῶς,
ἔειδω μὴ καὶ τεῖχος ὑπὲρ μόρον ἐξαλαπάξῃ.’ 30

Ὡς ἔφατο Κρονίδης, πόλεμον δ’ ἡλίαστον ἔγειρε.
βὰν δ’ ἵμεναι πόλεμόνδε θεοί, δίχα θυμοῖν ἔχοντες·
Ἥρη μὲν μετ’ ἀγῶνα νεῶν καὶ Παλλὰς Ἀθήνη
ἠδὲ Ποσειδάων γαίηοχος ἠδ’ ἐριούνης
Ἑρμείας, ὃς ἐπὶ φρεσὶ πευκαλίμησι κέκασται· 35
Ἥφαιστος δ’ ἅμα τοῖσι κίε σθένεϊ βλεμεαίνων,
χωλεύων, ὑπὸ δὲ κνημαὶ ῥώνοντο ἀραιαί.
ἔς δὲ Τρῶας Ἄρης κορυθαίολος, αὐτὰρ ἅμ’ αὐτῷ
Φοῖβος ἀκερσεκόμης ἠδ’ Ἄρτεμις ἰσχύειρα
Λητώ τε Ξάνθος τε φιλομμειδῆς τ’ Ἀφροδίτη. 40

Εἵως μὲν ῥ’ ἀπάνευθε θεοὶ θνητῶν ἔσαν ἀνδρῶν,
τεῖος Ἀχαιοὶ μὲν μέγ’ ἐκύδανον, οὐνεκ’ Ἀχιλλεὺς
ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ’ ἡλεγεινῆς·
Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον.
δειδιότας, ὅθ’ ὀρῶντο ποδῶκεα Πηλεΐωνα 45
τεύχεσι λαμπόμενον, βροτολοιγῷ ἴσον Ἄρηι.
αὐτὰρ ἐπεὶ μεθ’ ὀμιλον Ὀλύμπιοι ἤλυθον ἀνδρῶν,

The gods array themselves ready for war.

ῶρτο δ' Ἔρις κρατερὴ λαοσσόος, αὔε δ' Ἀθήνη,
 στᾶσ' ὅτε μὲν παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός,
 ἄλλοτ' ἐπ' ἀκτάων ἐριδούπων μακρὸν αὔτει. 50
 αὔε δ' Ἄρης ἐτέρωθεν, ἐρεμνῇ λαίλαπι ἴσος,
 ὁξὺ κατ' ἀκροτάτης πόλιος Τρώεσσι κελεύων,
 ἄλλοτε παρ Σιμόεντι θεῶν ἐπὶ Καλλικολώνῃ.

Ὡς τοὺς ἀμφοτέρους μάκαρες θεοὶ ὀτρύνοντες
 σύμβalon, ἐν δ' αὐτοῖς ἔριδα ῥήγνυντο βαρεΐαν. 55
 δεινὸν δὲ βρόντησε πατὴρ ἀνδρῶν τε θεῶν τε
 ὑψόθεν· αὐτὰρ ἔνερθε Ποσειδάων ἐτίναξε
 γαῖαν ἀπειρεσίην ὀρέων τ' αἰπεινὰ κάρηνα.
 πάντες δ' ἐσσεύοντο πόδες πολυπίδακος Ἰδης
 καὶ κορυφαί, Τρώων τε πόλις καὶ νῆες Ἀχαιῶν. 60
 ἔδεισεν δ' ὑπένερθεν ἄναξ ἐνέρων Ἀἰδωνεύς,
 δείσας δ' ἐκ θρόνου ἄλτο καὶ ἴαχε, μή οἱ ὑπερθε
 γαῖαν ἀναρρήξειε Ποσειδάων ἐνοσίχθων,
 οἰκία δὲ θνητοῖσι καὶ ἀθανάτοισι φανείη
 σμερδαλέ', εὐρώεντα, τά τε στυγέουσι θεοὶ περ. 65
 τόσσος ἄρα κτύπος ῶρτο θεῶν ἔριδι ξυνιόντων.
 ἦτοι μὲν γὰρ ἔναντα Ποσειδάωνος ἄνακτος
 ἴστατ' Ἀπόλλων Φοῖβος, ἔχων ἰὰ πτερόεντα,
 ἅντα δ' Ἐνυαλίῳ θεᾷ γλαυκῶπις Ἀθήνη·
 Ἴρη δ' ἀντέστη χρυσηλάκατος κελαδεινὴ 70
 Ἄρτεμις ἰοχέαιρα, κασιγνήτη ἐκάτοιο·
 Λητοῖ δ' ἀντέστη σῶκος ἐριούνιος Ἑρμῆς,
 ἅντα δ' ἄρ' Ἠφαίστοιο μέγας ποταμὸς βαθυδίνης,
 ὃν Ξάνθον καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον.

Ὡς οἱ μὲν θεοὶ ἅντα θεῶν ἴσαν· αὐτὰρ Ἀχιλλεὺς 75
 Ἔκτορος ἅντα μάλιστα λιλαίετο δῦναι ὄμιλον
 Πριαμίδεω· τοῦ γάρ ῥα μάλιστά ἐ θυμὸς ἀνώγει
 αἵματος ἄσαι Ἄρηα ταλαύρινον πολεμιστήν.
 Λικίαν δ' ἰθὺς λαοσσόος ὤρσεν Ἀπόλλων

ἀντία Πηλείωνος, ἐνῆκε δὲ οἱ μένος ἦν· 80

νιῒ δὲ Πριάμοιο Λυκάονι εἷσατο φωνήν·

τῷ μιν ἐισάμενος προσέφη Διὸς υἱὸς Ἀπόλλων·

‘ Αἰνεΐα, Τρώων βουληφόρε, ποῦ τοι ἀπειλαί,
 ὥς Τρώων βασιλεῦσιν ὑπίσχου οἰνοποτάζων,
 Πηλείδew Ἀχιλλῆος ἐναντίβιον πολεμίζειν;’ 85

Τὸν δ’ αὖτ’ Αἰνεΐας ἀπαμειβόμενος προσέειπε·

‘ Πριαμίδη, τί με ταῦτα καὶ οὐκ ἐθέλοντα κελεύεις
 ἀντία Πηλείωνος ὑπερθύμοιο μάχεσθαι;

οὐ μὲν γὰρ νῦν πρῶτα ποδῶκεος ἄντ’ Ἀχιλλῆος
 στήσομαι, ἀλλ’ ἦδη με καὶ ἄλλοτε δουρὶ φόβησεν 90

ἐξ Ἰδης, ὅτε βουσὶν ἐπήλυθεν ἡμετέρησι,

κέρσε δὲ Λυρνησσὸν καὶ Πήδασον· αὐτὰρ ἐμὲ Ζεὺς

εἰρύσαθ’, ὅς μοι ἐπῶρσε μένος λαιψηρά τε γούνα.

ἦ κ’ ἐδάμην ὑπὸ χερσὶν Ἀχιλλῆος καὶ Ἀθήνης,
 ἦ οἱ πρόσθεν ἰοῦσα τίθει φάος ἡδὲ κέλευεν 95

ἔγχεϊ χαλκείῳ Λέλεγας καὶ Τρῶας ἐναίρειν.

τῷ οὐκ ἔστ’ Ἀχιλλῆος ἐναντίον ἄνδρα μάχεσθαι·

αἰὲ γὰρ πάρα εἷς γε θεῶν, ὅς λαιγὸν ἀμύνει.

καὶ δ’ ἄλλως τοῦ γ’ ἰθὺ βέλος πέτετ’, οὐδ’ ἀπολήγει

πρὶν χροὸς ἀνδρομέοιο διελθεῖν. εἰ δὲ θεός περ 100

ἴσον τείνειεν πολέμου τέλος, οὐ με μάλα ῥέα

νικήσει, οὐδ’ εἰ παγχάλκεος εὐχεται εἶναι.’

Τὸν δ’ αὖτε προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων·

‘ ἦρως, ἀλλ’ ἄγε καὶ σὺ θεοῖς αἰειγενέτησιν
 εὐχεο· καὶ ἔε σέ φασι Διὸς κούρης Ἀφροδίτης 105

ἐκγεγάμεν, κεῖνος δὲ χερεῖονος ἐκ θεοῦ ἐστίν.

ἦ μὲν γὰρ Διὸς ἐσθ’, ἦ δ’ ἐξ ἀλίοιο γέροντος.

ἀλλ’ ἰθὺς φέρε χαλκὸν ἀτειρέα, μηδέ σε πάμπαι

λευγαλέοις ἐπέεσσιν ἀποτρεπέτω καὶ ἀρειῇ.’

Ὡς εἰπὼν ἔμπνευσε μένος μέγα ποιμένι λαῶν, 110
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ.

Here takes counsel to defend Achilles from Apollo.

- οὐδ' ἔλαθ' Ἀγχίσαιο πάϊς λευκώλενον Ἥρην
 ἀντία Πηλείωνος ἰὼν ἀνὰ οὐλαμὸν ἀνδρῶν·
 ἥ δ' ἄμυδις στήσασα θεοὺς μετὰ μῦθον ἔειπε·
- 'Φράζεσθον δὴ σφῶϊ, Ποσειδάον καὶ Ἀθήνη, 115
 ἐν φρεσὶν ὑμετέρησιν, ὅπως ἔσται τάδε ἔργα.
 Αἰνεΐας ὃδ' ἔβη κεκορυθμένος αἶθοπι χαλκῷ
 ἀντία Πηλείωνος, ἀνῆκε δὲ Φοῖβος Ἀπόλλων·
 ἀλλ' ἄγεθ', ἡμεῖς πέρ μιν ἀποτρωπῶμεν ὀπίσσω
 αὐτόθεν· ἥ τις ἔπειτα καὶ ἡμείων Ἀχιλῆϊ 120
 παρσταίη, δοίη δὲ κράτος μέγα, μηδέ τι θυμῷ
 δευέσθω, ἵνα εἰδῇ ὃ μιν φιλέουσιν ἄριστοι
 ἀθανάτων, οἳ δ' αὖτ' ἀνεμώλιοι οἳ τὸ πάρος περ
 Τρωσὶν ἀμύνουσιν πόλεμον καὶ δηϊοτῆτα.
 πάντες ἔ' Οὐλύμποιο κατήλθομεν ἀντιόωντες 125
 τῆσδε μάχης, ἵνα μή τι μετὰ Τρώεσσι πάθῃσι
 σήμερον· ὕστερον αὖτε τὰ πείσεται ἄσσα οἳ Αἴσα
 γεινομένῳ ἐπένησε λίνῳ, ὅτε μιν τέκε μήτηρ.
 εἰ δ' Ἀχιλεὺς οὐ ταῦτα θεῶν ἐκ πεύσεται ὁμφῆς,
 δείσειτ' ἔπειθ', ὅτε κέν τις ἐναντίβιον θεὸς ἔλθῃ 130
 ἐν πολέμῳ· χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς·
 Τὴν ἔ' ἡμείβετ' ἔπειτα Ποσειδάων ἐνοσίχθων·
 "Ἥρην, μὴ χαλέπαινε παρὲκ νόον· οὐδέ τί σε χρή·
 οὐκ ἂν ἔγωγ' ἐθέλοιμι θεοὺς ἔριδι ξυνελάσσαι
 [ἡμέας τοὺς ἄλλους, ἐπειὴ πολὺ φέρτεροί εἰμεν]· 135
 ἀλλ' ἡμεῖς μὲν ἔπειτα καθεζώμεσθα κιόντες
 ἐκ πάτου ἐς σκοπιήν, πόλεμος δ' ἀνδρεσσι μελήσει.
 εἰ δέ κ' Ἄρης ἄρχωσι μάχης ἢ Φοῖβος Ἀπόλλων,
 ἢ Ἀχιλῆϊ ἴσχωσι καὶ οὐκ εἰῶσι μάχεσθαι,
 αὐτίκ' ἔπειτα καὶ ἄμμι παρ' αὐτόφιν νεῖκος ὀρεῖται 140
 φυλόπιδος· μάλα δ' ὦκα διακρινθέντας ὅτῳ
 ἂψ ἵμεν Οὐλυμπόνδε, θεῶν μεθ' ὁμήγυριν ἄλλων,
 ἡμετέρης ὑπὸ χερσὶν ἀναγκαίῃφι δαμέντας·

Ὡς ἄρα φωνήσας ἡγήσατο λυαιοχαίτης
 τεῖχος ἐς ἀμφίχυτον Ἡρακλῆος θείοιο, 145
 ὑψηλόν, τό ρά οἱ Τρῶες καὶ Παλλὰς Ἀθήνη
 ποίεον, ὄφρα τὸ κῆτος ὑπεκπροφυγῶν ἀλέαιτο,
 ὅπποτε μιν σεύαιτο ἀπ' ἡϊόνος πεδίωνδε.
 ἔνθα Ποσειδάων κατ' ἄρ' ἔζετο καὶ θεοὶ ἄλλοι,
 ἀμφὶ δ' ἄρ' ἄρρηκτον νεφέλην ὥμοισιν ἔσαντο· 150
 οἱ δ' ἐτέρωσε καθίζον ἐπ' ὀφρύσι Καλλικολώνης
 ἀμφὶ σέ, ἦϊε Φοῖβε, καὶ Ἄρηα πτολίπορθον.
 ὥς οἱ μὲν ῥ' ἐκάτερθε καθείατο μητιόωντες
 βουλὰς· ἀρχέμεναι δὲ ἔυσηλεγέος πολέμοιο
 ὤκνεον ἀμφότεροι, Ζεὺς δ' ἤμενος ὕψι κέλευε. 155

Τῶν δ' ἅπαν' ἐπλήσθη πεδίων, καὶ λάμπετο χαλκῷ,
 ἀνδρῶν ἡδ' ἵππων· κάρκαίρε δὲ γαῖα πόδεσσιν
 ὀρνυμένων ἀμυδῖς. δύο δ' ἀνέρες ἔξοχ' ἄριστοι
 ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι,
 Αἰνείας τ' Ἀγχισιάδης καὶ δῖος Ἀχιλλεύς. 160
 Αἰνείας δὲ πρῶτος ἀπειλήσας ἐβεβήκει,
 νευστάζων κόρυθι βριαρῇ· ἀτὰρ ἀσπίδα θοῦριν
 πρόσθεν ἔχε στέρνοιο, τίνασσε δὲ χάλκεον ἔγχος.
 Πηλεΐδης δ' ἐτέρωθεν ἐναντίον ὤρτο, λέων ὥς
 σίντης, ὄντε καὶ ἄνδρες ἀποκτάμεναι μεμάασιν 165
 ἀγρόμενοι, πᾶς δῆμος· ὁ δὲ πρῶτον μὲν ἀτίζων
 ἔρχεται, ἀλλ' ὅτε κέν τις ἀρηϊθόων αἰζηῶν
 δουρὶ βάλη, ἐάλη τε χανών, περί τ' ἀφρὸς ὀδόντας
 γίγνεται, ἐν δέ τέ οἱ κραδίη στένει ἄλκιμον ἦτορ,
 οὐρῇ δὲ πλευράς τε καὶ ἰσχία ἀμφοτέρωθεν 170
 μαστίεται, ἐξ δ' αὐτὸν ἐποτρύνει μαχέσασθαι,
 γλαυκῖόν δ' ἰθὺς φέρεται μένει, ἦν τινα πέφνη
 ἀνδρῶν, ἥ αὐτὸς φθίεται πρώτῃ ἐν ὀμίλῳ·
 ὥς Ἀχιλῇ ὤτρυνε μένος καὶ θυμὸς ἀγῆνωρ
 ἀντίον ἐλθέμεναι μεγαλήτορος Αἰνείαο. 175

Achilles receives Aeneas with taunting words.

οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε ποδάρκης δῖος Ἀχιλλεύς·

‘ Αἰνεΐα, τί σὺ τόσσον ὁμίλου πολλὸν ἐπελθὼν
ἔστης; ἦ σέ γε θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει
ἐλπόμενον Τρώεσσιν ἀνάξειν ἵπποδάμοισι 180

τιμῆς τῆς Πριάμου; ἀτὰρ εἴ κεν ἔμ' ἐξεναρίξῃς,
οὗ τοι τοῦνεκά γε Πρίαμος γέρας ἐν χερὶ θήσει·
εἰσὶν γάρ οἱ παῖδες, ὁ δ' ἔμπεδος οὐδ' ἀεσίφρων.
ἦ νύ τί τοι Τρῶες τέμενος τάμον ἔσοχον ἄλλων,
καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμῃαι, 185

αἷ κεν ἐμέ κτείνῃς; χαλεπῶς δέ σ' ἔολπα τὸ ρέξειν.
ἤδη μὲν σέ γέ φημι καὶ ἄλλοτε δουρὶ φοβῆσαι.
ἦ οὐ μέμνη ὅτε πέρ σε βοῶν ἄπο, μῶνον ἐόντα,
σεῦα κατ' Ἰδαίων ὀρέων ταχέεσσι πόδεσσι
καρπαλίμως; τότε δ' οὔτι μετατροπαλίζεο φεύγων. 190

ἔνθεν δ' ἐς Λυρνησσὸν ὑπέκφυγες· αὐτὰρ ἐγὼ τὴν
πέρσα, μεθορμηθεὶς σὺν Ἀθήνῃ καὶ Διὶ πατρί,
ληϊάδας δὲ γυναῖκας ἐλεύθερον ἡμαρ ἀπούρας
ἦγον· ἀτὰρ σὲ Ζεὺς ἐρρύσατο καὶ θεοὶ ἄλλοι.
ἀλλ' οὐ νῦν σε ρύεσθαι ὄϊμαι, ὥς ἐνὶ θυμῷ 195
βάλλεται· ἀλλὰ σ' ἔγωγ' ἀναχωρήσαντα κελεύω
ἐς πληθὺν ἰέναι, μηδ' ἀντίος ἵστασ' ἐμεῖο,
πρίν τι κακὸν παθέειν· ρεχθὲν δέ τε ἰήπιος ἔγνω·

Τὸν δ' αὖτ' Αἰνεΐας ἀπαμείβετο φώνησέν τε·
‘ Πηλεΐδη, μὴ δὴ μ' ἐπέεσσί γε νηπύτιον ὥς 200
ἔλπεο δειδίξεσθαι, ἐπεὶ σάφα οἶδα καὶ αὐτὸς
ἡμὲν κερτομίας ἠδ' αἴσυλα μυθήσασθαι.

ἴδμεν τ' ἀλλήλων γενεήν, ἴδμεν δὲ τοκῆας,
πρόκλυτ' ἀκούοντες ἔπεα θνητῶν ἀνθρώπων·
ὄψει δ' οὔτ' ἄρ πω σὺ ἐμοὺς ἴδες οὔτ' ἄρ' ἐγὼ σοὺς· 205
φασὶ σὲ μὲν Πηλῆος ἀμύμονος ἔκγονον εἶναι,
μητρὸς δ' ἐκ Θέτιδος καλλιπλοκάμου Ἀλοσύδνης·

Aeneas tells how all his ancestry was favoured of heaven.

αὐτὰρ ἐγὼν υἱὸς μεγαλήτορος Ἀγχίσαιο
 εὐχομαι ἐκγεγάμεν, μήτηρ δέ μοι ἐστ' Ἀφροδίτη·
 τῶν δὴ νῦν ἕτεροί γε φίλον παῖδα κλαύσονται 210
 σήμερον· οὐ γάρ φημ' ἐπέεσσί γε νηπυτίοισιν
 ὧδε διακρινθέντε μάχης ἐξ ἀπονέεσθαι.
 εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' εὖ εἰδῆς
 ἡμετέρην γενεήν, πολλοὶ δέ μιν ἄνδρες ἴσασι·
 Δάρδανον αὖ πρῶτον τέκετο νεφεληγερέτα Ζεὺς, 215
 κτίσσε δὲ Δαρδανίην, ἐπεὶ οὐπώ Ἴλιος ἱρὴ
 ἐν πεδίῳ πεπόλιστο, πόλις μερόπων ἀνθρώπων,
 ἀλλ' ἔθ' ὑπωρείας ὤκεον πολυπίδακος Ἰδης.
 Δάρδανος αὖ τέκεθ' υἱὸν Ἐριχθόνιον βασιλῆα,
 ὃς δὴ ἀφνειότατος γένητο θνητῶν ἀνθρώπων· 220
 τοῦ τρισχίλια ἵπποι ἔλος κάτα βουκολέοντο
 θήλειαι, πῶλοισιν ἀγαλλόμεναι ἀταλῆσι.
 τάων καὶ Βορέης ἠράσσατο βοσκομενῶν,
 ἵππῳ δ' εἰσάμενος παρελέξατο κυανοχαίτῃ·
 αἰ δ' ὑποκυσάμεναι ἔτεκον δυοκαίδεκα πῶλους. 225
 αἰ δ' ὅτε μὲν σκιρτῶεν ἐπὶ ζεῖδωρον ἄρουριν,
 ἄκρον ἐπ' ἀνθερίκων καρπὸν θεὸν οὐδὲ κατέκλων·
 ἀλλ' ὅτε δὴ σκιρτῶεν ἐπ' εὐρέα νῶτα θαλάσσης,
 ἄκρον ἐπὶ ῥηγμῖνος ἄλός πολιοῖο θέεσκον.
 Τρῶα δ' Ἐριχθόνιος τέκετο Τρώεσσιν ἄρ' αἶα· 230
 Τρωὸς δ' αὖ τρεῖς παῖδες ἀμύμονε, ἐξεγένοντο,
 Ἴλος τ' Ἀσσάρακός τε καὶ ἀντίθεος Γανυμήδης,
 ὃς δὴ κάλλιστος γένητο θνητῶν ἀνθρώπων·
 τὸν καὶ ἀνηρεῖψαντο θεοὶ Διὶ οἰνοχοεύειν
 κάλλεος εἵνεκα οἴο, ἵν' ἀθανάτοισι μετείη. 235
 Ἴλος δ' αὖ τέκεθ' υἱὸν ἀμύμονα Λαομέδοντα,
 Λαομέδων δ' ἄρα Τιθωνὸν τέκετο Πρίαμόν τε
 Λάμπον τε Κλυτίον θ' Ἰκετάονά τ', ὅζον Ἄρῃος.
 Ἀσσάρακος δὲ Κάπυν, ὃ δ' ἄρ' Ἀγχίσῃν τέκε παῖδα·

Aeneas casts his spear, but cannot pierce Achilles' shield.

αὐτὰρ ἔμ' Ἀγχίσης, Πρίαμος δ' ἔτεχ' Ἑκτορα δῖον. 240
 ταύτης τοι γενεῆς τε καὶ αἵματος εὖχομαι εἶναι.
 Ζεὺς δ' ἀρετὴν ἀνδρεσσιν ὀφέλλει τε μινύθει τε,
 ὅπως κεν ἐθέλῃσιν· ὁ γὰρ κάρτιστος ἀπάντων.
 ἀλλ' ἄγε μηκέτι ταῦτα λεγόμεθα νηπύτιοι ὦς,
 ἑσταότ' ἐν μέσση ὑσμίνῃ δηϊοτῆτος. 245
 ἔστι γὰρ ἀμφοτέροισιν ὀνείδεα μυθήσασθαι
 πολλὰ μάλ'· οὐδ' ἂν νηῦς ἐκατόζυγος ἄχθος ἄροιτο.
 στρεπτή δὲ γλῶσσ' ἐστὶ βροτῶν, πολέες δ' ἐνὶ μῦθοι
 παντοῖοι, ἐπέων δὲ πολὺς νομὸς ἔνθα καὶ ἔνθα.
 ὀπποῖόν κ' εἶπῃσθα ἔπος, τοῖόν κ' ἐπακούσαιο. 250
 ἀλλὰ τίη ἔριδας καὶ νείκεα νῶϊν ἀνάγκη
 νεικεῖν ἀλλήλοισιν ἐναντίον, ὥς τε γυναῖκας,
 αἵτε χολωσάμεναι ἔριδος πέρι θυμοβόροιο
 νεικεῦσ' ἀλλήλησι μέσσην ἐς ἄγυιαν ἰοῦσαι,
 πόλλ' ἑτεὰ τε καὶ οὐκί· χόλος δέ τε καὶ τὰ κελεύει. 255
 ἀλκῆς δ' οὐ μ' ἐπέεσσιν ἀποτρέψεις μεμαῶτα
 πρὶν χαλκῷ μαχέσασθαι ἐναντίον· ἀλλ' ἄγε θᾶσσον
 γευσόμεθ' ἀλλήλων χαλκήρεσιν ἐγχείησιν.
 Ἦ ῥα καὶ ἐν δεινῷ σάκει ἤλασεν ὄβριμον ἔγχος,
 σμερδαλέω· μέγα δ' ἀμφὶ σάκος μύκε δουρὸς ἀκωκῇ. 260
 Πηλεΐδης δὲ σάκος μὲν ἀπὸ ἑο χειρὶ παχείῃ
 ἔσχετο ταρβήσας· φάτο γὰρ δολιχόσκιον ἔγχος
 ῥέα ζιελεύσεσθαι μεγαλήτορος Αἰνείαιο,
 νήπιος, οὐδ' ἐνόησε κατὰ φρένα καὶ κατὰ θυμὸν
 ὥς οὐ ῥηΐδι' ἐστὶ θεῶν ἐρικυδέα δῶρα 265
 ἀνδράσι γε θνητοῖσι δαμήμεναι οὐδ' ὑποείκειν.
 οὐδὲ τότε Αἰνείας δαΐφρονος ὄβριμον ἔγχος
 ῥῆξε σάκος· χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο·
 ἀλλὰ δύω μὲν ἔλασσε διὰ πτύχας, αἱ δ' ἄρ' ἔτι τρεῖς
 ἦσαν, ἐπεὶ πέντε πτύχας ἤλασε κυλλοποδίων, 270
 τὰς δύο χαλκείας, δύο δ' ἔνδοθι κασσιτέροιο,

τὴν δὲ μίαν χρυσέην· τῇ ῥ' ἔσχετο μείλινον ἔγχος.

Δεύτερος αὖτ' Ἀχιλεὺς προΐει δολιχόσκιον ἔγχος,
καὶ βάλεν Αἰνείαιο κατ' ἀσπίδα πάντοσ' ἐτίσῃν,
ἄντυγ' ὑπο πρῶτην, ἣ λεπτότατος θεέ χαλκός, 275
λεπτοτάτη δ' ἐπέην ρινὸς βοός· ἡ δὲ διαπρὸ
Πηλιάς ῥίξεν μελίη, λάκε δ' ἀσπίς ὑπ' αἰτῆς.

Αἰνείας δ' ἐάλη καὶ ἀπὸ ἔθεν ἀσπίδ' ἀνέσχε
δείσας· ἐγχείη δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ
ἔστη ἱεμένη, διὰ δ' ἀμφοτέρους ἔλε κύκλους 280

ἀσπίδος ἀμφιβρότης· ὁ δ' ἀλευάμενος δόρυ μακρὸν
ἔστη, καὶ δ' ἄχος οἱ χύτο μυρίον ὀφθαλμοῖσι,
ταρβήσας ὃ οἱ ἄγχι πάγῃ βέλος. αὐτὰρ Ἀχιλλεὺς
ἐμμεμαῶς ἐπόρουσεν, ἐρυσσάμενος ξίφος ὀξύ,
σμερδαλέα ἰάχων· ὁ δὲ χερμάδιον λάβε χειρὶ 285

Αἰνείας, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,
οἷοι νῦν βροτοὶ εἰς· ὁ δὲ μιν ῥέα πάλλε καὶ οἶος.
ἔνθα κεν Αἰνείας μὲν ἐπεσσύμενον βάλε πέτρῳ
ἢ κόρυθ', ἥε σάκος, τό οἱ ἤρκεσε λυγρὸν ὄλεθρον,
τὸν δέ κε Πηλεΐδης σχεδὸν ἄορι θυμὸν ἀπηύρα, 290
εἰ μὴ ἄρ' ὀξύ νόησε Ποσειδάων ἐνοσίχθων.

αὐτίκα δ' ἀθανάτοισι θεοῖς μετὰ μῦθον ἔειπεν·

‘ὦ πόποι, ἦ μοι ἄχος μεγαλήτορος Αἰνείαιο,
ὃς τάχα Πηλείωνι δαμείς Ἀϊδόσδε κάτεισι,
πειθόμενος μύθοισιν Ἀπόλλωνος ἐκάτοιο, 295
νήπιος, οὐδέ τί οἱ χραισμήσει λυγρὸν ὄλεθρον.

ἀλλὰ τίη νῦν οὗτος ἀναίτιος ἄλγεα πάσχει,
μὰ ψ ἔνεκ' ἀλλοτρίων ἀχέων, κεχαρισμένα δ' αἰεὶ
δῶρα θεοῖσι δίδωσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν;
ἀλλ' ἄγεθ' ἡμεῖς πέρ μιν ὑπὲρ θανάτου ἀγάγωμεν, 300
μή πως καὶ Κρονίδης κεχολώσεται, αἶ κεν Ἀχιλλεὺς
τόνδε κατακτείνῃ· μόριμον δέ οἱ ἔστ' ἀλέασθαι,
ὄφρα μὴ ὑσπερμος γενεὴ καὶ ἄφαντος ὄληται

and carries him through the air away from the battle.

Δαρδάνου, ὃν Κρονίδης περὶ πάντων φίλατο παίδων
οἳ ἔθεν ἐξεγένοντο γυναικῶν τε θνητῶν. 305

ἤδη γὰρ Πριάμου γενεὴν ἔχθηρε Κρονίων.
νῦν δὲ δὴ Αἰνείας βίη Τρώεσσιν ἀνάξει
καὶ παίδων παῖδες, τοί κεν μετόπισθε γένωνται.'

Τὸν δ' ἡμειβετ' ἔπειτα βοῶπις πότνια Ἥρη·
'ἐννοσίγαι', αὐτὸς σὺ μετὰ φρεσὶ σῆσι νόησον 310

Αἰνείαν, ἥ κέν μιν ἐρύσσειαι, ἥ κεν ἐάσεις
[Πηλεΐδῃ Ἀχιλῆϊ δαμήμεναι, ἐσθλὸν ἐόντα].
ἦτοι μὲν γὰρ νῶϊ πολέας ὠμόσσαμεν ὄρκους
πᾶσι μετ' ἀθανάτοισιν, ἐγὼ καὶ Παλλὰς Ἀθήνη,
μή ποτ' ἐπὶ Τρώεσσιν ἀλεξήσῃεν κακὸν ἡμάρ, 315
μηδ' ὁπότ' ἂν Τροίῃ μαλερῶ πυρὶ πᾶσα δάηται
ζαιομένη, δαίωσι δ' Ἀρήϊοι νῆες Ἀχαιῶν.'

Αὐτὰρ ἐπεὶ τό γ' ἔκουσε Ποσειδάων ἐνοσίχθων,
βῆ ῥ' ἵμεν ἂν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων,
ἴξε δ' ὄθ' Αἰνείας ἡδ' ὁ κλυτὸς ἦεν Ἀχιλλεύς. 320

αὐτίκα τῷ μὲν ἔπειτα κατ' ὀφθαλμῶν χέεν ἀχλὺν
Πηλεΐδῃ Ἀχιλῆϊ· ὁ δὲ μελίην εὐχαλκον
ἀσπίδος ἐξέρυσεν μεγαλήτορος Αἰνείας·
καὶ τὴν μὲν προπάροιθε ποδῶν Ἀχιλλῆος ἔθηκεν,
Αἰνείαν δ' ἔσσευεν ἀπὸ χθονὸς ὑψόσ' αἰέρας. 325

πολλὰς δὲ στίχας ἡρώων, πολλὰς δὲ καὶ ἵππων
Αἰνείας ὑπερᾶλτο θεοῦ ἀπὸ χειρὸς ὀρούσας,
ἴξε δ' ἐπ' ἐσχατιὴν πολυαῖκος πολέμοιο,
ἔνθα τε Καύκωνες πόλεμον μέτα θωρήσσουντο.
τῷ δὲ μάλ' ἐγγύθεν ἦλθε Ποσειδάων ἐνοσίχθων, 330
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

'Αἰνεία, τίς σ' ὧδε θεῶν ἀτέοντα κελεύει
ἀντία Πηλείωνος ὑπερθύμοιο μάχεσθαι,
ὃς σεῦ ἄμα κρείσσω καὶ φίλτερος ἀθανάτοισιν;
ἄλλ' ἀναχωρῆσαι, ὅτε κεν συμβλήσῃαι αὐτῷ, 335

Achilles is amazed, but again assails the Trojans.

μη καὶ ὑπὲρ μοῖραν δόμον Ἄϊδος εἰσαφίκηαι.
αὐτὰρ ἐπεὶ κ' Ἀχιλεὺς θάνατον καὶ πότμον ἐπίσπῃ,
θαροῦσας δὴ ἔπειτα μετὰ πρῶτοισι μάχεσθαι·
οὐ μὲν γάρ τις σ' ἄλλος Ἀχαιῶν ἐξεναρίξει.'

Ὡς εἰπὼν λίπεν αὐτόθ', ἐπεὶ διεπέφραδε πάντα. 340
αἶψα δ' ἔπειτ' Ἀχιλῆος ἀπ' ὀφθαλμῶν σκέδασ' ἀχλὺν
θεοπεσίην· ὁ δ' ἔπειτα μέγ' ἔξιδεν ὀφθαλμοῖσιν,
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὁρῶμαι.
ἔγχος μὲν τόδε κείται ἐπὶ χθονός, οὐδέ τι φῶτα 345
λεύσσω τῷ ἐφέηκα κατακτάμεναι μενεαίνων.
ἦ ῥα καὶ Αἰνείας φίλος ἀθανάτοισι θεοῖσιν
ἦεν· ἀτὰρ μιν ἔφην μὰ ψαῦτως εὐχετάσθαι.
ἔρρέτω· οὗ οἱ θυμὸς ἐμεῦ ἔτι πειρηθῆναι
ἔσσεται, ὅς καὶ νῦν φύγεν ἄσμενος ἐκ θανάτοιο. 350
ἀλλ' ἄγε δὴ Δαναοῖσι φιλοπτολέμοισι κελεύσας
τῶν ἄλλων Τρώων πειρήσομαι ἀντίος ἐλθών.'

Ἦ καὶ ἐπὶ στίχας ἄλτο, κέλευε δὲ φωτὶ ἐκάστω·
'μηκέτι νῦν Τρώων ἐκάς ἔστατε, δῖοι Ἀχαιοί,
ἀλλ' ἄγ' ἀνὴρ ἄντ' ἀνδρὸς ἴτω, μεμάτω δὲ μίχεσθαι. 355
ἀργαλέον δέ μοι ἐστί, καὶ ἰφθίμῳ περ ἐόντι,
τοσσούσδ' ἀνθρώπους ἐφέπειν καὶ πᾶσι μάχεσθαι·
οὐκί κ' Ἄρης, ὅσπερ θεὸς ἄμβροτος, οὐδέ κ' Ἀθήνη
τοσσῆσδ' ὑσμίνης ἐφέποι στόμα καὶ πονέοιτο·
ἀλλ' ὅσσον μὲν ἐγὼ δύναμαι χερσὶν τε ποσὶν τε 360
καὶ σθένει, οὗ μὲ τί φημι μεθησέμεν οὐδ' ἠβαιόν,
ἀλλὰ μάλα στιχὸς εἶμι διαμπερές, οὐδέ τιν' οἶω
Τρώων χαιρήσειν, ὅστις σχεδὸν ἔγχεος ἔλθῃ.'

Ὡς φάτ' ἐποτρύνων· Τρώεσσι δὲ φαίδιμος Ἔκτωρ
κέκλεθ' ὁμοκλήσας, φάτο δ' ἵμεναι ἄντ' Ἀχιλῆος· 365

Ἵ Τρῶες ὑπέρθυμοι, μὴ δείδετε Πηλεΐωνα.
καὶ κεν ἐγὼν ἐπέεσσι καὶ ἀθανάτοισι μαχοίμην·

Apollo forbids Hector to fight ; so Achilles, unchecked,

ἔγχεϊ δ' ἀργαλέον, ἐπειὴ πολὺ φέρτεροί εἰσιν.
οὐδ' Ἀχιλεὺς πάντεσσι τέλος μύθοις ἐπιθήσει,
ἀλλὰ τὸ μὲν τελέει, τὸ δὲ καὶ μεσσηγὺ κολούει. 370
τῷ δ' ἐγὼ ἀντίος εἶμι, καὶ εἰ πυρὶ χεῖρας ἔοικεν,
εἰ πυρὶ χεῖρας ἔοικε, μένος δ' αἰθῶνι σιδήρῳ.'

Ὡς φάτ' ἐποτρύνων, οἱ δ' ἀντίοι ἔγχε' ἄειραν
Τρῶες· τῶν δ' ἄμυδις μίχθη μένος, ὦρτο δ' αὐτή.
καὶ τότε ἄρ' Ἔκτορα εἶπε παραστάς Φοῖβος Ἀπόλλων·

Ἔκτορ, μηκέτι πάμπαν Ἀχιλλῇ προμάχιζε, 376
ἀλλὰ κατὰ πληθύν τε καὶ ἐκ φλοίσβοιο δέδεξο,
μή πῶς σ' ἡὲ βάλη, ἡὲ σχεδὸν ἄορι τύψῃ.'

Ὡς ἔφαθ', Ἐκτωρ δ' αὖτις ἐδύσετο οὐλαμὸν ἀνδρῶν
ταρβήσας, ὅτ' ἄκουσε θεοῦ ὅπα φωνήσαντος. 380

ἐν δ' Ἀχιλεὺς Τρῶεσσι θόρε, φρεσὶν εἰμένος ἀλκήν,
σμερδαλέα ἰάχων, πρῶτον δ' ἔλεν Ἰφιδίωνα,
ἔσθλὸν Ὀτρυντείδην, πολέων ἡγήτορα λαῶν,
ὃν νύμφη τέκε νῆϊς Ὀτρυντῇ πτυλιπόρθῳ
Τμῶλῳ ὑπο νιφόεντι, ὕδης ἐν πίνονι δῆμῳ· 385
τὸν δ' ἰθὺς μεμαῶτα βάλ' ἔγχεϊ δῖος Ἀχιλλεὺς
μέσσην κακ κεφαλὴν· ἡ δ' ἀνδιχα πᾶσα κεάσθη.
δούπησεν δὲ πεσών, ὃ δ' ἐπεύξατο δῖος Ἀχιλλεύς·

Ῥεῖσαι, Ὀτρυντείδη, πάντων ἐκπαγλότατ' ἀνδρῶν·
ἐνθάδε τοι θάνατος, γεγενη δέ τοι ἐστ' ἐπὶ λίμνῃ 390
Γυγαίῃ, ὅθι τοι τέμενος πατρώϊόν ἐστιν,
Ὑλλῳ ἐπ' ἰχθυόεντι καὶ Ἑρμῷ δινῆεντι.'

Ὡς ἔφατ' εὐχόμενος, τὸν δὲ σκύτος ὕσσε κάλυψε.
τὸν μὲν Ἀχαιῶν ἵπποι ἐπισσώτροις दाτέοιτο
πρώτῃ ἐν ὑσμίνῃ· ὃ δ' ἐπ' αὐτῷ Δημολέοντα, 395
ἔσθλὸν ἀλεξητῆρα μάχης, Ἀντήνορος υἱόν,
νύξε κατὰ κρόταφον, κυνέης διὰ χαλκοπαρήου.
οὐδ' ἄρα χαλκείῃ κόρυς ἔσχεθεν, ἀλλὰ δι' αὐτῆς
ἔχμη ἰεμένη ῥῆξ' ὀστέον, ἐγκέφαλος δὲ

slays, with others, Polydorus, Hector's brother.

ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα. 400

Ἴπποδάμαντα δ' ἔπειτα καθ' ἵππων ἀΐξαντα,
πρόσθεν ἔθεν φεύγοντα, μετάφρενον οὔτασε δουρί.
αὐτὰρ ὁ θυμὸν αἴσθε καὶ ἥρυγεν, ὥς ὅτε ταῦρος
ἥρυγεν ἐλκόμενος Ἑλικώνιον ἀμφὶ ἄνακτα
κούρων ἐλκόντων· γάνυται δέ τε τοῖς ἐνοσίχθων· 405

ὥς ἄρα τὸν γ' ἐρυγόντα λίπ' ὅστέα θυμὸς ἀγήνωρ·
αὐτὰρ ὁ βῆ σὺν δουρὶ μετ' ἀντίθεον Πολύδωρον
Πριαμίδην. τὸν δ' οὔτι πατήρ εἶασκε μάχεσθαι,
οὐνεκά οἱ μετὰ παισὶ νεώτατος ἔσκε γόνοιο,
καὶ οἱ φίλτατος ἔσκε, πόδεσσι δὲ πάντας ἐνίκα· 410

δὴ τότε νηπιέησι, ποδῶν ἀρετὴν ἀναφαίνων,
θῦνε διὰ προμάχων, εἴως φίλον ᾤλεσε θυμὸν.
τὸν βάλε μέσσον ἄκοντι ποδάρκης δῖος Ἀχιλλεὺς
νῶτα παραΐσσοιτος, ὅθι ζωστῆρος ὀχῆες
χρύσειοι σύνεχον καὶ διπλόος ἦντετο θώρηξ· 415

ἀντικρὺ δὲ διέσχε παρ' ὀμφαλὸν ἔγχεος αἰχμή,
γυνὴ δ' ἔριπ' οἰμῶξας, νεφέλη δέ μιν ἀμφεκάλυψε
κνανέη, προτὶ οἷ δ' ἔλαβ' ἔντερα χερσὶ λιασθείς.

Ἐκτωρ δ' ὥς ἐνόησε κασίγνητον Πολύδωρον
ἔντερα χερσὶν ἔχοντα, λιαζόμενον προτὶ γαίῃ, 420
κάρ ῥά οἱ ὀφθαλμῶν κέχυτ' ἀχλὺς· οὐδ' ἄρ' ἔτ' ἔτλη
δηρὸν ἐκὰς στρωφᾶσθ', ἀλλ' ἀντίος ἦλθ' Ἀχιλλῇ
ὀξὺ δόρυ κραδάων, φλογὶ εἵκελος. αὐτὰρ Ἀχιλλεὺς
ὥς εἶδ', ὥς ἀνέπαλτο, καὶ εὐχόμενος ἔπος ηὔδα·

‘Ἐγγὺς ἀνὴρ ὃς ἐμόν γε μάλιστ' ἐσεμάσσατο θυ-
μόν, 425

ὃς μοι ἐταῖρον ἔπεφνε τετιμένον· οὐδ' ἂν ἔτι δὴν
ἀλλήλους πτώσσοιμεν ἀνὰ πτολέμοιο γεφύρας·

Ἡ καὶ ὑπόδρα ἰδὼν προσεφώνεεν Ἐκτορα δῖον·
‘ἄσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἵκηαι·

Τὸν δ' οὐ ταρβήσας προσέφη κορυθαίολος Ἐκτωρ·

Hector cannot then be restrained, and is only saved by Apollo.

‘ Πηλείδῃ, μὴ δὴ μ’ ἐπέεσσὶ γε νηπύτιον ὥς 431
ἔλπεο δειδίξεσθαι, ἐπεὶ σάφα οἶδα καὶ αὐτὸς
ἡμὲν κερτομίας ἡδ’ αἴσουλα μυθήσασθαι.

οἶδα δ’ ὅτι σὺ μὲν ἐσθλός, ἐγὼ δὲ σέθεν πολὺ χεῖρων.
ἀλλ’ ἦτοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται, 435
αἷ κέ σε χειρότερός περ ἐὼν ἀπὸ θυμὸν ἔλωμαι
δουρὶ βαλὼν, ἐπειὴ καὶ ἐμὸν βέλος ὀξὺ πάροιθεν.’

ἼΗ ῥα καὶ ἀμπεπαλὼν προΐει δόρυ, καὶ τό γ’ Ἀθήνη
πνοιῇ Ἀχιλλῆος πάλιν ἔτραπε κυδαλίμοιο,
ἦκα μάλα ψύξασα· τὸ δ’ ἦψ’ ἵκεθ’ Ἑκτορα δῖον, 440
αὐτοῦ δὲ προπάροιθε ποδῶν πέσεν. αὐτὰρ Ἀχιλλεὺς
ἐμμεμαῶς ἐπόρουσε, κατακτάμεναι μενεαίνων,
σμερδαλέα ἰάχων· τὸν δ’ ἐξήρπαξεν Ἀπόλλων
ῥεῖα μάλ’ ὥς τε θεός, ἐκάλυψε δ’ ἄρ’ ἥερι πολλῇ.
τρὶς μὲν ἔπειτ’ ἐπόρουσε ποδάρκης δῖος Ἀχιλλεὺς 445
ἔγχεϊ χαλκείῳ, τρὶς δ’ ἥερα τύψε βαθεῖαν.
ἀλλ’ ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι Ἴσος,
δεινὰ δ’ ὁμοκλήσας ἔπεα πτερόεντα προσηύδα·

‘ Ἐξ αὖ νῦν ἔφυγες θάνατον, κύον· ἧ τέ τοι ἄγχι
ἦλθε κακόν· νῦν αὐτὲ σ’ ἐρύσατο Φοῖβος Ἀπόλλων, 450
ὃ μέλλεις εὐχέσθαι ἰὼν ἐς δοῦπον ἀκόντων.
ἧ θήν σ’ ἐξανύω γε καὶ ὕστερον ἀντιβολήσας,
εἰ πού τις καὶ ἔμοιγε θεῶν ἐπιτάρροθός ἐστι.
νῦν αὖ τοὺς ἄλλους ἐπιείσομαι, ὃν κε κιχείω.’

Ὡς εἰπὼν Δρύοπ’ οὔτα κατ’ ἀνχένα μέσσον ἄκοντι·
ἦριπε δὲ προπάροιθε ποδῶν. ὁ δὲ τὸν μὲν ἔασε, 456
Δημοῦχον δὲ Φιλητορίδην, ἡῦν τε μέγαν τε,
καὶ γ γόνυ δουρὶ βαλὼν ἠρύκακε· τὸν μὲν ἔπειτα
οὐτάζων ξίφει μεγάλῳ ἐξαίνυτο θυμόν.
αὐτὰρ ὁ Λαύγονον καὶ Δάρδανον, υἱε Βίαντος, 460
ἄμφω ἐφορμηθεὶς ἐξ ἵππων ὥσε χαμᾶζε,
τὸν μὲν δουρὶ βαλὼν, τὸν δὲ σχεδὸν ἄορι τύψας.

Τρῶα δ' Ἀλαστορίδην· ὃ μὲν ἀντίος ἦλυθε γούνων,
 εἴ πως εὖ πεφίδοιτο, λαβών, καὶ ζῶν ἀφείη
 μηδὲ κατακτείνειεν ὀμηλικὴν ἐλεήσας, 465
 ἰήκιος, οὐδὲ τὸ ἦδη, ὃ οὐ πείσεσθαι ἔμελλεν·
 σὺ γάρ τι γλυκύθυμος ἀνὴρ ἦν οὐδ' ἀγανόφρων,
 ἀλλὰ μάλ' ἐμμεμαώς. ὃ μὲν ἥπτετο χεῖρεσι γούνων
 ἰέμενος λίσσεσθ', ὃ δὲ φασγάνῳ οὔτα καθ' ἦπαρ·
 ἐκ δέ οἱ ἦπαρ ὀλισθεν, ἀτὰρ μέλαν αἷμα κατ' αὐτοῦ 470
 κόλπον ἐνέπλησεν· τὸν δὲ σκότος ὅσσε κάλυψε
 θυμοῦ δενόμενον. ὃ δὲ Μούλιον οὔτα παραστάς
 δουρὶ κατ' οὖς· εἴθαρ δὲ δι' οὔατος ἦλθ' ἐτέροιο
 αἰχμῇ χαλκείῃ. ὃ δ' Ἀγήνορος υἱὸν Ἐχεκλον
 μέσσην κακὴν κεφαλὴν ξίφει ἤλασε κωπήεντι, 475
 πᾶν δ' ὑπεθερμάνθη ξίφος αἵματι· τὸν δὲ κατ' ὅσσε
 ἔλλαβε πορφύρεος θάνατος καὶ Μοῖρα κραταιή.
 Δευκαλίωνα δ' ἔπειθ', ἵνα τε ξυνέχουσι τένοντες
 ἀγκῶνος, τῇ τὸν γε φίλης διὰ χειρὸς ἔπειρεν
 αἰχμῇ χαλκείῃ· ὃ δὲ μιν μένε χεῖρα βαρυνθείς, 480
 πρόσθ' ὀρόων θάνατον· ὃ δὲ φασγάνῳ αὐχένα θείνας
 τῇλ' αὐτῇ πῆληκι κάρη βάλε· μυελὸς αὐτε
 σφονδυλίων ἔκπαλθ', ὃ δ' ἐπὶ χθοιὶ κεῖτο τανυσθεῖς.
 αὐτὰρ ὃ βῆ ῥ' ἰέναι μετ' ἀμύμονα Πείρεω υἱόν,
 Ῥίγμον, ὃς ἐκ Θρήκης ἐριβώλακος εἰληλούθει· 485
 τὸν βάλε μέσσον ἄκοντι, πάγη δ' ἐν πνεύμονι χαλκός,
 ἤριπε δ' ἐξ ὀχέων. ὃ δ' Ἀρηϊθοῦν θεράποντα,
 ἅψ ἵππους στρέψαντα, μετάφρενον ὀξέϊ δουρὶ
 νύξ', ἀπὸ δ' ἄρματος ὤσε· κυκλήθησαν δέ οἱ ἵπποι.
 Ὡς δ' ἀναμαιμάει βαθέ' ἄγκεα θεσπιδαῆς πῦρ 490
 οὔρεος ἀζαλέοιο, βαθεῖα δὲ καίεται ὕλη,
 πάντα τε κλονέων ἄνεμος φλόγα εἰλυφάζει,
 ὥς ὃ γε πάντα θῦνε σὺν ἔγχρῃ, δαίμονι ἴσος,
 κτεινομένους ἐφέπων· ῥέε δ' αἵματι γαῖα μέλαινα.

and ranges the plain unhindered.

ὥς ὅτε τις ζεύξῃ βόας ἄρσενας εὐρυμετώπους 495
 τριβέμεναι κρῖ λευκὸν ἔκτιμένη ἐν ἄλῳ,
 ῥίμφα τε λέκτ' ἐγένοντο βοῶν ὑπὸ πόσσ' ἐριμύκων,
 ὥς ὑπ' Ἀχιλλῆος μεγαθύμου μώνυχες ἵπποι
 στεῖβον ὁμοῦ νέκυάς τε καὶ ἁσπίδας· αἵματι δ' ἄζων 500
 νέρθεν ἅπας πεπάλακτο καὶ ἄντυγες αἱ περὶ δίφρον,
 ἅς ἄρ' ἀφ' ἱπκείων ὀπλέων ῥαθάμιγγες ἔβαλλοι·
 αἱ τ' ἀπ' ἐπισσώτρων· ὁ δὲ ἵετο κῦδος ἀρέσθαι
 Πηλεΐδης, λύθρῳ δὲ παλάσσετο χεῖρας ἀάπτους.

ΙΛΙΑΔΟΣ Φ.

Μάχη παραποτάμιος.

ARGUMENT.—Thus Achilles pursued the Trojans towards the city, slaughtering great numbers, and two princes of note, Lycaon and Asteropæus; till the river was choked with corpses and the river-god grew angry that Achilles should so lord it over them all unchecked, and sent a flood to drown him: but Hephaestus drove back the flood with his fire and saved Achilles. Thereupon all the gods joined battle, some for the Trojans and some for the Achaeans. And when this fight was over and Achilles had led the pursuit almost to the gates of Troy, Apollo in the guise of Agenor enticed him away from the city by pretending to fly before him, and thus the Trojans were able to escape within the gates.

Ἄλλ' ὅτε δὴ πόρον ἶξον ἑϋρρεῖος ποταμοῖο,
Ἐάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεὺς,
εἶθα διατμήξας τοὺς μὲν πεδίωνδε δίωκε
πρὸς πόλιν, ἥπερ Ἀχαιοὶ ἀτυζόμενοι φοβέοντο
ἥματι τῷ προτέρῳ, ὅτε μαίνετο φαίδιμος Ἔκτωρ·
τῇ ῥ' οἷ γε προχέοντο πεφυζότες, ἡέρα δ' Ἥρη
πίτνα πρόσθε βαθεῖαν ἐρυκέμεν· ἡμίσεες δὲ
εἰς ποταμὸν εἰλεῦντο βαθύρροον ἀργυροδίνην,
ἐν δ' ἔπεσον μεγάλῳ πατάγῳ, βράχε δ' αἰπὰ ρέεθρα,
ὄχθαι δ' ἀμφὶ περὶ μεγάλ' ἵαχον· οἱ δ' ἀλαλητῷ
ἔννεον ἔνθα καὶ ἔνθα, ἐλίσσόμενοι περὶ δῖνας.
ὥς δ' ὅθ' ὑπὸ ρίπῃς πυρὸς ἀκρίδες ἡερέθονται
φενγέμεναι ποταμόνδε· τὸ δὲ φλέγει ἀκάματον πῦρ
ὄρμενον ἐξαίφνης, ταὶ δὲ πτώσσουσι καθ' ὕδωρ.

Achilles slays those who sought refuge in the river.

ὣς ὑπ' Ἀχιλλῆος Ξάνθου βαθυδινήειτος 15
πλήτο ρόος κελάδων ἐπιμῖξ ἵππων τε καὶ ἀνδρῶν.

Αὐτὰρ ὁ διογενὴς δόρυ μὲν λίπεν αὐτοῦ ἐπ' ὄχθῃ
κεκλιμένον μυρίκησιν, ὁ δ' ἔσθορε δαίμονι ἴσος,
φάσγανον οἶον ἔχων, κακὰ δὲ φρεσὶ μῆδετο ἔργα,
τύπτε δ' ἐπιστροφάδην· τῶν δὲ στόνος ὤρνυτ' αἰεκῆς 20
ἄορι θεινομένων, ἐρυθαίνεται δ' αἵματι ὕδωρ.

ὥς δ' ὑπὸ δελφῖνος μεγακήτεος ἰχθύες ἄλλοι
φεύγοντες πιμπλάσι μυχοὺς λιμένος εὐόρμου,
δειδιότες· μάλα γάρ τε κατεσθίει ὄν κε λάβῃσιν·

ὣς Τρῶες ποταμοῖο κατὰ δεινοῖο ρέεθρα 25

πτῶσσον ὑπὸ κρημνοῦς. ὁ δ' ἐπεὶ κάμε χεῖρας ἐναίρων,

ζωοὺς ἐκ ποταμοῖο δυνώδεκα λέξατο κούρους,

ποινήν Πατρόκλαιο Μενoitιάδαο θανόντος.

τοὺς ἐξῆγε θύραζε τεθηπότας ἥῃτε νεβρούς,

δῆσε δ' ὀπίσσω χεῖρας ἐϋτμήτοισιν ἱμάσι, 30

τοὺς αὐτοὶ φορέεσκον ἐπὶ στρεπτοῖσι χιτῶσι,

δῶκε δ' ἐταίροισιν κατάγειν κοίλας ἐπὶ νῆας.

αὐτὰρ ὁ ἄψ ἐπόρουσε δαϊζέμεναι μενεαίνων.

Ἐνθ' υἱεῖ Πριάμοιο συνήντετο Δαρδανίδαο
ἐκ ποταμοῦ φεύγοντι, Λυκάονι, τόν ρά ποτ' αὐτὸς 35

ἦγε λαβῶν ἐκ πατρὸς ἀλφῆς οὐκ ἐθέλοντα,

ἐννύχιος προμολών· ὁ δ' ἐρινεὸν ὀξεί χαλκῷ

τάμνε νέους ὄρπηκας, ἴν' ἄρματος ἄντυγες εἶεν·

τῷ δ' ἄρ' ἀνώϊστον κακὸν ἤλυθε δῖος Ἀχιλλεύς.

καὶ τότε μὲν μιν Λῆμνον ἐϋκτιμένην ἐπέρασσε 40

νηυσὶν ἄγων, ἀτὰρ υἱὸς Ἰήσονος ὦνον ἔδωκε·

κεῖθεν δὲ ξεῖνός μιν ἐλύσατο, πολλὰ δ' ἔδωκεν,

Ἴμβριος Ἡετίων, πέμψεν δ' ἐς δῖαν Ἀρίσβην·

ἐνθεν ὑπεκπροφυγὼν πατρώϊον ἵκετο δῶμα.

ἔνδεκα δ' ἡματα θυμὸν ἐτέρπετο οὔσι φίλοισιν 45

ἐλθὼν ἐκ Λήμνοιο· δυνωδεκάτῃ δέ μιν αὔτις

He finds Lycaon, whom he had once captured and sold.

χερσὶν Ἀχιλλῆος θεὸς ἔμβαλει, ὅς μιν ἔμελλε
πέμψειν εἰς Ἀἶδαν καὶ οὐκ ἐθέλοντα νέεσθαι.
τὸν δ' ὥς οὖν ἐνόησε ποδάρκης δῖος Ἀχιλλεὺς
γυμνόν, ἄτερ κόρυθός τε καὶ ἀσπίδος, οὐδ' ἔχεν ἔγχος, 50
ἀλλὰ τὰ μὲν ῥ' ἀπὸ πάντα χαμαὶ βάλε· τεῖρε γὰρ ἰδρῶς
φεύγοντ' ἐκ ποταμοῦ, κάματος δ' ὑπὸ γούνατ' ἐδάμνα·
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

“ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὁρῶμαι·
ἦ μάλα δὴ Τρῶες μεγαλήτορες, οὗσπερ ἔπεφνον, 55
αὐτὶς ἀναστήσονται ὑπὸ ζόφου ἡερόεντος,
οἷον δὴ καὶ ὃδ' ἦλθε φυγῶν ὑπο νηλεὲς ἦμαρ,
Λῆμνον ἐς ἡγαθέην πεπερημένος· οὐδέ μιν ἔσχε
πόντος ἄλως πολιῆς, ὃ πολέας ἀέκοντας ἐρύκει.
ἀλλ' ἄγε ῥῆ καὶ δουρὸς ἀκωκῆς ἡμετέροιο 60
γεύσεται, ὅφρα ἴδωμαι ἐνὶ φρεσὶν ἡδὲ δαείω
ἦ ἄρ' ὁμῶς καὶ κεῖθεν ἐλεύσεται, ἦ μιν ἐρύξει
γῇ φυσίζοος, ἦτε κατὰ κρατερόν περ ἐρύκει.”

“ὦς ὥρμαινε μένων· ὃ δέ οἱ σχεδὸν ἦλθε τεθηπῶς,
γούνων ἄψασθαι μεμαῶς, περὶ δ' ἤθελε θυμῷ 65
ἐκφυγέειν θάνατόν τε κακὸν καὶ κῆρα μέλαιναν.
ἦτοι ὃ μὲν δόρυ μακρὸν ἀνέσχετο δῖος Ἀχιλλεὺς
οὐτάμεναι μεμαῶς, ὃ δ' ὑπέδραμε καὶ λάβε γούνων
κύψας· ἐγχεῖν δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ
ἔστη, ἱεμένη χροὸς ἄμεναι ἀνδρομέοιο. 70
αὐτὰρ ὃ τῇ ἐτέρῃ μὲν ἐλὼν ἐλλίσσετο γούνων,
τῇ δ' ἐτέρῃ ἔχεν ἔγχος ἀκαχμένον οὐδὲ μεθίει·
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα.

‘Γουνοῦμαί σ', Ἀχιλεῦ· σὺ δέ μ' αἶδεο καὶ μ' ἐλέ-
ησον·

ἀντί τοί εἰμ' ἱκέταο, διοτρεφές; αἰδοίοιο. 75
παρ γὰρ σοὶ πρώτῳ πασάμην Δημήτερος ἀκτὴν,
ἤματι τῷ ὅτε μ' εἶλες εὐκτιμένην ἐν ἀλφῇ,

Lycæon pleads for his life in vain.

καί μ' ἐπέρασσας ἄνευθεν ἄγων πατρός τε φίλων τε
 Λημνον ἐς ἡγαθήην, ἐκατόμβοιον δέ τοι ἤλφον.
 νῦν δὲ λύμην τρίς τόσσα πορών· ἥως δέ μοι ἐστίν 80
 ἥδε δυωδεκάτη, ὅτ' ἐς Ἴλιον εἰλήλουθα
 πολλὰ παθών· νῦν αὖ με τεῆς ἐν χερσὶν ἔθηκε
 μοῖρ' ὀλοή· μέλλω που ἀπεχθέσθαι Διὶ πατρί,
 ὅς μέ σοι αὖτις ἔδωκε· μινυνθάδιον δέ με μήτηρ 85
 γείνατο Λαοθόη, θυγάτηρ Ἄλταο γέροντος,
 Ἄλτεω, ὅς Λελέγεσσι φιλοπτολέμοισιν ἀνάσσει,
 Πήδασον αἰκήμεσαν ἔχων ἐπὶ Σατνιόεντι.
 τοῦ δ' ἔχε θυγατέρα Πρίαμος, πολλὰς δὲ καὶ ἄλλας·
 τῆς δὲ δύνω γενόμεσθα, σὺ δ' ἄμφω δειροτομήσεις.
 ἦτοι τὸν πρότοισι μετὰ πρυλέεσσι δάμασσας, 90
 ἀντίθεον Πολύδωρον, ἐπεὶ βάλες ὀξεῖ δουρί·
 νῦν δὲ δὴ ἐνθάδ' ἐμοὶ κακὸν ἔσσεται· οὐ γὰρ οὔτω
 σὰς χεῖρας φεύξεσθαι, ἐπεὶ ῥ' ἐπέλασσε γε δαίμων.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·
 μή με κτεῖν', ἐπεὶ οὐχ ὁμογάστριος Ἑκτορός εἰμι, 95
 ὅς τοι ἐταῖρον ἔπεφνεν ἐννέα τε κρατερόν τε.'

ὦς ἄρα μιν Πριάμοιο προσηύδα φαίδιμος υἱὸς
 λισσόμενος ἐπέεσσιν, ἀμείλικτον δ' ὅπ' ἄκουσε·

Ἢήπιε, μή μοι ἄποινα πιφαύσκειο μῆδ' ἀγόρευε·
 πρὶν μὲν γὰρ Πάτροκλον ἐπισπεῖν αἰσιμον ἦμαρ, 100
 τόφρα τί μοι πεφιδέσθαι ἐνὶ φρεσὶ φίλτερον ἦεν
 Τρώων, καὶ πολλοὺς ζωοὺς ἔλον ἠδὲ πέρασσα·
 νῦν δ' οὐκ ἔσθ' ὅστις θάνατον φύγῃ, ὃν κε θεός γε
 Ἰλίου προπάροιθεν ἐμῆς ἐν χερσὶ βάλῃσι,
 καὶ πάντων Τρώων, πέρι δ' αὖ Πριάμοιό γε παίδων. 105
 ἀλλά, φίλος, θάνε καὶ σύ· τίη ὀλοφύρεαι οὕτως;
 κάτθανε καὶ Πάτροκλος, ὅπερ σέο πολλὸν ἀμείνωι.
 οὐχ ὀράας οἶος καὶ ἐγὼ καλός τε μέγας τε;
 πατρός δ' εἴμ' ἀγαθοῖο, θεὰ δέ με γείνατο μήτηρ·

Achilles kills him and grows overbearing with rage.

ἀλλ' ἔπι τοι καὶ ἐμοὶ θάνατος καὶ μοῖρα κραταιή. 110
 ἔσσεται ἡ ἡὼς ἡ δειλὴ ἡ μέσον ἡμαρ,
 ὅπποτε τις καὶ ἐμεῖο ἄρει ἐκ θυμὸν ἔλγεται,
 ἡ ὄγε δουρὶ βαλὼν, ἡ ἀπὸ νευρῆφιν οἷστω.

ὦς φάτο, τοῦ δ' αὐτοῦ λῦτο γούνατα καὶ φίλον ἦτορ ·
 ἔγχος μὲν ῥ' ἀφῆκεν, ὁ δ' ἔζετο χεῖρε πετάσας 115
 ἀμφοτέρως. Ἀχιλεὺς δὲ ἐρυσσάμενος ξίφος ὁξὺ
 τύψε κατὰ κληῖδα παρ' αὐχένα, πᾶν δέ οἱ εἴσω
 δῦ ξίφος ἀμφηκες · ὁ δ' ἄρα πρηνὴς ἐπὶ γαίῃ
 κεῖτο ταθείς, ἐκ δ' αἶμα μέλαν ῥέε, δεῦε δὲ γαῖαν.
 τὸν δ' Ἀχιλεὺς ποταμόνδε λαβὼν ποδὸς ἦκε φέρεσθαι, 120
 καὶ οἱ ἐπευχόμενος ἔπεα πτερόεντ' ἀγόρευεν ·

Ἐνταυθοῖ νῦν κεῖσο μετ' ἰχθύσιν, οἳ σ' ὠτειλὴν
 αἶμ' ἀπολιχμήσονται ἀκηδέες · οὐδέ σε μήτηρ
 ἐνθεμένη λεχέεσσι γοήσεται, ἀλλὰ Σκάμανδρος
 οἴσει δινήεις εἴσω ἄλὸς εὐρέα κόλπον. 125

θρώσκων τις κατὰ κῦμα μέλαιναν φρίχ' ὑπαῖξει
 ἰχθύς, ὃς κε φάγησι Λυκάονος ἀργέτα ᾄμῶν.
 φθείρεσθ', εἰς ὃ κεν ἄστνυ κιχείομεν Ἰλίου ἱρῆς,
 ὑμεῖς μὲν φεύγοντες, ἐγὼ δ' ὄπιθεν κεραΐζων.
 οὐδ' ὑμῖν ποταμός περ ἐϋρροος ἀργυροδίνης 130
 ἀρκέσει, ᾧ δὴ δητὰ πολέας ἱερεύετε ταύρους,
 ζωὸς δ' ἐν δίνῃσι καθίετε μώνυχας ἵππους.
 ἀλλὰ καὶ ὥς ὀλέεσθε κακὸν μόρον, εἰς ὃ κε πάντες
 τίσετε Πατρόκλοιο φόνον καὶ λοιγὸν Ἀχαιῶν,
 οὓς ἐπὶ νηυσὶ θοῇσιν ἐπέφνετε νόσφιν ἐμεῖο.' 135

ὦς ἄρ' ἔφη, ποταμὸς δὲ χολώσατο κηρόθι μᾶλλον,
 ὄρμηεν δ' ἀνὰ θυμὸν ὅπως παύσειε πόνοιο
 δῖον Ἀχιλλῆα, Τρώεσσι δὲ λοιγὸν ἀλάλκοι.
 τόφρα δὲ Πηλῆος υἱός, ἔχων δουλιχόσκιον ἔγχος,
 Ἀστεροπαίῳ ἐπᾶλτο κατακτάμεναι μενεαίνων, 140
 υἱεῖ Πηλεγόνοιο · τὸν δ' Ἀξιὸς εὐρυρέεθρος

He meets Asteropaeus, son of the river-god Axius,

γείνατο καὶ Περίβοια, ἼΑκεσσαμένοιο θυγατρῶν
 πρεσβυτάτη· τῇ γάρ ῥα μίγη ποταμὸς βαθυδίνης.
 τῷ δ' ἸΑχιλεὺς ἐπόρουσεν, ὃ δ' ἀντίος ἐκ ποταμοῖο
 ἔστη ἔχων δύο δοῦρε· μένος δέ οἱ ἐν φρεσὶ θῆκε 145
 Ξάνθος, ἐπεὶ κεχόλωτο δαΐκταμένων αἰζήων,
 τοὺς ἸΑχιλεὺς ἐδάϊζε κατὰ ῥόον οὐδ' ἐλέαιρεν.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε ποδάρκης δῖος ἸΑχιλλεύς·

‘Τίς πόθεν εἰς ἀνδρῶν, ὅ μεν ἔτλης ἀντίος ἐλθεῖν;
 δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιώωσι.’ 151

Τὸν δ' αὖ Πηλεγόνοσ προσεφώνεε φαίδιμος υἱός·
 ‘Πηλείδῃ μεγάλθυμε, τίη γενεὴν ἐρεΐνεις;
 εἴμ' ἐκ Παιονίης ἐριβώλου, τηλόθ' ἐούσης,
 Παίονας ἀνδρας ἄγων δολιχεγχείας· ἦδε δέ μοι νῦν 155
 ἥως ἐνδεκάτῃ, ὅγ' ἐς Ἰλίον εἰλήλουθα.

αὐτὰρ ἐμοὶ γενεὴ ἐξ ἸΑξιοῦ εὐρὺ ῥέοντος,
 [ἸΑξιοῦ, ὅς κάλλιστον ὕδωρ ἐπὶ γαῖαν ἵησιν,]
 ὅς τέκε Πηλεγόνα κλυτὸν ἔγχει· τὸν δ' ἐμέ φασι
 γείνασθαι· νῦν αὖτε μαχώμεθα, φαίδιμ' ἸΑχιλλεῦ.’ 160

Ὡς φάτ' ἀπειλήσας, ὃ δ' ἀνέσχετο δῖος ἸΑχιλλεύς
 Πηλιάδα μελίην· ὃ δ' ἀμαρτῇ δούρασιν ἀμφὶς
 ἦρωσ ἸΑστερουπαῖος, ἐπεὶ περιδέξιός ἦεν·

καὶ ῥ' ἐτέρῳ μὲν δουρὶ σάκος βάλεν, οὐδὲ διαπρὸ
 ῥῆξε σάκος· χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο· 165

τῷ δ' ἐτέρῳ μιν πῆχυν ἐπιγράβδην βάλε χειρὸς
 δεξιτερῆς, σύτο δ' αἶμα κελαινεφές· ἡ δ' ὑπὲρ αὐτοῦ
 γαίῃ ἐνεστήρικτο, λιλαιομένη χροὸς ἄσαι.

δεύτερος αὖτ' ἸΑχιλεὺς μελίην ἰθυπτίωνα
 ἸΑστεροπαίῳ ἐφῆκε κατακτάμεναι μενεαίνων. 170

καὶ τοῦ μὲν ῥ' ἀφάμαρτεν, ὃ δ' ὑψηλὴν βάλεν ὄχθην,
 μεσσοπαλὲς δ' ἄρ' ἔθηκε κατ' ὄχθης μελινον ἔγχος.
 Πηλείδης δ' ἄορ ὅζῳ ἐρυσσάμενος παρὰ μηροῦ

and kills him and exults over him.

ἄλτ' ἐπὶ οἱ μεμαώς· ὁ δ' ἄρα μελίην Ἀχιλῆος
οὐ δύνατ' ἐκ κρημνοῖο ἐρύσσαι χειρὶ παχείῃ. 175

τρίς μὲν μιν πελέμιξεν ἐρύσσεσθαι μενεαίνων,
τρίς δὲ μεθῆκε βίης· τὸ δὲ τέτρατον ἤθελε θυμῷ
ἄξει ἐπιγνάμψας δόρυ μείλινον Αἰακίδαο,
ἀλλὰ πρὶν Ἀχιλεὺς σχεδὸν ἄορι θυμὸν ἀπηύρα.
γαστέρα γάρ μιν τύψε παρ' ὀμφαλόν, ἐκ δ' ἄρα πᾶσαι 180
χύντο χαμαὶ χολάδες· τὸν δὲ σκότος ὕσσε κάλυψεν
ἀσθμαίνοντ'· Ἀχιλεὺς δ' ἄρ' ἐνὶ στήθεσσιν ὀρούσας
τεύχεά τ' ἐξενάριξε καὶ εὐχόμενος ἔπος ηὔδα·

‘Κεῖσ' οὕτω· χαλεπὸν τοι ἐρισθενέος Κρονίωνος
παισὶν ἐριζέμεναι, ποταμοῖό περ ἐκγεγαῶτι. 185

φῆσθα σὺ μὲν ποταμοῦ γένος ἔμμεναι εὐρὺν ῥέοντος,
αὐτὰρ ἐγὼ γενεὴν μεγάλου Διὸς εὐχομαι εἶναι.
τίκτε μ' ἀνὴρ πολλοῖσιν ἀνάσσων Μυρμιδόνεσσι,
Πηλεὺς Αἰακίδης· ὁ δ' ἄρ' Αἰακὸς ἐκ Διὸς ἦεν.

τῷ κρείσσων μὲν Ζεὺς ποταμῶν ἀλιμυρηνέντων, 190
κρείσσων αὖτε Διὸς γενεὴ ποταμοῖο τέτυκται.

καὶ γὰρ σοὶ ποταμός γε πάρα μέγας, εἰ δύναται τι
χραιομεῖν· ἀλλ' οὐκ ἔστι Διὶ Κρονίῳ μάχεσθαι,
τῷ οὐδὲ κρείων Ἀχελῷος ἰσοφαρίζει,
οὐδὲ βαθυρρείταο μέγα σθένος Ὠκεανοῖο, 195

ἐξ οὗ περ πάντες ποταμοὶ καὶ πᾶσα θάλασσα
καὶ πᾶσαι κρῆναι καὶ φρεῖατα μακρὰ νάουσιν·
ἀλλὰ καὶ ὃς δαίδοικε Διὸς μέγαλοιο κεραυνὸν
δεινὴν τε βροντὴν, ὅτ' ἀπ' οὐρανόθεν σμαραγήσῃ.

Ἦ ῥα καὶ ἐκ κρημνοῖο ἐρύσσατο χάλκεον ἔγχος, 200
τὸν δὲ κατ' αὐτόθι λεῖπεν, ἐπεὶ φίλον ἦτορ ἀπηύρα,
κείμενον ἐν ψαμάθοισι, δίαινε δέ μιν μέλαν ὕδωρ.

τὸν μὲν ἄρ' ἐγχέλυνες τε καὶ ἰχθύες ἀμφεπένοντο,
δημὸν ἐρεπτόμενοι ἐπινεφρίδιον κείροντες·
αὐτὰρ ὁ βῆ ῥ' ἰέναι μετὰ Παιίονας ἵπποκορυστάς, 205

The river-god Xanthus grows wroth at this carnage,

οἷ ῥ' ἔτι παρ ποταμὸν πεφοβήατο δινίηντα,
ὥς εἶδον τὸν ἄριστον ἐνὶ κρατερῇ ὑσμίνῃ
χέρσ' ὑπο Πηλείδαο καὶ ἄορι Ἴφι δαμέντα.
ἐνθ' ἔλε Θερσίλοχόν τε Μύδωνά τε Ἀστύπυλόν τε
Μνησὸν τε Θρασίον τε καὶ Αἴνιον ἠδ' Ὀφελέστην· 210
καὶ νύ κ' ἔτι πλέονας κτάνε Παίονας ὠκύς Ἀχιλλεύς,
εἰ μὴ χωσάμενος προσέφη ποταμὸς βαθυδίνης,
ἀνέρι εἰσάμενος, βαθέης δ' ἐκ φθέγξατο δίνης·

‘ὦ Ἀχιλεῦ, περὶ μὲν κρατέεις, περὶ δ' αἵσυλα ῥέζεις
ἀνδρῶν· αἰεὶ γάρ τοι ἀμύνουσιν θεοὶ αὐτοί. 215

εἴ τοι Τρῶας ἔδωκε Κρόνου παῖς πάντας ὀλέσσαι,
ἐξ ἐμέθεν γ' ἐλάσας πεδίον κάτα μέρμερα ῥέζε·
πλήθει γὰρ δὴ μοι νεκύων ἐρατεινὰ ῥέεθρα,
οὐδέ τί πη εὐνάμαι προχέειν ῥόον εἰς ἅλα διαν
στεινόμενος νεκύνεσσι, σὺ δὲ κτείνεις αἰδίδηλως. 220

ἄλλ' ἄγε δὴ καὶ ἔασον· ἄγῃ μ' ἔχει, ὄρχαμε λαῶν·

Τὸν δ' ἀπαμειβόμενος προσέφη Πύδας ὠκύς Ἀχιλλεύς·
‘ἔσται ταῦτα, Σκάμανδρε διοτρεφές, ὥς σὺ κελεύεις.

Τρῶας δ' οὐ πρὶν λήξω ὑπερφιάλους ἐναρίζων,
πρὶν ἔλσαι κατὰ ἄστυ καὶ Ἑκτορι πειρηθῆναι 225
ἀντιβίην, ἥ κέν με δαμάσσεται, ἥ κεν ἐγὼ τόν·

ὣς εἰπὼν Τρώεσσιν ἐπέσσυτο, δαίμονι ἴσος.
καὶ τότε Ἀπόλλωνα προσέφη ποταμὸς βαθυδίνης·

‘ὦ Πόποι, ἀργυρότοξε, Διὸς τέκος, οὐ σύ γε βουλάς
εἰρύσαιο Κρονίωνος, ὃ τοι μάλα πύλλ' ἐπέτελλε 230

Τρῶσιν παρεστάμεναι καὶ ἀμύνειν, εἰς ὃ κεν ἔλθῃ
δεῖελος ὀψὲ δύων, σκιάσῃ δ' ἐρίβωλον ἄρουραν·

Ἦ καὶ Ἀχιλλεὺς μὲν δουρὶ κλυτὸς ἔνθορε μέσσω
κρημνοῦ ἀπαΐξας· ὁ δ' ἐπέσσυτο οἶδματι θύων,
πάντα δ' ὄρινε ῥέεθρα κυκώμενος, ὥσε δὲ νεκρούς 235
πολλούς, οἳ ῥα κατ' αὐτὸν ἔλις ἔσαν, οὓς κτάν' Ἀχιλ-
λεὺς·

and sends a flood to swallow up Achilles.

τοὺς ἔκβαλλε θύραζε, μεμνκῶς ἥντε ταῦρος,
 χέρσονδε· ζωοὺς δὲ σάω κατὰ καλὰ ῥέεθρα,
 κρύπτων ἐν δίνησι βαθείησιν μεγάλῃσι.
 δεινὸν δ' ἄμφ' Ἀχιλλῆα κυκώμενον ἴστατο κῦμα, 240
 ὦθει δ' ἐν σάκει πίπτων ῥόος· οὐδὲ πόδεσσιν
 εἶχε στηρίξασθαι. ὁ δὲ πτελέην ἔλε χερσὶν
 εὐφυνέα μεγάλην· ἥ δ' ἐκ ῥίζων ἐριποῦσα
 κρημνὸν ἅπαντα διῶσεν, ἐπέσχε δὲ καλὰ ῥέεθρα
 ὄζοισιν πυκινοῖσι, γεφύρωσεν δέ μιν αὐτὸν 245
 εἰσω πᾶσ' ἐριποῦσ'· ὁ δ' ἄρ' ἐκ δίνης ἀνορούσας
 ἦϊξεν πεδίοιο ποσὶ κραιπνοῖσι πέτεσθαι,
 δείσας. οὐδέ τ' ἔληγε θεὸς μέγας, ὦρτο δ' ἐπ' αὐτῷ
 ἄκροκελαινιόων, ἵνα μιν παύσειε πόνοιο
 διον Ἀχιλλῆα, Τρώεσσι δὲ λαιγὸν ἀλάλκοι. 250
 Πηλεΐδης δ' ἀπόρουσεν ὅσον τ' ἐπὶ δουρὸς ἐρωή,
 αἰετοῦ οἴμιτ' ἔχων μέλανος, τοῦ θηρητῆρος,
 ὅσθ' ἅμα κάρτιστός τε καὶ ὤκιστος πετεηνῶν·
 τῷ εἰκῶς ἦϊξεν, ἐπὶ στήθεσσι δὲ χαλκὸς
 σμερδαλέον κονάβιζεν· ὑπαιθα δὲ τοῖο λιασθεὶς 255
 φεῦγ', ὁ δ' ὅπισθε ῥέων ἔπετο μεγάλῳ ὀρυμαγδῷ.
 ὥς δ' ὅτ' ἀνὴρ ὀχετηγὺς ἀπὸ κρήνης μελανύδρου
 ἅμ φυτὰ καὶ κήπους ὕδατι ῥόον ἡγεμονεύη,
 χερσὶ μάκελλαν ἔχων, ἀμάρης ἐξ ἔχματα βάλλων·
 τοῦ μὲν τε προρέοντος ὑπὸ ψηφίδες ἅπασαι 260
 ὀχλεῦνται· τὸ δέ τ' ὦκα κατειβόμενον κελαρύζει
 χώρῳ ἐνὶ προαλεῖ, φθάνει δέ τε καὶ τὸν ἄγοντα·
 ὥς αἰεὶ Ἀχιλλῆα κιχήσατο κῦμα ῥόοιο,
 καὶ λαιψηρὸν ἐόντα· θεοὶ δέ τε φέρτεροι ἀνδρῶν.
 ὅσσάκι δ' ὀρμήσειε ποδάρκης δῖος Ἀχιλλεὺς 265
 στῆναι ἐναντίβιον, καὶ γνῶμεναι εἴ μιν ἅπαντες
 ἀθάνατοι φοβέουσι, τὸν οὐρανὸν εὐρὺν ἔχουσι,
 τοσσάκι μιν μέγα κῦμα διπετέος ποταμοῖο

At Achilles' prayer, Poseidon and Athene promise help.

πλάζ' ὤμους καθύπερθεν· ὁ δ' ὑψόσε ποσσὶν ἐπήδαι
θυμῷ ἀνιάζων· ποταμός δ' ὑπὸ γούνατ' ἐδάμνα 270
λάβρος ὑπαιθα ῥέων, κονίην δ' ὑπέρεπτε ποδοῖν.

Πηλεΐδης δ' ὄμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·

‘Ζεῦ πάτερ, ὥς οὔτις με θεῶν ἐλεεινὸν ὑπέστη
ἐκ ποταμῷο σαῶσαι· ἔπειτα δὲ καί τι πάθοιμι. 275

ἄλλος δ' οὔτις μοι τόσον αἴτιος Οὐρανιῶνιν,
ἀλλὰ φίλη μήτηρ, ἥ με ψεύδεσσιν ἔθελγεν·
ἥ μ' ἔφατο Τρώων ὑπὸ τείχεϊ θωρηκτῶν
λαιψηροῖς ὀλέεσθαι Ἀπύλλωνος βελέεσσιν.

ὥς μ' ὄφελ' Ἑκτωρ κτεῖναι, ὃς ἐνθάδε γ' ἔτραφ' ἄριστος·
τῷ κ' ἀγαθὸς μὲν ἔπεφν', ἀγαθὸν δέ κεν ἐξενάριξε. 280

νῦν δέ με λευγαλέῳ θανάτῳ εἴμαρτο ἀλῶναι
ἐρχθέντ' ἐν μεγάλῳ ποταμῷ, ὥς παῖδα συφορβόν,
ὃν ῥά τ' ἔναυλος ἀποέρση χειμῶνι περῶντα·

ὣς φάτο, τῷ δὲ μάλ' ὦκα Ποσειδάων καὶ Ἀθήνη
στήτην ἐγγὺς ἰόντε, δέμας δ' ἄνδρεσσιν ἔϊκτην, 285
χειρὶ δὲ χεῖρα λαβόντες ἐπιστώσαντ' ἐπέεσσι.
τοῖσι δὲ μύθων ἤρχε Ποσειδάων ἐνοσίχθων·

‘Πηλεΐδη, μήτ' ἄρ τι λῆν τρέε μήτε τι τάρβει·
τοίῳ γάρ τοι νῶϊ θεῶν ἐπιταρρόθω εἰμέν, 290
Ζηνὸς ἐπαινέσαντος, ἐγὼ καὶ Παλλὰς Ἀθήνη·

ὥς οὔ τοι ποταμῷ γε δαμήμεναι αἴσιμόν ἐστιν·
ἀλλ' ὅδε μὲν τάχα λωφήσει, σὺ δὲ εἴσεαι αὐτός·
αὐτὰρ σοὶ πυκινῶς ὑποθησόμεθ', αἶ κε πίθαι·
μὴ πρὶν παύειν χεῖρας ὁμοῖτον πολέμοιο,
πρὶν κατὰ Ἰλίοφι κλυτὰ τείχεα λαὸν ἐέλσαι 295

Τρωϊκὸν, ὃς κε φύγησι. σὺ δ' Ἑκτορι θυμὸν ἀπούρας
ἄψ ἐπὶ νῆας ἵμεν· δίδομεν δέ τοι εὖχος ἀρέσθαι·

Τὼ μὲν ἄρ' ὥς εἰπόντε μετ' ἀθανάτους ἀπεβήτην,
αὐτὰρ ὁ βῆ—μέγα γάρ ῥα θεῶν ὦτρυνεν ἐφετμή—
ἐς πεδῖον· τὸ δὲ πᾶν πλῆθ' ὕδατος ἐκχυμένοιο, 300

Achilles is all but overborne by the waves

πολλὰ δὲ τεύχεα καλὰ δαΐκταμένων αἰζηῶν
 πλῶν καὶ νέκυες. τοῦ δ' ὑψόσε γούνατ' ἐπήδα
 πρὸς ῥόον ἀΐσσοντος ἀν' ἰθύν, οὐδέ μιν ἴσχεν
 εὐρυρέων ποταμός· μέγα γὰρ σθένος ἔμβαλ' Ἀθήνη.
 οὐδὲ Σκάμανδρος ἔληγε τὸ δν μένος, ἀλλ' ἔτι μᾶλλον
 χώετο Πηλείωνι, κόρυσσε δὲ κῦμα ῥόοιο 306
 ὑψόσ' ἀειρόμενος, Σιμόεντι δὲ κέκλετ' αὖσας·

‘Φῖλε κασίγνητε, σθένος ἀνέρος ἀμφότεροί περ
 σχῶμεν, ἐπεὶ τάχα ἄστυ μέγα Πριάμοιο ἄνακτος
 ἐκπέρσει, Τρῶες δὲ κατὰ μόθον οὐ μενέουσιν. 310
 ἀλλ' ἐπάμυνε τάχιστα, καὶ ἐμπίμπληθι ῥέεθρα
 ὕδατος ἐκ πηγέων, πάντας δ' ὀρόθυννον ἐναύλους,
 ἴστη δὲ μέγα κῦμα, πολὺν δ' ὀρυμαγδὸν ὄρινε
 φιτρῶν καὶ λάωι, ἵνα παύσομεν ἄγριον ἄνδρα,
 ὃς δὴ νῦν κρατέει, μέμονεν δ' ὃ γε ἴσα θεοῖσι. 315
 φημὶ γὰρ οὔτε βίην χραισμησέμεν οὔτε τι εἶδος,
 οὔτε τὰ τεύχεα καλὰ, τὰ που μάλα νειόθι λίμνης
 κείσεθ' ὑπ' ἰλῦος κεκαλυμμένα· καὶ δέ μιν αὐτὸν
 εἰλύσω ψαμάθοισιν ἄλις χέραδος περιχεύας
 μυρίον, οὐδέ οἱ ὅστέ' ἐπιστήσονται Ἀχαιοὶ 320
 ἀλλέξαι· τόσσην οἱ ἄσιν καθύπερθε καλύψω.
 αὐτοῦ οἱ καὶ σῆμα τετεύξεται, οὐδέ τί μιν χρεὼ
 ἔσται τυμβοχόης, ὅτε μιν θάπτωσιν Ἀχαιοί.’

Ἦ καὶ ἐπῶρτ' Ἀχιλῆϊ κυκώμενος, ὑψόσε θύων,
 μὴρμύρων ἀφρῶ τε καὶ αἵματι καὶ νεκύεσσι. 325
 πορφύρεον δ' ἄρα κῦμα διπετέος ποταμοῖο
 ἵστατ' ἀειρόμενον, κατὰ δ' ἦρεε Πηλεΐωνα.
 Ἦρῃ δὲ μέγ' αὔσε περιδείσας Ἀχιλῆϊ,
 μή μιν ἀποέρσειε μέγας ποταμὸς βαθυδίνης.
 αὐτίκα δ' Ἦφαιστον προσεφώνεεν, ὃν φίλον υἱόν· 330

Ὅρσεο, κυλλοπόδιον, ἐμὸν τέκος· ἅντα σέθεν γὰρ
 Ξάνθον δινήεντα μάχῃ ἠΐσκομεν εἶναι·

when, at Here's bidding, Hephaestus burns up the flood with fire ;

ἀλλ' ἐπάμυνε τάχιστα, τιφαύσκεο δὲ φλόγα πολλήν.
 αὐτὰρ ἐγὼ Ζεφύροιο καὶ ἀργεστᾶο Νότοιο
 εἰσομαι ἐξ ἀλόθεν χαλεπὴν ὄρουσα θύελλαν, 335
 ἥ κεν ἀπὸ Τρώων κεφαλᾶς καὶ τεύχεα κῆαι,
 φλέγμα κακὸν φορέουσα. σὺ δὲ Ξάνθοιο παρ' ὄχθας
 δένδρεα καὶ, ἐν δ' αὐτὸν ἵει πῦρ· μηδὲ σε πάμπαν
 μελιχίοις ἐπέεσσιν ἀποτρετέτω καὶ ἀρειῇ·
 μηδὲ πρὶν ἀπόπανε τεὸν μένος, ἀλλ' ὁπότε ἂν δὴ 340
 φθέγξομ' ἐγὼν ἰάχουσα, τότε σχεῖν ἀκάματον πῦρ.'

“Ὡς ἔφαθ', Ἥφαιστος δὲ τιτύσκετο θεσπιδᾶές πῦρ.
 πρῶτα μὲν ἐν πεδίῳ πῦρ ᾤαίετο, καί τε δὲ νεκρούς
 πολλούς, οἳ ῥα κατ' αὐτόθ' ἄλῃς ἔσαν, οὓς κτάν' Ἀχιλλεύς.
 πᾶν δ' ἐξηράνθη πεδίον, σχέτο δ' ἀγλαὸν ὕδωρ. 345
 ὥς δ' ὅτ' ὀπωρινὸς Βορέης νεοαρδὲ ἄλφῃν
 αἰψ' ἀνξηράνῃ· χαίρει δέ μιν ὅστις ἐθείρῃ·
 ὥς ἐξηράνθη πεδίον πᾶν, καὶ δ' ἄρα νεκρούς
 κῆεν· ὁ δ' ἐς ποταμὸν τρέψε φλόγα παμφανόωσαν.
 καίοντο πτελέαι τε καὶ ἰτέαι ἡδὲ μυρῖκαι, 350
 καίετο δὲ λωτός τ' ἡδὲ θρύον ἡδὲ κύπειροι,
 τὰ περὶ καλὰ ῥέεθρα ἄλῃς ποταμοῖο πεφύκει·
 τείροντ' ἐγχέλυνές τε καὶ ἰχθύες οἱ κατὰ δίνας,
 οἱ κατὰ καλὰ ῥέεθρα κυβίστων ἔνθα καὶ ἔνθα
 πνοιῇ τειρόμενοι πολυμήτιος Ἥφαιστοιο. 355

καίετο δ' Ἴς ποταμοῖο ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “Ἥφαιστ', οὐτίς σοί γε θεῶν δύνατ' ἀντιφερίζειν,
 οὐδ' ἂν ἐγὼ σοί γ' ὧδε πυρὶ φλεγέθοντι μαχοίμην.
 λῆγ' ἔριδος, Τρώας δὲ καὶ αὐτίκα δῖος Ἀχιλλεύς
 ἄσπετος ἐξελάσειε· τί μοι ἔριδος καὶ ἀρωγῆς ;’ 360

Φῆ πυρὶ καιόμενος, ἀνὰ δ' ἔφλυε καλὰ ῥέεθρα.
 ὥς δὲ λέβης ζεῖ ἔνδον, ἐπειγόμενος πυρὶ πολλῷ,
 κνίσην μελδόμενος ἀπαλοτρεφέος σιάλοιο
 πάντοθεν ἀμβολάδην, ὑπὸ δὲ ξύλα κάγκανα κεῖται,

whereat Xanthus is driven to sue for mercy.

ὥς τοῦ καλὰ ῥέεθρα πυρὶ φλέγετο, ζέε δ' ὕδωρ· 365
οὐδ' ἔθελε προρέειν, ἀλλ' ἴσχετο· τεῖρε δ' αὐτμῇ
Ἥφαιστοιο βίηφι πολύφρονος. αὐτὰρ ὃ γ' Ἥρην
πολλὰ λισσόμενος ἔπεα πτερόεντα προσηύδα·

Ἥρην, τίπτε σὸς υἱὸς ἐμὸν ῥόον ἔχραε κήδειν
ἐξ ἄλλων; οὐ μὲν τοι ἐγὼ τόσον αἰτιός εἰμι, 370
ὅσπον οἱ ἄλλοι πάντες, ὅσοι Τρώεσσιν ἄρωγοί.
ἀλλ' ἦτοι μὲν ἐγὼν ἀποπαύσομαι, εἰ σὺ κελεύεις,
πανέσθω δὲ καὶ οὗτος. ἐγὼ δ' ἐπὶ καὶ τόδ' ὁμοῦμαι,
μήποτ' ἐπὶ Τρώεσσιν ἀλεξήσιν κακὸν ἧμαρ,
μηδ' ὀπὸτ' ἂν Τροίῃ μαλερῶ πυρὶ πᾶσα δάηται 375
καιομένη, καίωσι δ' ἀρήϊοι νῆες Ἀχαιῶν·

Αὐτὰρ ἐπεὶ τό γ' ἄκουσε θεὰ λευκώλενος Ἥρην,
αὐτίκ' ἄρ' Ἥφαιστον προσεφώνεεν, ὃν φίλον υἱόν·

Ἥφαιστε, σχέο, τέκνον ἀγακλεές· οὐ γὰρ ἔοικεν
ἀθάνατον θεὸν ὧδε βροτῶν ἔνεκα στυφελίζειν· 380

Ὡς ἔφαθ', Ἥφαιστος δὲ κατέσβεσε θεσπιδαῆς πῦρ,
ἄψορρον δ' ἄρα κῦμα κατέσσυτο καλὰ ῥέεθρα.

Αὐτὰρ ἐπεὶ Ξάνθοιο δάμη μένος, οἱ μὲν ἔπειτα
πανσάσθην· Ἥρην γὰρ ἐρύκακε χωομένη περ.
ἐν δ' ἄλλοισι θεοῖσιν ἔρις πέσε βεβριθυῖα 385

ἀργαλέη, δίχα δέ σφιν ἐνὶ φρεσὶ θυμὸς ἄητο·
σὺν δ' ἔπεσοι· μεγάλῳ πατάγῳ, βράχε δ' εὐρεῖα χθών,
ἀμφὶ δὲ σάλπιγξεν μέγας οὐρανός. αἶε δὲ Ζεὺς
ἦμενος Οὐλύμπῳ· ἐγέλασσε δὲ οἱ φίλον ἦτορ
γηθοσύνην, ὅθ' ὀρᾶτο θεοὺς ἔριδι ξυνιόντας. 390

ἐνθ' οἷγ' οὐκέτι δηρὸν ἀφέστασαν· ἦρχε γὰρ Ἄρης
ῥινοτόρος, καὶ πρῶτος Ἀθηναίῃ ἐπόρουσε
χάλκεον ἔγχος ἔχων, καὶ ὀνειδείην φάτο μῦθον·

ἴππ' αὖτ', ὦ κυνάμνεια, θεοὺς ἔριδι ξυνελαύνεις
θάρσος ἄητον ἔχουσα, μέγας δὲ σε θυμὸς ἀνῆκεν; 395
ἦ οὐ μέμνη ὅτε Τυδείδην Διομήδε' ἀνῆκας

The battle of the gods ; Athene beats Ares and Aphrodite.

οὐτάμεναι, αὐτὴ δὲ πανόψιον ἔγχος ἔλοῦσα
 ἰθὺς ἔμεῦ ὤσας, διὰ δὲ χροά καλὸν ἔδαψας ;
 τῷ σ' αὖ νῦν οἷω ἀποτισέμεν ὅσσα μ' ἔοργας.'

Ὡς εἰπὼν οὕτησε κατ' αἰγίδα θυσσανόεσσαν 400
 σμερδαλέην, ἣν οὐδὲ Διὸς δάμνησι κεραυνός·
 τῇ μιν Ἄρης οὕτησε μαιφόνος ἔγχει μακρῷ.
 ἣ δ' ἀναχασσαμένη λίθον εἴλετο χειρὶ παχείῃ
 κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε μέγαν τε,
 τὸν ῥ' ἄνδρες πρότεροι θέσαν ἔμμεναι οὔροι Ἀρούρης· 405
 τῷ βάλε θοῦρον Ἄρηα κατ' αὐχένα, λῦσε δὲ γυῖα.
 ἑπτὰ δ' ἐπέσχε πέλεθρα πεσών, ἐκόνισε δὲ χαίτας,
 τεύχεά τ' ἀμφαράβησε· γέλασσε δὲ Παλλὰς Ἀθήνη,
 καὶ οἱ ἐπευχομένη ἔπεα πτερόεντα προσηύδα·

Ἐνὶ πύτῃ, οὐδέ νύ πώ περ ἐπεφράσω ὅσσον ἀρείων 410
 εὖχομ' ἐγὼν ἔμμεναι, ὅτι μοι μένος ἰσοφαρίζεις.
 οὕτω κεν τῆς μητρὸς ἐρινύας ἐξαποτίνοις,
 ἥ τοι χωομένη κακὰ μῆδεταί, οὔνεκ' Ἀχαιοὺς
 κάλλιπες, αὐτὰρ Τρωσὶν ὑπερφιάλοισιν ἀμύνεις.'

Ὡς ἄρα φωνήσασα πάλιν τρέπεν ὅσσε φαεινῷ. 415
 τὸν δ' ἄγε χειρὸς ἔλοῦσα Διὸς θυγάτηρ Ἀφροδίτη
 πυκνὰ μάλα στενάζοντα· μόγις δ' ἐσαγείρετο θυμόν.
 τὴν δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη,
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·

Ὡ πόποι, αἰγιοόχοιο Διὸς τέκος, Ἀτρυτώνη, 420
 καὶ δ' αὖθ' ἡ κυνέμυια ἄγει βροτολοιγὸν Ἄρηα
 δῆϊτον ἐκ πολέμοιο κατὰ κλόνον· ἀλλὰ μέτελθε.'

Ὡς φάτ', Ἀθηναίη δὲ μετέσσυτο, χαῖρε δὲ θυμῷ,
 καὶ ῥ' ἐπιεισαμένη πρὸς στήθεα χειρὶ παχείῃ
 ἤλασε· τῆς δ' αὐτοῦ λῦτο γούνατα καὶ φίλον ἦτορ. 425
 τὼ μὲν ἄρ' ἄμφω κεῖντο ἐπὶ χθονὶ πουλυβοτείρῃ,
 ἣ δ' ἄρ' ἐπευχομένη ἔπει πτερόεντ' ἀγόρευε·

Ἐοῖοι νῦν πάντες, ὅσοι Τρώεσσι νῆες ἰρωγοί,

Poseidon taunts Apollo for siding with the Trojans.

εἶεν, ὅτ' Ἀργείοισι μαχοίατο θωρηκτῆσιν,
 ὧδέ τε θάρσαλέοι καὶ τλήμονες, ὥς Ἀφροδίτη 430
 ἦλθεν Ἄρει ἐπίκουρος, ἐμῷ μένει ἀντιόωσα·
 τῷ κεν ἔη πάλαι ἄμμες ἐπαυσάμεθα πτολέμοιο,
 Ἰλίου ἐκπέρσαντες ἐϋκτίμενον πτολίεθρον.'

[Ὡς φάτο, μείδησεν δὲ θεὰ λευκώλενος Ἥρη.]
 αὐτὰρ Ἀπόλλωνα προσέφη κρείων ἐνοσίχθων· 435

ῥοῖβε, τίη δὴ νῶϊ διέσταμεν; οὐδὲ ἔοικεν
 ἀρξάντων ἐτέρων· τὸ μὲν αἶσχιον, αἶ κ' ἀμαχητὶ
 ἴομεν Οὐλυμπόνδε Διὸς ποτὶ χαλκοβατὲς δῶ.
 ἄρχε· σὺ γὰρ γενεῇφι νεώτερος· οὐ γὰρ ἔμοιγε 440
 καλόν, ἐπεὶ πρότερος γενόμην καὶ πλείονα οἶδα.

νηπύτι, ὥς ἄνδρον κραδίην ἔχες· οὐδέ νυ τῶν περ
 μέμνηαι, ὅσα δὴ πάθομεν κακὰ Ἴλιον ἀμφὶ
 μῶνοι νῶϊ θεῶν, ὅτ' ἀγῆνορι Λαομέδοντι
 παρ Διὸς ἐλθόντες θητεύσαμεν εἰς ἐνιαυτὸν
 μισθῷ ἐπὶ ῥητῷ· ὁ δὲ σημαίνων ἐπέτελλεν. 445

ἦτοι ἐγὼ Τρώεσσι πόλιν πέρι τεῖχος ἔδειμα
 εὐρύ τε καὶ μάλα καλόν, ἔν' ἄρρηκτος πόλις εἴη·
 ροῖβε, σὺ δ' εἰλίποδας ἑλικας βοῦς βουκολέεσκες
 Ἰδης ἐν κνημοῖσι πολυπτύχου ὑληέσσης.

ἀλλ' ὅτε δὴ μισθοῖο τέλος πολυγηθέες ὥραι 450
 ἐξέφερον, τότε νῶϊ βιήσατο μισθὸν ἅπαντα
 Λαομέδων ἑκπαγλος, ἀπειλήσας δ' ἀπέπεμπε.

σοὶ μὲν ὃ γ' ἠπείλησε πόδας καὶ χεῖρας ὑπερθε
 δῆσειν, καὶ περάαν νήσων ἐπὶ τηλεδαπάων·
 στεῦτο δ' ὃ γ' ἀμφοτέρων ἀπολεψέμεν οὐατα χαλκῷ. 455

νῶϊ δέ τ' ἄψορροι κίομεν κεκοτηότι θυμῷ,
 μισθοῦ χωόμενοι, τὸν ὑποστάς οὐκ ἐτέλεσσε.
 τοῦ δὴ νῦν λαοῖσι φέρεις χάριν, οὐδὲ μεθ' ἡμέων
 πειρᾷ ὥς κε Τρῶες ὑπερφίαλοι ἀπόλωνται
 πρόχην κακῶς σὺν παισὶ καὶ αἰδοίης ἀλόχοισι.' 460

Here scornfully entreats Aphrodite,

Τὸν δ' αὖτε προσέειπεν ἄραξ ἐκάεργος Ἀπόλλων·
 'ἐννοσίγαι', οὐκ ἂν με σαόφρονα μυθήσαιο
 ἔμμεναι, εἰ δὲ σοί γε βροτῶν ἔνεκα πτολεμίζω
 ξειλῶν, οἳ φύλλοισιν ἑοικότες ἄλλοτε μὲν τε
 ζαφλεγέες τελέθουσιν, ἀρούρης καρπὸν ἔδοντες, 465
 ἄλλοτε δὲ φθινύθουσιν ἀκήριοι. ἀλλὰ τάχιστα
 παυσώμεσθα μάχης· οἱ δ' αὐτοὶ δηριαάσθων.'

Ὡς ἄρα φωνήσας πάλιν ἐτράπετ'· αἶδετο γάρ ῥα
 πατροκασιγνήτοιο μιγήμεναι ἐν παλάμῃσι.
 τὸν δὲ κασιγνήτη μάλα νείκεσε, πότνια θηρῶν 470
 Ἄρτεμις ἀγροτέρη, καὶ ὄνειδέειον φάτο μῦθον·

Ῥεύγεις δὴ, ἐκάεργε, Ποσειδάωνι δὲ νίκην
 πᾶσαν ἐπέτρεψας, μέλεον δέ οἱ εὖχος ἔδωκας·
 νηπύτιε, τί νυ τόξον ἔχεις ἀνεμώλιον αὐτῶς;
 μή σευ νῦν ἔτι πατρὸς ἐνὶ μεγάροισιν ἀκούσω 475
 εὐχομένου, ὥς τὸ πρὶν ἐν ἀθανάτοισι θεοῖσιν,
 ἅντα Ποσειδάωνος ἐναντίβιον πολεμίζειν.'

Ὡς φάτο, τὴν δ' οὔτι πρυσέφη ἐκάεργος Ἀπόλλων,
 ἀλλὰ χολωσαμένη Διὸς αἰδοίῃ παράκοιτις
 [νείκεσεν ἰοχέαιραν ὄνειδεῖοις ἐπέεσσι]· 480

Ῥὼς δὲ σὺ νῦν μέμονας, κύον ἀδδεές, ἀντί' ἐμεῖο
 στήσεσθαι; χαλεπή τοι ἐγὼ μένος ἀντιφέρεσθαι,
 τοξοφόρῳ περ εἴσῃ, ἐπεὶ σε λέοντα γυναιξὶ
 Ζεὺς θῆκεν, καὶ ἔδωκε κατακτάμεν ἦν κ' ἐθέλῃσθα.
 ἦτοι βέλτερόν ἐστι κατ' οὔρεα θῆρας ἐναίρειν 485
 ἀγροτέρας τ' ἐλάφους ἢ κρείσσοσιν Ἴφι μάχεσθαι.
 εἰ δ' ἐθέλεις πολέμοιοι δαήμεναι, ὄφρ' εὖ εἰδῇς,
 ὅσον φερτέρη εἴμ', ὅτι μοι μένος ἀντιφερίζεις.'

Ἡ ῥα καὶ ἀμφοτέρας ἐπὶ καρπῷ χεῖρας ἔμαρπτε
 σκαιῇ, δεξιτερῇ δ' ἄρ' ἀπ' ὤμων αἶνυτο τόξα, 490
 αὐτοῖσιν δ' ἄρ' ἔθεινε παρ' οὔατα μειδιόωσα
 ἐντροπαλιζομένην· ταχέες δ' ἐκπιπτον οἰστοί.

and so the gods separate ; Apollo goes to Troy.

δακρυόεσσα δ' ὑπαιθα θεὰ φύγεν ὥστε πέλεια,
ἥ ρά θ' ὑπ' ἱρῆκος κοίλῃν εἰσέπτατο πέτρην,
χηραμόν· οὐδ' ἄρα τῇ γε ἁλώμεναι αἰσιμον ἦεν· 495
ὥς ἡ δακρυόεσσα φύγεν, λίπε δ' αὐτόθι τόξα.

Λητὼ δὲ προσέειπε διάκτορος Ἀργεΐφόντης·

Ἰητοῖ, ἐγὼ δέ τοι οὔτι μαχήσομαι· ἀργαλέον δὲ
πληκτίζεσθ' ἀλόχοισι Διὸς νεφεληγερέταο·
ἀλλὰ μάλα πρόφρασσα μετ' ἀθανάτοισι θεοῖσιν 500
εὐχεσθαι ἔμε νικῆσαι κρατερῇφι βίηφιν·

Ὡς ἄρ' ἔφη, Λητὼ δὲ συναίνυτο καμπύλα τόξα
πεπτεῶτ' ἄλλυζις ἄλλα μετὰ στροφάλιγγι κονίης.
ἡ μὲν τόξα λαβοῦσα πάλιν κίε θυγατέρος ἧς·
ἡ δ' ἄρ' Ὀλυμπον ἵκανε, Διὸς ποτὶ χαλκοβατὲς δῶ, 505
δακρυόεσσα δὲ πατρὸς ἐφέζετο γούνασι κούρη,
ἀμφὶ δ' ἄρ' ἀμβρόσιος ἑανὺς τρέμε· τὴν δὲ προτὶ οἱ
εἶλε πατὴρ Κρονίδης, καὶ ἀνείρετο ἡδὺν γελάσσας·

Ἰίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανιῶνων
[μαψιδίως, ὥς εἴ τι κακὸν ῥέζουσιν ἐνωπῇ] ; 510

Τὸν δ' αὖτε προσέειπεν εὐστέφανος κελαδεινῇ·
ἴσῃ μ' ἄλοχος στυφέλιξε, πάτερ, λευκώλενος Ἥρη,
ἐξ ἧς ἀθανάτοισιν ἔρις καὶ νεῖκος ἐφῆπται·

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
αὐτὰρ Ἀπόλλων Φοῖβος ἐδύσετο Ἴλιον ἱήν· 515
μέμβλετο γάρ οἱ τεῖχος εὐδμήτοιο πόλης,
μὴ Δαναοὶ πέρσειαν ὑπὲρ μόρον ἥματι κείνῳ.
οἱ δ' ἄλλοι πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἐόντες,
οἱ μὲν χωόμενοι, οἱ δὲ μέγα κυδιόωντες·

καὶ δ' Ἴζον παρ Ζηνὶ κελαινεφεῖ. αὐτὰρ Ἀχιλλεὺς 520
Τρῶας ὁμῶς αὐτούς τ' ὄλεκεν καὶ μώνυχας ἵππους.
ὥς δ' ὅτε καπνὸς ἰὼν εἰς οὐρανὸν εὐρὺν ἵκηται
ἄστεος αἰθομένοιο, θεῶν δὲ ἐ μῆνις ἀνῆκε,
παῖσι δ' ἔθηκε πόνοι, πολλοῖσι δὲ κήδε' ἐφῆκεν,

Achilles chases the fugitives within the gates of Troy.

ὣς Ἀχιλεὺς Τρώεσσι πόνον καὶ κήδε' ἔθηκεν. 525

Ἔσθήκει δ' ὁ γέρων Πρίαμος θείου ἐπὶ πύργου,
ἐς δ' ἐνόησ' Ἀχιλῆα πελώριον· αὐτὰρ ὑπ' αὐτοῦ
Τρῶες ἄφαρ κλονέοντο πεφυζότες, οὐδέ τις ἀλκὴ
γίγνεθ'· ὁ δ' οἰμῶξας ἀπὸ πύργου βαῖνε χαμᾶζε,
ὀτρύνων παρὰ τεῖχος ἀγακλειτοὺς πυλαωρούς· 530

Ἐπεπταμέννας ἐν χερσὶ πύλας ἔχετ', εἰς ὃ κε λαοὶ
ἔλθωσι προτὶ ἄστυ πεφυζότες· ἦ γὰρ Ἀχιλλεὺς
ἐγγὺς ὄδε κλονέων· νῦν οἷω λοίγι' ἔσεσθαι.
αὐτὰρ ἐπεὶ κ' ἐς τεῖχος ἀναπνεύσωσιν ἀλέντες,
αὗτις ἐπ' ἄψ θέμεναι σανίδας πυκινῶς ἄραρνίας· 535
δεΐδρια γὰρ μὴ οὔλος ἀνὴρ ἐς τεῖχος ἄληται·

ὣς ἔφαθ', οἱ δ' ἀνεσάν τε πύλας καὶ ἀπῶσαν ὀχῆας·
αἱ δὲ πετασθεῖσαι τεῦξαν φάος. αὐτὰρ Ἀπόλλων
ἀντίος ἐξέθορε, Τρώων ἴνα λοιγὸν ἀλάλκοι.
οἱ δ' ἰθὺς πόλιος καὶ τείχεος ὑψηλοῖο, 540
δίψῃ καρχαλέοι, κεκονιμένοι ἐκ πεδίοιο,
φεῦγον· ὁ δὲ σφεδανὸν ἔφεπ' ἔγχει· λύσσα δέ οἱ κῆρ
αἰὲν ἔχε κρατερή, μενέαινε δὲ κῦδος ἀρέσθαι.

Ἐνθα κεν ὑψίπυλον Τροίην ἔλον νῆες Ἀχαιῶν,
εἰ μὴ Ἀπόλλων Φοῖβος Ἀγήνορα δῖον ἀνῆκε, 545
φῶτ' Ἀντήνορος νιὸν ἀμύμονά τε κρατερόν τε.
ἐν μὲν οἱ κραδίη θάρσος βάλε, παρ δέ οἱ αὐτὸς
ἔστη, ὅπως θανάτοιο βαρείας κῆρας ἀλάλκοι,
φηγῶ κεκλιμένος· κεκάλυπτο δ' ἄρ' ἥερι πολλῇ.
αὐτὰρ ὃ γ' ὥς ἐνόησεν Ἀχιλλῆα πτολίπορθον, 550
ἔστη, πολλὰ δέ οἱ κραδίη πόρφυρε μένοντι·
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

ὦ μοι ἐγὼν· εἰ μὲν κεν ὑπὸ κρατεροῦ Ἀχιλλῆος
φεύγω, τῇπερ οἱ ἄλλοι ἀτυζόμενοι κλονέονται,
αἰρήσει με καὶ ὥς, καὶ ἀνάλκιδα δειροτομήσει. 555
εἰ δ' ἂν ἐγὼ τούτους μὲν ὑποκλονέεσθαι ἐύσω

Only Agenor awaits him without the wall,

Πηλείδῃ Ἀχιλῆϊ, ποσὶν δ' ἀπὸ τείχεος ἄλλη
 φεύγω πρὸς πεδῖον Ἰλῆϊον, ὅφρ' ἂν ἴκωμαι
 Ἰδῆς τε κνημοὺς κατὰ τε ῥωπήϊα δύνω·
 ἑσπέριος δ' ἂν ἔπειτα λοεσσάμενος ποταμοῖο, 560
 ἰδρῶ ἀποψυχθεὶς, ποτὶ Ἴλιον ἀπονεοίμην.
 ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός ;
 μή μ' ἀπαιρόμενον πόλιος πεδίωνδε νοήσῃ
 καὶ με μεταΐξας μάρψῃ ταχέεσσι πόδεσσιν.
 οὐκέτ' ἔπειτ' ἔσται θάνατον καὶ κῆρας ἀλύξαι· 565
 λίην γὰρ κρατερός περὶ πάντων ἔστ' ἀνθρώπων.
 εἰ δέ κέν οἱ προπάροιθε πόλιος κατεναντίον ἔλθω·
 καὶ γάρ θην τούτῳ τρωτὸς χρῶς ὀξείῃ χαλκῷ,
 ἐν δὲ ἴα ψυχῇ. θνητὸν δέ ἔφασ' ἀνθρώποι
 ἔμμεναι· αὐτὰρ οἱ Κρονίδης Ζεὺς κῦδος ὀπάζει· 570
 ὧς εἰπὼν Ἀχιλῆα ἀλεις μένεν, ἐν δέ οἱ ἦτορ
 ἄλκιμον ὠρμᾶτο πτολεμίζειν ἠδὲ μάχεσθαι.
 ἥντε πάρδαλις εἴσι βαθείης ἐκ ξυλόχοιο
 ἀνδρὸς θηρητῆρος ἐναντίον, οὐδέ τι θυμῷ
 ταρβεῖ οὐδὲ φοβεῖται, ἐπεὶ κεν ὑλαγμὸν ἀκούσῃ· 575
 εἵπερ γὰρ φθάμενός μιν ἦ οὐτάσῃ ἢ βάλῃσιν,
 ἀλλὰ τε καὶ περὶ δουρὶ πεπαρμένη οὐκ ἀπολήγει
 ἀλκῆς, πρὶν γ' ἢ ξυμβλήμεναι, ἢ δαμῆναι·
 ὧς Ἀντήνορος υἱὸς ἀγαυοῦ, δῖος Ἀγήνωρ,
 οὐκ ἔθελεν φεύγειν, πρὶν πειρήσασθαι Ἀχιλῆος, 580
 ἀλλ' ὃ γ' ἄρ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσ' εἵσῃν,
 ἐγχείῃ δ' αὐτοῖο τιτύσκετο, καὶ μέγ' αὖτει·
 ἥ δὴ πον μάλ' ἔολπας ἐνὶ φρεσὶ, φαίδιμ' Ἀχιλλεῦ,
 ἥματι τῷδε πόλιν πέρσειν Τρώων ἀγερώχων,
 νηπύτῃ, ἥ γ' ἔτι πολλὰ τετεύχεται ἄλγε' ἐπ' αὐτῇ. 585
 ἐν γάρ οἱ πολέες τε καὶ ἄλκιμοι ἀνέρες εἰμέν,
 οἱ καὶ πρόσθε φίλων τοκέων ἀλόχων τε καὶ νιῶν
 Ἴλιον εἰρυνόμεσθα· σὺ δ' ἐνθάδε πότμον ἐφέψεις,

and him Apollo saves, taking his place.

ᾧδ' ἑκπαγλος ἐὼν καὶ θαρσαλέος πολεμιστής·

Ἦ ῥα καὶ ὀξὺν ἄκοντα βαρεῖης χειρὸς ἀφῆκε, 590

καί ῥ' ἔβαλε κνήμην ὑπὸ γούνατος οὐδ' ἀφάμαρτεν.

ἀμφὶ δέ οἱ κνημὶς νεοτεύκτου κασσιτέροιο

σμερδαλέον κονάβησε· πάλιν δ' ἀπὸ χαλκὸς ὄρουσε

βλημένου, οὐδ' ἐπέρησε, θεοῦ δ' ἠρύκακε δῶρα.

Πηλείδης δ' ὠρμήσατ' Ἀγήνορος ἀντιθέοιο 595

δεύτερος· οὐδέ τ' ἔασεν Ἀπόλλων κῦδος ἀρέσθαι,

ἀλλὰ μιν ἐξήρπαξε, κάλυψε δ' ἄρ' ἠέρι πολλῇ,

ἡσύχιον δ' ἄρα μιν πολέμον ἔκπεμπε νέεσθαι.

αὐτὰρ ὁ Πηλείωνα δόλῳ ἀποέργαθε λαοῦ·

αὐτῷ γὰρ ἐκάεργος Ἀγήνορι πάντα εἰκὼς 600

ἔστη πρόσθε ποδῶν· ὁ δ' ἐπέσσυτο ποσσὶ διώκειν.

εἶος ὁ τὸν πεδίοιο διώκετο πυροφόροιο,

τρέψας παρ ποταμὸν βαθυδινήεντα Σκάμανδρον,

τυτθὸν ὑπεκπροθέοντα· δόλῳ δ' ἄρ' ἔθελγεν Ἀπόλλων,

ὥς αἰεὶ ἔλποιτο κιχήσεσθαι ποσὶν οἷσι· 605

τόφρ' ἄλλοι Τρῶες πεφοβημένοι ἦλθον ὁμίλῳ

ἀσπάσιοι προτὶ ἄστυ, πόλις δ' ἔμπλητο ἀλέντων.

οὐδ' ἄρα τοί γ' ἔτλαν πόλιος καὶ τείχεος ἐκτὸς

μεῖναι ἔτ' ἀλλήλους, καὶ γινώμεναι ὅς τε πεφεύγοι

ὅς τ' ἔθαν' ἐν πολέμῳ· ἀλλ' ἐσσυμένως ἐσέχυντο 610

εἰς πόλιν, ὅντινα τῶν γε πόδες καὶ γοῦνα σαῶσαι.

ΙΛΙΑΔΟΣ Χ.

Ἕκτορος ἀναίρεσις.

ARGUMENT.—Now Hector alone of all the Trojans would not take refuge within the walls, for he was ashamed because by his overweening boldness this disaster had come upon the Trojans. So he awaited Achilles before the gates, but could not abide his onset, and turned to flee: and Achilles chased him three times all around the city. But in the end Athene by guile persuaded him to stand and meet Achilles, who thus slew him and took his armour, and dragged his dead body behind his chariot to the camp. And these things made great lamentation through all the city of Troy.

Ὡς οἱ μὲν κατὰ ἄστυ, πεφυζότες ἤντε νεβροί,
ἰδρῶ ἀπεψύχοντο πῖον τ' ἀκέοντό τε δίψαν,
κεκλιμένοι καλῆσιν ἐπάλξεσιν· αὐτὰρ Ἀχαιοὶ
τείχεος ἄσσον ἴσαν, σάκε' ὤμοισι κλίναντες.

Ἕκτορα δ' αὐτοῦ μεῖναι ὀλοῖη μοῖρα πέδῃσεν, 5
'Ιλίου προπάροιθε πυλάων τε Σκαιάων.

αὐτὰρ Πηλεΐωνα προσηύδα Φοῖβος Ἀπόλλων·

‘Τίπτε με, Πηλέος υἱέ, ποσσὶν ταχέεσσι διώκεις,
αὐτὸς θνητὸς ἐὼν θεὸν ἄμβροτον; οὐδέ νύ πώ με
ἔγνωσ ὥς θεός εἰμι, σὺ δ' ἀσπερχές μενεαίνεις. 10

ἦ νύ τοι οὔτι μέλει Τρώων πόνος οὖς ἐφόβησας,
οἳ δὴ τοι εἰς ἄστυ ἄλεν, σὺ δὲ ξεῦρο λιάσθης.

οὐ μὲν με κτενέεις, ἐπεὶ οὔτοι μόρσιμός εἰμι.’

Τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
‘ἔβλαψάς μ', ἐκάεργε, θεῶν ὀλοώτατε πάντων, 15

Hector awaits Achilles without the city,

ἐνθάδε νῦν τρέψας ἀπὸ τείχεος· ἦ κ' ἔτι πολλοὶ
γαῖαν ὁδᾶξ εἶλον πρὶν Ἴλιον εἰσαφικέσθαι.
νῦν δ' ἐμὲ μὲν μέγα κῦδος ἀφείλεο, τοὺς δὲ σάωσας
ῥῆϊδίως, ἐπεὶ οὕτι τίσιν γ' ἔδεισας ὀπίσσω.
ἦ σ' ἂν τισαίμην, εἴ μοι δύναμῖς γε παρείη.' 20

Ὡς εἰπὼν προτὶ ἄστυ μέγα φρονέων ἐβεβήκει,
σευάμενος ὥσθ' ἵππος ἀεθλοφόρος σὺν ὄχεσφιν,
ὃς ῥά τε ῥεῖα θέησι τιταινόμενος πεδίοιο·
ὥς Ἀχιλεὺς λαιψήρᾳ πόδας καὶ γούνατ' ἐνώμα.

Τὸν δ' ὁ γέρων Πρίαμος πρῶτος ἶδεν ὀφθαλμοῖσι, 25
παμφαίνονθ' ὥστ' ἀστέρ', ἐπεσσύμενον πεδίοιο,
ὃς ῥά τ' ὀπώρης εἴσιν, ἀρίζηλοι δέ οἱ αὐγαὶ
φαίνονται πολλοῖσι μετ' ἀστράσι νυκτὸς ἀμολγῶ·
ὄντε κύν' Ὀρίωνος ἐπὶ κλησιν καλέουσι.
λαμπρότατος μὲν ὃ γ' ἐστί, κακὸν δὲ τε σῆμα τέτυκται, 30
καί τε φέρει πολλὸν πυρετὸν δειλοῖσι βροτοῖσιν.
ὥς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θέοντος.
ῥῆμωξεν δ' ὁ γέρων, κεφαλὴν δ' ὃ γε κόψατο χερσὶν
ὑψόσ' ἀνασχόμενος, μέγα δ' οἰμῶξας ἐγεγώνει
λίσσόμενος φίλον υἱόν· ὁ δὲ προπάροιθε πυλάων 35
ἐστήκει, ἄμοτον μεμαῶς Ἀχιλῆϊ μάχεσθαι·
τὸν δ' ὁ γέρων ἐλεεινὰ προσηύδα χεῖρας ὀρεγνύς·

Ἔκτορ, μή μοι μίμνε, φίλον τέκος, ἀνέρα τοῦτον
οἶος ἄνευθ' ἄλλων, ἵνα μὴ τάχα πότμον ἐπίσπης
Πηλείωνι δαμείς, ἐπειὴ πολὺ φέρτερός ἐστι, 40
σχέτλιος· αἶθε θεοῖσι φίλος τοσσόνδε γένοιτο
ὅσσον ἐμοί· τάχα κέν ἐ κύνες καὶ γῦπες ἔδοιεν
κείμενον· ἦ κέ μοι αἰνὸν ἀπὸ πραπίδων ἄχος ἔλθοι·
ὃς μ' υἱῶν πολλῶν τε καὶ ἐσθλῶν εὐνὴν ἔθηκε,
κτείνων καὶ περνὰς νήσων ἔπι τηλεδαπάων. 45
καὶ γὰρ νῦν δύο παῖδε, Λυκάονα καὶ Πολύδωρον,
οὐ δύναμαι ἰδέειν Τρώων εἰς ἄστυ ἀλέντων,

though his father and mother beseech him to enter the gates.

τούς μοι Λαοθόη τέκετο, κρείουσα γυναικῶν.

ἀλλ' εἰ μὲν ζώουσι μετὰ στρατῷ, ἧ τ' ἂν ἔπειτα
χαλκοῦ τε χρυσοῦ τ' ἀπολυσόμεθ'· ἔστι γὰρ ἔνδον· 50

πολλὰ γὰρ ὥπασε παιδὶ γέρων ὀνομάκλυτος Ἄλτης.

εἰ δ' ἤδη τεθνᾶσι καὶ εἰν' Ἀΐδαο δόμοισιν,

ἄλγος ἐμῷ θυμῷ καὶ μητέρι, τοὶ τεκόμεσθα·

λαοῖσιν δ' ἄλλοισι μινυνθαδιώτερον ἄλγος
ἔσσεται, ἣν μὴ καὶ σὺ θάνης Ἀχιλῆϊ δαμασθεῖς. 55

ἀλλ' εἰσέρχαιο τεῖχος, ἐμὸν τέκος, ὄφρα σαώσης

Τρῶας καὶ Τρῳάας, μηδὲ μέγα κῦδος ὀρέξης

Πηλεΐδῃ, αὐτὸς δὲ φίλης αἰῶνος ἀμερθῆς.

πρὸς δ' ἐμὲ τὸν δύστηνον ἔτι φρονέοντ' ἐλέησον,
δύσμορον, ὃν ῥα πατὴρ Κρονίδης ἐπὶ γήραος οὐδῷ 60

αἴσῃ ἐν ἀργαλέῃ φθίσει, κακὰ πόλλ' ἐπιδόντα,

νῆας τ' ὄλλυμένους ἐλκηθείσας τε θύγατρας,

καὶ θαλάμους κεραϊζομένους, καὶ νήπια τέκνα

βαλλόμενα προτὶ γαίῃ ἐν αἰνῇ δηϊοτῆτι,

ἐλκομένας τέ νουὺς ὀλοῆς ὑπὸ χερσὶν Ἀχαιῶν. 65

αὐτὸν δ' ἂν πύματόν με κύνες πρῶτῃσι θύρῃσιν

ὤμῃσιν ἐρύουσιν, ἐπεὶ κέ τις ὀξείῃ χαλκῷ

τύψας ἢ βαλὼν ρεθέων ἐκ θυμὸν ἔληται,

οὓς τρέφον ἐν μεγάροισι τραπεζῆας θυραωρούς,

οἳ κ' ἐμὸν αἷμα πiónτες, ἀλύσσοντες περὶ θυμῷ, 70

κείσονται ἐν προθύροισι. νέψ δέ τε πάντ' ἐπέοικεν,

ἀρηϊκταμένῳ, δεδαϊγμένῳ ὀξείῃ χαλκῷ,

κεῖσθαι· πάντα δὲ καλὰ θαινόντι περ, ὅττι φανήῃ·

ἀλλ' ὅτε δὴ πολιόν τε κάρη πολιόν τε γένειον,

αἰδῶ τ' αἰσχύνωσι κύνες κτημένοιο γέροντος, 75

τοῦτο δὴ οἴκτιστον πέλεται δειλοῖσι βροτοῖσιν·

Ἦ ῥ' ὁ γέρων, πολιὰς δ' ἄρ' ἀνὰ τρίχας ἔλκετο χερσὶ

τίλλων ἐκ κεφαλῆς· οὐδ' Ἐκτορι θυμὸν ἔπειθε.

μήτηρ δ' αὖθ' ἐτέρωθεν ὀζύρετο δακρυχέουσα,

Hector with much doubt resolves to face Achilles,

κόλπον ἀνιεμένη, ἐτέρηφι δὲ μαζὸν ἀνέσχε· 80

καί μιν δακρυχέουσ' ἔπεα πτερόεντα προσηύδα·

· “Ἐκτορ, τέκνον ἐμόν, τάδε τ' αἶδεο καί μ' ἐλέησον
αὐτήν, εἵποτέ τοι λαθικηδέα μαζὸν ἐπέσχον.

τῶν μνησai, φίλε τέκνον, ἄμυνε δὲ δῆϊον ἄνδρα 85
τείχεος ἐντὸς ἑών, μηδὲ πρόμος ἴστασο τούτῳ·

σχέτλιος· εἵπερ γάρ σε κατακτάνη, οὐ σ' ἔτ' ἔγωγε
κλαύσομαι ἐν λεχέεσσι, φίλον θάλος, ὃν τέκον αὐτή,
οὐδ' ἄλοχος πολύδωρος· ἄνευθε δέ σε μέγα νῶϊν
'Αργείων παρὰ νηυσὶ κύνες ταχέες κατέδονται·

“Ὡς τῷ γε κλαίοντε προσαυδήτην φίλον υἱόν, 90

πολλὰ λισσομένῳ· οὐδ' Ἐκτορι θυμὸν ἔπειθον,

ἀλλ' ὃ γε μίμν' Ἀχιλῆα πελώριον ἄσσον ἰοῖτα.

ὥς δὲ δράκων ἐπὶ χειρὶ ὀρέστερος ἄνδρα μένησι,

βεβρωκὼς κακὰ φάρμακ', ἔδν δέ τέ μιν χόλος αἰνός,

σμερδαλέον δὲ δέδορκεν ἐλίσσόμενος περὶ χειρὶ· 95

ὥς Ἐκτωρ ἄσβεστον ἔχων μένος οὐχ ὑπεχώρει,

πύργῳ ἔπι προὔχοντι φαεινὴν ἀσπίδ' ἐρείσας.

ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

“ὦ μοι ἐγών, εἰ μὲν κε πύλας καὶ τείχεα δύνω,

Πουλυδάμας μοι πρῶτος ἐλεγχείην ἀναθήσει, 100

ὅς μ' ἐκέλευε Τρωσὶ ποτὶ πτόλιν ἡγήσασθαι

νύχθ' ὑπο τήνδ' ὀλοήν, ὅτε τ' ὤρετο δῖος Ἀχιλλεύς.

ἀλλ' ἐγὼ οὐ πιθόμην· ἦ τ' ἂν πολὺ κέρδιον ἦεν.

νῦν δ' ἐπεὶ ὤλεσα λαὸν ἀτασθαλίῃσιν ἐμῇσιν,

αἰδέομαι Τρῶας καὶ Τρῳάδας ἐλκεσιπέπλους, 105

μή ποτέ τις εἴπησι κακώτερος ἄλλος ἐμεῖο

· “Ἐκτωρ ἦφι βίῃφι πιθήσας ὤλεσε λαόν·

ὣς ἐρέουσιν· ἐμοὶ δὲ τότε ἂν πολὺ κέρδιον εἴη

ἄντην ἢ Ἀχιλῆα κατακτείνειν ἄντα νέεσθαι,

ἥέ κεν αὐτῷ ὀλέσθαι ἐὺκλειῶς πρὸ πόλης. 110

εἰ δέ κεν ἀσπίδα μὲν καταθείομαι ὀμφαλόεσσαν

but cannot abide his onslaught.

καὶ κόρυθα βριαρὴν, λόφῳ δὲ πρὸς τεῖχος ἐρείσας
αὐτὸς ἰὼν Ἀχιλλῆος ἀμύμονος ἀντίος ἔλθω,
καὶ οἱ ὑπόσχωμαι Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ,
πάντα μάλ' ὅσσα τ' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν 115
ἡγάγετο Τροίηνδ', ἥτ' ἔπλετο νείκεος ἀρχή,
δωσέμεν Ἀτρεΐδῃσιν ἄγειν, ἅμα δ' ἀμφὶς Ἀχαιοῖς
ἀλλ' ἀποδάσσεσθαι, ὅσα τε πόλις ἦδε κέκευθε·
Τρῳσὶν δ' αὖ μετόπισθε γερούσιον ὄρκον ἔλωμαι
μήτι κατακρύψειν, ἀλλ' ἄνδρα πάντα δάσσεσθαι· 120
[κτῆσιν ὅσῃν πτολίεθρον ἐπήρατον ἐντὸς ἔέργει·]
ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;
μή μοι ἐγὼ μὲν ἴκωμαι ἰών, ὁ δέ μ' οὐκ ἐλεήσει
οὐδὲ τί μ' αἰδέσεται, κτενέει δέ με γυμνὸν ἑόντα
αὕτως ὥστε γυναῖκα, ἐπεὶ κ' ἀπὸ τεύχεα δύω. 125
οὐ μὲν πως νῦν ἔστιν ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης
τῷ ὀαριζέμεναι, ἅτε παρθένος ἡτῆρός τε,
παρθένος ἡτῆρός τ' ὀαρίζετον ἀλλήλοιιν.
βέλτερον αὐτ' ἔριδι ξυνελαυνέμεν ὅττι τάχιστα·
εἶδομεν ὀπποτέρῳ κεν Ὀλύμπιος εὖχος ὀρέξῃ. 130
Ὡς ὠρμαινε μένων, ὁ δέ οἱ σχεδὸν ἦλθεν Ἀχιλλεὺς
Ἴσος Ἐνυαλίῳ, κορυθαῖικι πτολεμιστῇ,
σείων Πηλιάδα μελίην κατὰ δεξιὸν ὦμον
δεινὴν· ἀμφὶ δὲ χαλκὸς ἐλάμπετο εἵκελος αὐγῇ
ἢ πυρὸς αἰθομένου ἢ ἡελίου ἀνιόντος. 135
Ἔκτορα δ', ὡς ἐνόησεν, ἔλε τρόμος· οὐδ' ἄρ' ἔτ' ἔτλη
αὐθι μένειν, ὀπίσω δὲ πύλας λίπε, βῆ δὲ φοβηθείς.
Πηλεΐδης δ' ἐπόρουσε ποσὶ κραιπνοῖσι πεποιθώς.
ἥτε κῆρυξ ὄρεσφιν, ἐλαφρότατος πετεηνῶν,
ῥηϊδίως οἶμησε μετὰ τρήρῳα πέλειαν· 140
ἢ δέ θ' ὑπαιθα φοβεῖται, ὁ δ' ἐγγύθεν ὀξὺ λεληκώς
ταρφέ' ἐπαΐσσει, ἐλέειν τέ ἐ θυμὸς ἀνώγει·
ὥς ἄρ' ὁ γ' ἐμμεμαῶς ἰθὺς πέτετο, τρέσει δ' Ἔκτωρ

Hector flees before Achilles,

- τεῖχος ὑπο Τρώων, λαιψηρά δὲ γούνατ' ἐνώμα.
 οἱ δὲ παρὰ σκοπιὴν καὶ ἐρινεὸν ἠνεμόεντα 145
 τείχεος αἰὲν ὑπέκ κατ' ἀμαξιτὸν ἐσσεύοντο,
 κρουνῷ δ' ἵκανον καλλιρρόω · ἔνθα δὲ πηγαὶ
 δοιαί ἀναΐσσουσι Σκαμάνδρου δινήεντος.
 ἡ μὲν γάρ θ' ὕδατι λιαρῷ ῥέει, ἀμφὶ δὲ καπνὸς
 γίγνεται ἐξ αὐτῆς ὥς εἰ πυρὸς αἶθομένοιο · 150
 ἡ δ' ἐτέρη θέρεϊ προρέει εἰκυῖα χαλίζῃ,
 ἡ χιόνι ψυχρῇ, ἡ ἐξ ὕδατος κρυστάλλῳ.
 ἔνθα δ' ἐπ' αὐτάων πλυνοὶ εὐρέες ἐγγὺς ἔασι
 καλοὶ λαΐνιοι, ὅθι εἵματα σιγαλόεντα
 πλύνεσκον Τρώων ἄλοχοι καλαί τε θύγατρες 155
 τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθεῖν νῆας Ἀχαιῶν.
 τῇ ῥα παραδραμέτην, φεύγων, ὁ δ' ὀπισθε διώκων ·
 πρόσθε μὲν ἐσθλὸς ἔφευγε, δῖωκε δέ μιν μέγ' ἀμείνων
 καρπαλίμως, ἐπεὶ οὐχ ἱερίϊον οὐδὲ βοεῖην
 ἀρνύσθην, ἃ τε ποσσὶν ἀέθλια γίγνεται ἀνδρῶν, 160
 ἀλλὰ περὶ ψυχῆς θεὸν Ἑκτορος ἵπποδάμοιο.
 ὥς δ' ὅτ' ἀεθλοφόροι περὶ τέρματα μώνυχες ἵπποι
 ῥίμφα μάλα τρωχῶσι · τὸ δὲ μέγα κεῖται ἄεθλον,
 ἡ τρίπος ἥ ἐ γυνή, ἀνδρὸς κατατεθνηῶτος ·
 ὥς τὼ τρὶς Πριάμοιο πόλιν πέρι δινηθήτην 165
 καρπαλίμοισι πόδεσσι · θεοὶ δέ τε πάντες ὁρῶντο.
 τοῖσι δὲ μύθων ἦρχε πατήρ ἀνδρῶν τε θεῶν τε ·
 ὦ πόποι, ἦ φίλον ἄνδρα διωκόμενον περὶ τεῖχος
 ὀφθαλμοῖσιν ὁρῶμαι · ἐμὸν δ' ὀλοφύρεται ἦτορ
 Ἑκτορος, ὅς μοι πολλὰ βῶων ἐπὶ μηρί' ἔκην 170
 Ἰδῆς ἐν κορυφῇσι πολυπτύχου, ἄλλοτε δ' αὐτε
 ἐν πόλει ἀκροτάτῃ · νῦν αὐτὲ ἐ δῖος Ἀχιλλεὺς
 ἄστυ πέρι Πριάμοιο ποσσὶν ταχέεσσι διώκει.
 ἀλλ' ἄγετε φράζεσθε, θεοί, καὶ μητιάσθε
 ἥ ἐ μιν ἐκ θανάτοιο σάωσομεν, ἥ ἐ μιν ἤδη 175

and is pursued thrice around the city.

Πηλεΐδῃ Ἀχιλλῆϊ λαμάσσουμεν ἐσθλὸν ἰόντα·

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·

ᾧ πάτερ ἀργικέραυνε, κελαινεφές, οἶον ἔειπες·
ἄνδρα θνητὸν ἰόντα, πάλαι πεπρωμένον αἴσῃ,
ἂψ ἐθέλεις θανάτοιο δυσηχέος ἐξαναλῦσαι;
ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.

180

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·

ἠθάρσει, Τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ
πρόφρονι μυθέομαι, ἐθέλω δέ τοι ἥπιος εἶναι·
ἔρξον ὅπῃ δὴ τοι νόος ἔπλετο, μηδέ τ' ἐρώει.

185

Ὡς εἰπὼν ὤτρυνε πάρος μεμαυῖαν Ἀθήνην·
βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα.

Ἐκτορα δ' ἀσπερχές κλονέων ἔφεπ' ὦκὺς Ἀχιλλεύς.

ὥς δ' ὅτε νεβρὸν ὄρεσφι κύων ἐλάφοιο δίηται,
ὄρσας ἐξ εὐνῆς, διὰ τ' ἄγκεα καὶ διὰ βήσσας·
τὸν δ' εἶπερ τε λάθῃσι καταπτήξας ὑπὸ θάμνῃ,
ἀλλὰ τ' ἀνιχνεύων θέει ἔμπεδον, ὄφρα κεν εὔρῃ·
ὥς Ἐκτωρ οὐ λῆθε ποδῶκεα Πηλεΐωνα.

190

ὅσσάκι δ' ὀρμήσειε πυλάων Δαρδαιιάων
ἀντίον ἀΐξασθαι ἐϋδμήτους ὑπὸ πύργους,
εἴ πως οἱ καθύπερθεν ἀλάλκοιεν βελέεσσι,
τοσσάκι μιν προπάροιθεν ἀπυστρέψασκε παραφθὰς
πρὸς πεδῖον· αὐτὸς δ' ἐποτὶ πτόλιος πέτετ' αἰεὶ.
ὥς δ' ἐν ἐνείρῳ οὐ δύναται φεύγοντα διώκειν·
οὔτ' ἄρ' ὁ τὸν δύναται ὑποφεύγειν οὔθ' ὁ διώκειν·
ὥς ὁ τὸν οὐ δύνατο μάρψαι ποσὶν, οὐδ' ὅς ἀλύξαι.
τὼς δέ κεν Ἐκτωρ κῆρας ὑπεξέφινγεν θανάτοιο,
εἰ μὴ οἱ πύματόν τε καὶ ὕστατον ἦντετ' Ἀπόλλων
ἐγγύθεν, ὃς οἱ ἐπῶρσε μένος· λαιψῆρά τε γούνα.

195

200

Λαοῖσιν δ' ἀνένευε καρήατι δῖος Ἀχιλλεύς,
οὐδ' ἔα ἰέμεναι ἐπὶ Ἐκτορι πικρὰ βέλεμνα,
μή τις κῦδος ἄροιτο βαλῶν, ὁ δὲ δεύτερος ἔλθοι.

205

Athene, in the guise of Deiphobus, beguiles Hector,

- ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπὶ κρουνοὺς ἀφίκοντο,
 καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα,
 ἐν δ' ἐτίθει δύο κῆρε ταρηλεγέος θανάτοιο, 210
 τὴν μὲν Ἀχιλλῆος, τὴν δ' Ἑκτορος ἵπποδάμοιο,
 ἔλκε δὲ μέσσα λαβῶν· ῥέπε δ' Ἑκτορος αἵσιμον ἥμαρ,
 ᾗχετο δ' εἰς Ἀΐδαο, λίπεν δέ ἐ Φοῖβος Ἀπόλλων.
 Πηλείωνα δ' ἵκανε θεὰ γλαυκῶπις Ἀθήνη,
 ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα· 215
 'Νῦν δὴ νῶϊ γ' ἔολπα, διίφιλε φαίδιμ' Ἀχιλλεῦ,
 οἴσεσθαι μέγα κῦδος Ἀχαιοῖσι προτὶ νῆας,
 Ἑκτορα δηλώσαντε μάχης ἅτόν περ ἐόντα.
 οὐ οἱ νῦν ἔτι γ' ἔστι πεφυγμένον ἄμμε γενέσθαι,
 οὐδ' εἴ κεν μάλα πολλὰ πάθοι ἐκάεργος Ἀπόλλων 220
 προπροκυλινδόμενος πατρὸς Διὸς αἰγιοόχοιο.
 ἀλλὰ σὺ μὲν νῦν στῆθι καὶ ἄμπνυε, τόνδε δ' ἐγώ τοι
 οἰχομένη πεπιθήσω ἐναντίβιον μαχέσασθαι.'
 Ὡς φάτ' Ἀθηναίη, ὃ δ' ἐπείθετο, χαῖρε δὲ θυμῷ,
 στῆ δ' ἄρ' ἐπὶ μελῆς χαλκογλώχινος ἔρεισθεις. 225
 ἢ δ' ἄρα τὸν μὲν ἔλειπε, κιχήσατο δ' Ἑκτορα δῖον
 Δηϊφόβῳ εἰκυῖα δέμας καὶ ἀτειρέυ φωνήν·
 ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα·
 'Ἦθεϊ, ἦ μάλα δὴ σε βιάζεται ὥκυν Ἀχιλλεύς,
 ἄστυ πέρι Πριάμοιο ποσὶν ταχέεσσι διώκων· 230
 ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες.'
 Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἑκτωρ·
 'Δηϊφoβ', ἦ μὲν μοι τὸ πάρος πολὺ φίλτατος ἦσθα
 γνωτῶν, οὗς Ἑκάβη ἠδὲ Πρίαμος τέκε παῖδας·
 νῦν δ' ἔτι καὶ μᾶλλον νοέω φρεσὶ τιμήσεσθαι, 235
 ὅς ἐτλης ἐμεῦ εἵνεκ', ἐπεὶ ἶδες ὀφθαλμοῖσι,
 τείχεος ἐξελθεῖν, ἄλλοι δ' ἔντοσθε μένουσι.'
 Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 'Ἦθεϊ, ἦ μὲν πολλὰ πατὴρ καὶ πότνια μήτηρ

so that he turns and faces Achilles.

λίσσονθ' ἐξείης γουννούμενοι, ἀμφὶ δ' ἑταῖροι, 240

αἴθι μένειν· τοῖον γὰρ ὑποτρομέουσιν ἅπαντες·

ἀλλ' ἐμὸς ἔνδοθι θυμὸς ἐτείρετο πένθεϊ λυγρῷ.

νῦν δ' ἰθὺς μεμαῶτε μαχώμεθα, μηδέ τι δούρων

ἔστω φειδωλή, ἵνα εἵδομεν εἴ κεν Ἀχιλλεὺς

νῶϊ κατακτείνας ἕναρα βροτόεντα φέρηται 245

νῆας ἐπὶ γλαφυράς, ἥ κεν σῶ δουρὶ δαμείη·

ὦς φαμένη καὶ κερδοσύνη ἡγήσατ' Ἀθήνη.

οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,

τὸν πρότερος προσέειπε μέγας κορυθαίολος Ἔκτωρ· 249

Ὅς σ' ἔτι, Πηλέος υἱέ, φοβήσομαι, ὥς τὸ πάρος περ

τρίς περὶ ἄστυ μέγα Πριάμου δῖον, οὐδέ ποτ' ἔτλην

μεῖναι ἐπερχόμενον· νῦν αὐτέ με θυμὸς ἀνῆκε

στήμεναι ἀντία σεῖο· ἔλοιμί κεν, ἥ κεν ἀλοίην.

ἀλλ' ἄγε δεῦρο θεοὺς ἐπιδώμεθα· τοὶ γὰρ ἄριστοι

μάρτυροι ἔσσονται καὶ ἐπίσκοποι ἁρμονιάων· 255

οὐ γὰρ ἐγώ σ' ἔκπαγλον ἀεικιῶ, αἶ κεν ἐμοὶ Ζεὺς

δώῃ καμμονίην, σὴν δὲ ψυχὴν ἀφέλωμαι·

ἀλλ' ἐπεὶ ἤρ κέ σε συλήσω κλυτὰ τεύχε', Ἀχιλλεῦ,

νεκρὸν Ἀχαιοῖσιν δώσω πάλιν· ὧς δὲ σὺ ῥέζειν·

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλ-

λεύς· 260

Ἔκτορ, μή μοι, ἄλαστε, συνημοσύνας ἀγόρευε.

ὥς οὐκ ἔστι λέουσι καὶ ἀνδράσιν ὅρκια πιστά,

οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν,

ἀλλὰ κακὰ φρονέουσι διαμπερές ἀλλήλοισιν,

ὥς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, οὔτε τι νῶϊν 265

ὅρκια ἔσσονται, πρίν γ' ἢ ἕτερόν γε πεσόντα

αἵματος ἄσαι Ἄρηα, ταλαύρινον πολεμιστήν.

παντοίης ἀρετῆς μιμνήσκεο· νῦν σε μάλα χρὴ

αἰχμητήν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.

οὐ τοι ἔτ' ἔσθ' ὑπάλυξις, ἄφαρ δέ σε Παλλὰς Ἀθήνη 270

Both cast their spears in vain.

ἔγχει ἐμῷ δαμάα· νῦν δ' ἀθρόα πάντ' ἀποτίσεις
κῆδε' ἐμῶν ἐτάρων, οὓς ἔκτανες ἔγχεϊ θύων.'

Ἦ ῥα καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος.
καὶ τὸ μὲν ἄντα ἰδὼν ἠλεύατο φαίδιμος Ἔκτωρ·
ἔζετο γὰρ προῖδών, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος, 275
ἐν γαίῃ δ' ἐπάγη· ἀνὰ δ' ἤρπασε Παλλὰς Ἀθήνη,
ἅψ δ' Ἀχιλῆϊ δίδου, λάθε δ' Ἔκτορα, ποιμένα λαῶν.
Ἔκτωρ δὲ προσέειπεν ἀμύμονα Πηλεΐωνα·

‘Ἦμβροτες, οὐδ' ἄρα πῶ τι, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
ἐκ Διὸς ἡείδης τὸν ἐμὸν μόρον. ἦτοι ἔφης γε· 280
ἀλλὰ τις ἀρτιεπῆς καὶ ἐπίκλοπος ἔπλεο μύθων,
ὅφρα σ' ὑποδείσας μένεος ἀλκῆς τε λάθωμαι.
οὐ μὲν μοι φεύγοντι μεταφρένῳ ἐν δόρυ πήξεις,
ἀλλ' ἰθὺς μεμαῶτι διὰ στήθεσφιν ἔλασσον,
εἴ τοι ἔδωκε θεός· νῦν αὖτ' ἐμὸν ἔγχος ἄλυναι 285
χάλκεον. ὥς δὴ μιν σῶ ἐν χροῖ πᾶν κομίσαιο.
καὶ κεν ἐλαφρότερος πόλεμος Τρώεσσι γένοιτο
σεῖο καταφθιμένοιο· σὺ γάρ σφισι πῆμα μέγιστον.'

Ἦ ῥα καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
καὶ βάλε Πηλεΐδαο μέσον σάκος οὐδ' ἀφάμαρτε· 290
τῆλε δ' ἀπεπλάγχθη σάκεος δόρυ. χῶσατο δ' Ἔκτωρ
ὅττι ῥα οἱ βέλος ὠκὺ ἐτώσιον ἔκφυγε χειρός,
στῆ δὲ κατηφήσας, οὐδ' ἄλλ' ἔχε μείλινον ἔγχος.
Δηϊφοβὸν δ' ἐκάλει λευκάσπιδα μακρὸν αὔσας·
ἦτεέ μιν δόρυ μακρόν· ὁ δ' οὔτι οἱ ἐγγύθεν ἦεν. 295
Ἔκτωρ δ' ἔγνω ἦσιν ἐνὶ φρεσὶ φώνησέν τε·

‘ὦ πόποι, ἦ μάλα δὴ με θεοὶ θάνατόνδε κάλεσσαν·
Δηϊφοβὸν γὰρ ἔγωγε φάμην ἥρωα παρεῖναι·
ἀλλ' ὁ μὲν ἐν τείχει, ἐμὲ δ' ἐξαπάτησεν Ἀθήνη.
νῦν δὲ δὴ ἐγγύθι μοι θάνατος κακός, οὐδέ τ' ἀνευθεν, 300
οὐδ' ἀλέη· ἦ γάρ ῥα πάλαι τό γε φίλτερον ἦεν
Ζηνί τε καὶ Διὸς νιέϊ ἐκηβύλῳ, οἷ με πάρος γε

With Athene's help Achilles slays Hector,

πρόφρονες εἰρύατο· νῦν αὐτὲ με μοῖρα κιχάνει.
μὴ μὰν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην,
ἀλλὰ μέγα ῥέξας τι καὶ ἐσσομένοισι πυθέσθαι.' 305

Ὡς ἄρα φωνήσας εἰρύσσατο φάσγανον ὀξύ,
τό οἱ ὑπὸ λαπάρην τέτατο μέγα τε στιβαρόν τε,
οἶμησεν δὲ ἀλείς ὥστ' αἰετὸς ὑψιπετέης,
ὅστ' εἴσιν πεδλίονδε διὰ νεφέων ἐρεβεννῶν
ἄρπάξων ἢ ἄρ' ἀμαλὴν ἢ πτῶκα λαγῶν· 310

ὥς Ἴκτωρ οἶμησε τινάσσων φάσγανον ὀξύ.
ὠρμήθη δ' Ἀχιλεὺς, μένεος δ' ἐμπλήσατο θυμὸν
ἀγρίου, πρόσθεν δὲ σάκος στέρνοιο κάλυψε
καλὸν δαιδάλεον, κόρυθι δ' ἐπένευε φαεινῇ
τετραφάλῳ· καλαὶ δὲ περισσεῖοντο ἔθειραι 315

χρύσσαι, ἃς Ἥφαιστος ἴει λόφον ἀμφὶ θαμειάς.
οἶος δ' ἀστὴρ εἴσι μετ' ἀστράσι νυκτὸς ἀμολγῷ
ἔσπερος, ὃς κάλλιστος ἐν οὐρανῷ ἴσταται ἀστήρ,
ὥς αἰχμῆς ἀπέλαμπ' εὐήκεος, ἣν ἄρ' Ἀχιλλεὺς
πάλλεν δεξιτερῇ φρονέων κακὸν Ἴκτορι δίῳ,
εἰσορόων χροῖα καλόν, ὅπῃ εἴξειε μάλιστα. 320

τοῦ δὲ καὶ ἄλλο τόσον μὲν ἔχε χροῖα χάλκεα τεύχη,
καλά, τὰ Πατρόκλοιο βίην ἐνάριξε κατακτάς·
φαίνεται δ' ἢ κληῖδες ἀπ' ὤμων αὐχέν' ἔχουσι
λαυκανίην, ἵνα τε ψυχῆς ὤκιστος ὀλεθρος· 325

τῇ ῥ' ἐπὶ οἷ μεμαῶτ' ἔλασ' ἔγχρ' ἴδιος Ἀχιλλεύς,
ἀντικρὺ δ' ἀπαλοῖο δι' αὐχένος ἤλυθ' ἀκῶκή·
οὐδ' ἄρ' ἀπ' ἀσφάραγον μελίη τάμε χαλκοβάπεια,
ὅρρα τί μιν προτιεῖποι ἀμειβόμενος ἐπέεσσιν.
ἤριπε δ' ἐν κονίῃς· ὁ δ' ἐπεύξατο δῖος Ἀχιλλεύς· 330

Ἐκτορ, ἀτὰρ που ἔφης Πατροκλῆ' ἐξαναρίζων
σῶς ἔσσεσθ', ἐμὲ δ' οὐδὲν ὀπίζεο νόσφιν ἐόντα,
νήπιε· τοῖο δ' ἀνευθεν ἀοσσητῆρ μέγ' ἀμείνων
νηυσὶν ἔπι γλαφυρῇσιν ἐγὼ μετόπισθε λελείμμη,

and exults over him as he dies,

ὅς τοι γούνατ' ἔλυσα. σὲ μὲν κύνες ἦδ' οἰωνοὶ 335
ἐλκήσουσ' αἰκῶς, τὸν δὲ κτεριοῦσιν Ἀχαιοί.'

Τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίολος Ἴκτωρ·
'λίσσομ' ὑπὲρ ψυχῆς καὶ γούνων σῶν τε τοκῆων,
μή με ἔα παρὰ νηυσὶ κύνας καταδάψαι Ἀχαιῶν,
ἀλλὰ σὺ μὲν χαλκόν τε ἄλις χρυσόν τε δέδεξο, 340
δῶρα τά τοι δώσουσι πατήρ καὶ πότνια μήτηρ,
σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, ὅφρα πυρός με
Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα.'

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλ-
λεύς·

'μή με, κύον, γούνων γουνάζεο μηδὲ τοκῆων· 345
αἶ γάρ πως αὐτόν με μένος καὶ θυμὸς ἀνείη
ῥα' ἀποταμνόμενον κρέα ἔδμεναι, οἷά μ' ἔοργας,
ὥς οὐκ ἔσθ' ὅς σῆς γε κύνας κεφαλῆς ὑπαλάλκοι,
οὐδ' εἴ κεν δεκάκις τε καὶ εἰκοσινήριτ' ἄποινα
στήσωσ' ἐνθάδ' ἄγοντες, ὑπόσχωνται δὲ καὶ ἄλλα· 350
οὐδ' εἴ κεν σ' αὐτὸν χρυσῷ ἐρύσασθαι ἀνώγοι
Δαρδανίδης Πρίαμος· οὐδ' ὥς σέ γε πότνια μήτηρ
ἐνθεμένη λεχέεσσι γοήσεται, ὃν τέκεν αὐτή,
ἀλλὰ κύνες τε καὶ οἰωνοὶ κατὰ πάντα δάσσονται.'

Τὸν δὲ καταθνήσκων προσέφη κορυθαίολος Ἴκτωρ· 355
'ἦ σ' εὖ γιγνώσκων προτιόσσομαι, οὐδ' ἄρ' ἔμελλον
πείσειν· ἦ γὰρ σοί γε σιδήρεος ἐν φρεσὶ θυμός.
φράζεο νῦν μή τοί τι θεῶν μήνιμα γένωμαι,
ἥματι τῷ ὅτε κέν σε Πάρις καὶ Φοῖβος Ἀπόλλων
ἔσθλὸν ἐόντ' ὀλέσωσιν ἐνὶ Σκαιῇσι πύλῃσιν.' 360

Ὡς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψε,
ψυχὴ δ' ἐκ ῥεθέων πταμένη Ἀϊδόσδε βεβήκει,
ὃν πότμοι γοόωσα, λιποῦσ' ἀνδροτῆτα καὶ ἥβην.
τὸν καὶ τεθνηῶτα προσηύδα δῖος Ἀχιλλεύς·

'Τέθναθι· κῆρα δ' ἐγὼ τότε δέξομαι, ὅππότε κεν δῇ

and bids the Achaeans sing the song of triumph.

Ζεὺς ἐθέλη τελέσαι ἡδ' ἀθάνατοι θεοὶ ἄλλοι.' 366

Ἴη ῥα καὶ ἐκ νεκροῖο ἐρύσσατο χάλκεον ἔγχος,
καὶ τόγ' ἀνενθεν ἔθηχ', ὃ δ' ἀπ' ὤμων τεύχε' ἐσύλα
αἱματόεντ' · ἄλλοι δὲ περιδραμον υἷες Ἀχαιῶν,
οἳ καὶ θηήσαντο φυὴν καὶ εἶδος ἀγητὸν 370

Ἐκτορος · οὐδ' ἄρα οἷ τις ἀνισυτηγί γε παρέστη.
ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον ·

‘ὦ πόπρι, ἧ μάλα δὴ μαλακώτερος ἀμφαφάασθαι
Ἐκτωρ ἦ ὅτε νῆας ἐνέπρησεν πυρὶ κηλέφ.’

ὦς ἄρα τις εἶπεςκε καὶ οὐτήσασκε παραστάς. 375
τὸν δ' ἐπεὶ ἐξενάριξε ποδάρκης δῖος Ἀχιλλεύς,
στάς ἐν Ἀχαιοῖσιν ἔπεα πτερόεντ' ἀγόρευεν ·

‘ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
ἐπειδὴ τόνδ' ἄνδρα θεοὶ δαμάσασθαι ἔδωκαν,
ὅς κακὰ πύλλ' ἔρρεξεν, ὅς οὐ σύμπαντες οἱ ἄλλοι, 380
εἰ δ' ἄγετ' ἀμφὶ πόλιν σὺν τεύχεσι πειρηθέωμει,
ὄφρα κέ τι γινῶμεν Τρώων νόον, ὄντιν' ἔχουσιν,
ἢ καταλείψουσιν πόλιν ἄκρην τοῦδε πεσόντος,
ἢ μένειν μεμάασι καὶ Ἐκτορος οὐκέτ' ἐόντος.
ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός; 385
κεῖται παρ νήεσσι νέκυς ἄκλαυτος ἄθαπτος
Πάτροκλος · τοῦ δ' οὐκ ἐπιλήσομαι, ὄφρ' ἂν ἔγωγέ
ζωοῖσιν μετέω καί μοι φίλα γούνατ' ὀρώρη.
εἰ δὲ θανόντων περ καταλήθοντ' εἰν Ἀΐδαο,
αὐτὰρ ἐγὼ καὶ κεῖθι φίλου μεμνήσομ' ἐταίρου. 390
νῦν δ' ἄγ' ἀεῖδοντες παιήονα, κοῦροι Ἀχαιῶν,
νηυσὶν ἔπι γλαφυρῇσι νεώμεθα, τόνδε δ' ἄγωμει.
ἡράμεθα μέγα κῦδος · ἐπέφνομεν Ἐκτορα δῖον,
ὃ Τρῶες κατὰ ἄστνυ θεῶ ὥς εὐχετόωντο.’

Ἴη ῥα καὶ Ἐκτορα δῖον ἀεικέα μήδετο ἔργα. 395
ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τένοντε
εἰς σφυρὸν ἐκ πτέρνης, βούους δ' ἐξῆπτεν ἰμάντας,

He trails the body from his chariot before all the city.

ἐκ δίφροιο δ' ἔδησε, κάρη δ' ἔλκεσθαι ἔασεν·
 ἐς δίφρον δ' ἀναβάς, ἀνά τε κλυτὰ τεύχε' αἰέρας,
 μάστιξέν ῥ' ἐλάαν, τῷ δ' οὐκ αἰκοντε πετέσθην. 400
 τοῦ δ' ἦν ἐλκομένοιο κονίσσαλος, ἀμφὶ δὲ χαῖται
 κυάνεαι πίτναντο, κάρη δ' ἅπαν ἐν κονίησι
 κεῖτο πάρος χαρίεν· τότε δὲ Ζεὺς δυσμενέεσσι
 δῶκεν ἀεικίσσασθαι ἐῷ ἐν πατρίδι γαίῃ.

Ὡς τοῦ μὲν κεκόνιτο κάρη ἅπαν· ἡ δέ νυ μήτηρ 405
 τίλλε κόμην, ἀπὸ δὲ λιπαρὴν ἔρριψε καλύπτρην
 τηλόσε, κώκυσε δὲ μάλα μέγα παῖδ' ἐσιδοῦσα.
 ᾧ μωξεν δ' ἐλεεινὰ πατὴρ φίλος, ἀμφὶ δὲ λαοὶ
 κωκυτῷ τ' εἶχοντο καὶ οἰμωγῇ κατὰ ἄστυ.
 τῷ δὲ μάλιστ' ἄρ' ἔην ἐναλίγκιον, ὥς εἰ ἥπασα 410
 Ἴλιος ὄφρυνόεσσα πυρὶ σμύχοιτο κατ' ἄκρης.
 λαοὶ μὲν ῥα γέροντα μόγις ἔχον ἀσχαλόωντα,
 ἐξελθεῖν μεμαῶτα πυλάων Δαρδανιάων.
 πάντας δὲ λιτάνευε κυλινδόμενος κατὰ κόπρον,
 ἐξονομακλήδην ὀνομάζων ἄνδρα ἕκαστον· 415

Ἔσχεσθε, φίλοι, καὶ μ' οἶον ἐάσατε, κηδόμενοί περ,
 ἐξελθόντα πόληος ἰκέσθ' ἐπὶ νῆας Ἀχαιῶν.
 λίσσωμ' ἀνέρα τοῦτον ἀτάσθαλον ὀβριμοεργόν,
 ἦν πως ἡλικίην αἰδέσσεται ἠδ' ἐλεήσει
 γῆρας. καὶ δὲ νυ τῷ γε πατὴρ τοιόσδε τέτυκται, 420
 Πηλεύς, ὃς μιν ἔτικτε καὶ ἔτρεφε πῆμα γενέσθαι
 Τρωσί· μάλιστα δ' ἐμοὶ περὶ πάντων ἄλγε' ἔθηκε.
 τόσσους γάρ μοι παῖδας ἀπέκτανε τηλεθάοντας·
 τῶν πάντων οὐ τόσσον ὀδύρομαι, ἀχνύμενός περ,
 ὥς ἑνός, οὗ μ' ἄχος ὅξυ κατοίσεται Ἀΐδος εἴσω, 425
 Ἑκτορος· ὥς ὄφελεν θανέειν ἐν χερσὶν ἐμῇσι·
 τῷ κε κορεσσάμεθα κλαίοντέ τε μυρομένῳ τε,
 μήτηρ θ', ἥ μιν ἔτικτε δυσίμμορος, ἠδ' ἐγὼ αὐτός·
 Ὡς ἔφατο κλαίων, ἐπὶ δὲ στενάχοντο πολῖται·

Andromache hearing the lamentation runs to the walls.

Τρωῆσιν δ' Ἑκάβη ἀδινού ἐξῆρχε γόοιο · 430

‘Τέκνον, ἐγὼ δειλή· τί νῦν βείομαι, αἰνὰ παθοῦσα,
σεῦ ἀποτεθνηῶτος; ὃ μοι νύκτας τε καὶ ἡμαρ
εὐχολὴ κατὰ ἅστυ πελέσκεο, πᾶσί τ' ὄνειαρ,
Τρωσί τε καὶ Τρωῆσι κατὰ πτόλιν, οἳ σε θεὸν ὥς
δειδέχατ'· ἥ γάρ κέ σφι μάλα μέγα κῦδος ἔησθα 435
ζωὸς ἐών· νῦν αὖ θάνατος καὶ μοῖρα κιχάνει.’

‘Ὡς ἔφατο κλαίουσ', ἄλοχος δ' οὐπω τι πέπυστο
Ἑκτορος· οὐ γάρ οἱ τις ἐτήτυμος ἄγγελος ἐλθὼν
ἠγγειλ' ὅττι ρά οἱ πόσις ἔκτοθι μέμνε πυλάων,
ἀλλ' ἥ γ' ἰστὸν ὕφαινε μυχῷ δόμου ὑψηλοῖο 440
δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἔπασσε.
κέκλετο δ' ἀμφιπόλοισιν εὐπλοκάμοις κατὰ δῶμα
ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, ὅφρα πέλοιτο
Ἑκτορι θερμὰ λοετρὰ μάχης ἐκ νοστήσαντι,
νηπίη, οὐδ' ἐνόησεν ὃ μιν μάλα τῆλε λοετρῶν 445
χερσὶν Ἀχιλλῆος δάμασε γλαυκῶπις Ἀθήνη.
κωκυτοῦ δ' ἤκουσε καὶ οἰμωγῆς ἀπὸ πύργου·
τῆς δ' ἐλελίχθη γυῖα, χαμαὶ δέ οἱ ἔκπεσε κερκίς.
ἥ δ' αὖτις δμωῆσιν εὐπλοκάμοισι μετηύδα·

‘Δεῦτε, δῶ μοι ἔπεσθον, ἴδωμ' ὅτιν' ἔργα τέτυκται.
αἰδοίης ἐκυρῆς ὁπὸς ἔκλυον, ἐν δ' ἐμοὶ αὐτῇ 451
στήθεσι πάλλεται ἦτορ ἀνὰ στόμα, νέρθε δὲ γούνα
πήγνυται· ἐγγὺς δὴ τι κακὸν Πριάμοιο τέκεσσιν.
αἱ γὰρ ἀπ' οὐατος εἶη ἐμεῦ ἔπος· ἀλλὰ μάλ' αἰνῶς
δεῖδω μὴ δὴ μοι θρασὺν Ἑκτορα δῖος Ἀχιλλεὺς 455
μοῦνον ἀποτμήξας πόλιος πεδῖονδε δίηται,
καὶ δὴ μιν καταπαύσῃ ἀγνηρορίας ἀλεγεινῆς,
ἥ μιν ἔχεσκ', ἐπεὶ οὐποτ' ἐνὶ πληθυῖ μένεν ἀνδρῶν,
ἀλλὰ πολὺ προθέεσκε, τὸ δν μένος οὐδενὶ εἴκων.’

‘Ὡς φαμένη μεγάροιο διέσσυτο μαινάδι ἴση, 460
παλλομένη κραδίην· ἅμα δ' ἀμφίπολοι κίον αὐτῇ.

Beholding her husband, she falls in a swoon.

αὐτὰρ ἐπεὶ πύργον τε καὶ ἀνδρῶν ἴξεν ὄμιλον,
 ἔστη παπτήνας' ἐπὶ τείχεϊ, τὸν δὲ νόησεν
 ἑλκόμενον πρόσθεν πόλιος· ταχέες δέ μιν ἵπποι
 ἔλκον ἀκηδέστως κοίλας ἐπὶ νῆας Ἀχαιῶν. 465
 τὴν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψε,
 ἤριπε δ' ἐξοπίσω, ἀπὸ δὲ ψυχὴν ἐκάπυσσε.
 τῆλε δ' ἀπὸ κρατὸς βάλε δέσματα σιγαλόεντα,
 ἄμπυκα, κεκρύφαλόν τ' ἠδὲ πλεκτὴν ἀναδέσμη
 κρήδεμνόν θ', ὃ ρά οἱ δῶκε χρυσέη Ἀφροδίτῃ 470
 ἥματι τῷ ὅτε μιν κορυθαίολος ἠγάγεθ' Ἑκτωρ
 ἐκ δόμου Ἡετίωνος, ἐπεὶ πόρε μυρία ἔδνα.
 ἀμφὶ δέ μιν γαλόφ τε καὶ εἰνατέρες ἄλις ἔσταν,
 αἷ' ἔμετὰ σφίσιν εἶχον ἀτυζομένην ἀπολέσθαι.
 ἢ δ' ἐπεὶ οὖν ἄμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη, 475
 ἀμβλήδην γοόωσα μετὰ Τρωῆσιν ἔειπεν·

“Ἑκτορ, ἐγὼ δύστηνος· ἰὼ ἄρα γεινόμεθ' αἶσῃ
 ἀμφοτέροι, σὺ μὲν ἐν Τροίῃ Πριάμου κατὰ δῶμα,
 αὐτὰρ ἐγὼ Θήβησιν ὑπὸ Πλάκῃ ὑληέσῃ
 ἐν δόμῳ Ἡετίωνος, ὃ μ' ἔτρεφε τυτθὸν ἐοῦσαν, 480
 δύσμορος αἰνόμορον· ὥς μὴ ὤφελλε τεκέσθαι.
 νῦν δὲ σὺ μὲν Ἀἶδαο δόμους ὑπὸ κεύθεσι γαίης
 ἔρχεαι, αὐτὰρ ἐμὲ στυγερῷ ἐνὶ πένθει λείπεις
 χήρην ἐν μεγάροισι· πάϊς δ' ἔτι νήπιος αὐτῶς,
 ὃν τέκομεν σύ τ' ἐγὼ τε δυσάμμοροι· οὔτε σὺ τούτῳ 485
 ἔσσεαι, Ἑκτορ, ὄνειαρ, ἐπεὶ θάνες, οὔτε σοὶ οὔτος.
 ἦνπερ γὰρ πόλεμόν γε φύγῃ πολύδακρυν Ἀχαιῶν,
 αἰεὶ τοι τούτῳ γε πόνος καὶ κήδε' ὀπίσσω
 ἔσσουντ'· ἄλλοι γάρ οἱ ἀπουρίσσουσιν ἀρούρας.
 ἦμαρ δ' ὀρφανικὸν παναφήλικά παῖδα τίθησι· 490
 πάντα δ' ὑπεμνήμυκε, δεδάκρυνται δὲ παρειαί.
 δευόμενος δέ τ' ἀνεισι πάϊς ἐς πατρός ἐταίρους,
 ἄλλον μὲν χλαίνης ἐρύων, ἄλλον δὲ χιτῶνος·

Her lament over Hector and her orphan son.

τῶν δ' ἐλεησάντων κοτύλην τις τυτθὸν ἐπέσχε,
 χεῖλεα μὲν τ' ἐδίην', ὑπερφύην δ' οὐκ ἐδίηνε. 495
 τὸν δὲ καὶ ἀμφιθαλὴς ἐκ δαιτύος ἐστυφέλιξε,
 χερσὶν πεπληγῶς καὶ ὄνειδείοισιν ἐνίσσων·
 'ἔρρ' οὕτως· οὐ σός γε πατὴρ μεταδαίνυται ἡμῖν.'
 ἄκρυνόεις δέ τ' ἄνεισι πάϊς ἐς μητέρα χήρην,
 Ἄστυάναξ, ὃς πρὶν μὲν ἐοῦ ἐπὶ γούρασι πατρὸς 500
 μυελὸν οἶον ἔδεσκε καὶ οἰῶν πίονα δημόν·
 'αὐτὰρ ὅθ' ὕπνος ἔλοι, παύσαιτό τε νηπιαχεύων,
 εὐδεσκ' ἐν λέκτροισιν, ἐν ἀγκαλίδεσσι τιθήνης,
 ἐνῇ ἔνι μαλακῇ, θαλέων ἐμπλησάμενος κῆρ·
 νῦν δ' ἂν πολλὰ πάθῃσι, φίλου ἀπὸ πατρὸς ἀμαρτῶν, 505
 Ἄστυάναξ, ὃν Τρῶες ἐπὶ κλησὶν καλέουσιν·
 οἷος γάρ σφιν ἔρυσσεν πύλας καὶ τείχεα μακρά.
 νῦν δὲ σὲ μὲν παρὰ νηυσὶ κορωνίσιν, νόσφι τοκήων,
 αἰόλαι εὐλαὶ ἔδονται, ἐπεὶ κε κύνες κορέσωνται,
 γυμνόν· ἀτάρ τοι εἴματ' ἐνὶ μεγάροισι κέονται 510
 λεπτὰ τε καὶ χαρίεντα, τετυγμένα χερσὶ γυναικῶν.
 ἀλλ' ἦτοι τάδε πάντα καταφλέξω πυρὶ κηλέφ,
 οὐδὲν σοί γ' ὄφελος, ἐπεὶ οὐκ ἐγκείσεαι αὐτοῖς,
 ἀλλὰ πρὸς Τρώων καὶ Τρωϊάδων κλέος εἶναι.
 ὧς ἔφατο κλαίουσ', ἐπὶ δὲ στενάχοντο γυναῖκες. 515

ΙΛΙΑΔΟΣ Ψ.

Ἀθλα ἐπὶ Πατρόκλῳ.

ARGUMENT.—When Achilles had thus taken revenge upon Hector, he set himself to do great honour to his dead friend, and burnt him upon a pyre of marvellous size, slaughtering thereon twelve Trojan captives and making other lordly offerings. And on the next day he appointed funeral games, a chariot race and a foot-race and many other contests, all of which are described to us.

Ὡς οἱ μὲν στενάχοντο κατὰ πόλιν· αὐτὰρ Ἀχαιοὶ
ἐπεὶ δὴ νῆάς τε καὶ Ἑλλήσποντον ἴκοντο,
οἱ μὲν ἄρ' ἐσκίδναντο ἐὴν ἐπὶ νῆα ἕκαστος.

Μυρμιδόνας δ' οὐκ εἶα ἀποσκιδνασθαι Ἀχιλλεύς,
ἀλλ' ὃ γε οὔ τις ἐτάροισι φιλοπτολέμοισι μετηύδα· 5

Ἐμυρμιδόνες ταχύπῳλοι, ἐμοὶ ἐρίηρες ἐταῖροι,
μὴ δὴ πῶ ὑπ' ὄχεσφι λυώμεθα μώνυχας ἵππους,
ἀλλ' αὐτοῖς ἵπποισι καὶ ἄρμασιν ἄσσουν ἰόντες
Πάτροκλον κλαίωμεν· ὃ γὰρ γέρας ἐστὶ θανόντων.
αὐτὰρ ἐπεὶ κ' ὀλοοῖο τεταρπώμεσθα γόοιο, 10
ἵππους λυσάμενοι δορπήσομεν ἐνθάδε πάντες·

Ὡς ἔφαθ', οἱ δ' ὤμωξαν ἀολλέες, ἦρχε δ' Ἀχιλλεύς.
οἱ δὲ τρὶς περὶ νεκρὸν ἐϋτριχας ἤλασαν ἵππους
μυρόμενοι· μετὰ δέ σφι θέτις γόου ἡμερον ὥρσε.
δεύοντο ψάμαθοι, δεύοντο δὲ τεύχεα φωτῶν 15
δάκρυσι· τοῖον γὰρ πόθεον μῆστωρα φόβοιο.
τοῖσι δὲ Πηλεΐδης ἀδινοῦ ἐξῆρχε γόοιο,
χεῖρας ἐπ' ἀνδροφόνους θέμενος στήθεσσιν ἐταίρου·

The funeral feast in honour of Patroclus.

‘ Χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν ᾿Αῖδαο δόμοισι·
 πάντα γὰρ ἤδη τοι τελέω τὰ πάροιθεν ὑπέστην, 20
 Ἐκτορα δεῦρ’ ἐρύσας δώσειν κυσὶν ὦμὰ δάσασθαι,
 δώδεκα δὲ προπάροιθε πυρῆς ἀποδειροτομήσειν
 Τρώων ἀγλαὰ τέκνα, σέθεν κταμένοιο χολωθείς.’

Ἦ ῥα καὶ Ἐκτορα δῖον ἀεικέα μήδετο ἔργα,
 πρηνέα πὰρ λεχέεσσι Μενoitιάδαο τανύσσας 25
 ἐν κονίῃς. οἱ δ’ ἔντε’ ἀφωπλίζοντο ἕκαστος
 χάλκεα μαρμαίροντα, λύον δ’ ὑψηχίας ἵππους,
 καὶ δ’ Ἴξον παρὰ νηὶ ποδώκεος Αἰακίδαο
 μυρίοι· αὐτὰρ ὁ τοῖσι τάφον μενοεικέα δαίνυ.
 πολλοὶ μὲν βόες ἀργοὶ ὀρέχθεον ἀμφὶ σιδήρῳ 30
 σφαζόμενοι, πολλοὶ δ’ ὄϊες καὶ μηκάδες αἴγες·
 πολλοὶ δ’ ἀργιόδοντες ὕες, θαλέθοντες ἀλοιφῇ,
 εὐόμενοι τανύοντο διὰ φλογὺς Ἥφαιστοιο·
 πάντα δ’ ἀμφὶ νέκυν κοτυλήρυτον ἔρρεεν αἷμα.

Αὐτὰρ τὸν γε ἄνακτα ποδώκεα Πηλείωνα 35
 εἰς Ἀγαμέμνονα δῖον ἄγον βασιλῆες Ἀχαιῶν,
 σπουδῇ παρπεπιθύντες, ἑταίρου χωόμενον κῆρ.
 οἱ δ’ ὅτε δὴ κλισίην Ἀγαμέμνονος Ἴξον ἰόντες,
 αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσαν
 ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν, εἰ πεπίθοιεν 40
 Πηλείδην λούσασθαι ἄπο βρότον αἱματόεντα.
 αὐτὰρ ὃ γ’ ἤρνεϊτο στερεῶς, ἐπὶ δ’ ὄρκον ὅμοσσε·

‘ Οὐ μὰ Ζῆν’, ὅστις τε θεῶν ὕπατος καὶ ἄριστος,
 οὐ θέμις ἐστὶ λοετρὰ καρήατος ἄσπον ἰκέσθαι,
 πρὶν γ’ ἐνὶ Πάτροκλον θέμεναι πυρὶ σῆμά τε χεῦναι 45
 κείρασθαί τε κόμην, ἐπεὶ οὐ μ’ ἔτι δεύτερον ὦδε
 ἴξεται ἄχος κραδίην, ὄφρα ζωοῖσι μετείω.
 ἀλλ’ ἦτοι νῦν μὲν στυγερῇ πειθώμεθα δαιτί·
 ἥωθεν δ’ ὄτρυνον, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 ὕλην τ’ ἀξέμεναι παρά τε σχεῖν ὅσσ’ ἐπεικὲς 50

The shade of Patroclus appears to Achilles.

νεκρὸν ἔχοντα νέεσθαι ὑπὸ ζόφον ἡερόεντα,
ὄφρ' ἦτοι τοῦτον μὲν ἐπιφλέγῃ ἀκάματον πῦρ
θαῆσσον ἀπ' ὀφθαλμῶν, λαοὶ δ' ἐπὶ ἔργα τράπωνται.'

Ὡς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἡδὲ πίθοντο
ἔσσυμένως δ' ἄρα δόρπον ἐφοπλίσσαντες ἕκαστοι 55
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἵσης.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
οἱ μὲν κακκείοντες ἔβαν κλισίῃνδ' ἕκαστος,
Πηλεΐδης δ' ἐπὶ θινὶ πολυφλοίσβοιο θαλάσσης
κεῖτο βαρὺ στενάχων, πολέσιν μετὰ Μυρμιδόνεσσιν, 60

ἐν καθαρῷ, ὅθι κύματ' ἐπ' ἡϊόνος κλύζεσκον·
εὔτε τὸν ὕπνιος ἔμαρπτε, λύων μελεδήματα θυμοῦ,
νήδυμος ἀμφιχυθείς, μάλα γὰρ κάμε φαίδιμα γυνῖα
'Εκτορ' ἐπαΐσσων προτὶ Ἴλιον ἡνεμόεσσαι,
ἦλθε δ' ἐπὶ ψυχὴ Πατροκλῆος δειλοῖο, 65

πάντ' αὐτῷ μέγεθός τε καὶ ὄμματα κάλ' εἰκνῖα,
καὶ φωνήν, καὶ τοῖα περὶ χροῖ εἵματα ἔστο·
στῇ δ' ἄρ' ὑπὲρ κεφαλῆς καί μιν πρὸς μῦθον ἔειπεν·

Ἐϋδαίς, αὐτὰρ ἐμεῖο λελασμένος ἔπλευ, Ἀχιλλεῦ.
οὐ μὲν μεν ζῶοντος ἀκήδεις, ἀλλὰ θανόντος· 70
θάπτε με ὅττι τάχιστα, πύλας Ἀΐδαο περήσω.

τῆλέ με εἵργουσι ψυχαί, εἶδωλα καμόντων,
οὐδέ μέ πω μίσγεσθαι ὑπὲρ ποταμοῖο ἐῷσιν,
ἀλλ' αὕτως ἀλάλημαι ἂν' εὐρυπυλὲς Ἀΐδος δῶ.
καί μοι δὸς τὴν χειρ', ὀλοφύρομαι· οὐ γὰρ ἔτ' αὐτίς 75
νίσσομαι ἐξ Ἀΐδαο, ἐπὴν με πυρὸς λελάχητε.

οὐ μὲν γὰρ ζωοὶ γε φίλων ἀπάνευθεν ἐταίρων
βουλὰς ἐζόμενοι βουλεύσομεν, ἀλλ' ἐμὲ μὲν κῆρ
ἀμφέχανε στυγερή, ἥπερ λάχε γεινόμενόν περ·
καὶ δὲ σοὶ αὐτῷ μοῖρα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, 80
τείχει ὕπο Τρώων εὐηγενέων ἀπολέσθαι.

ἄλλο δέ τοι ἐρέω καὶ ἐφήσομαι, αἶ κε πίθῃαι.

The two hold sad converse together.

μη ἐμὰ σῶν ἀπάνευθε τιθήμεναι ὅστε', Ἀχιλλεῦ,
ἀλλ' ὁμοῦ, ὡς ἐτράφημεν ἐν ὑμετέροισι δόμοισιν,
εὔτε με τυτθὸν ἐόντα Μενοίτιος ἐξ Ὀπείντος 85

ἤγαγεν ὑμέτερόνδ' ἀνδροκτασίης ὑπο λυγρῆς,
ἤματι τῷ ὅτε παῖδα κατέκτανον Ἀμφιδάμαντος,
νήπιος, οὐκ ἐθέλων, ἀμφ' ἀστραγάλοισι χολωθεῖς·
ἔνθα με δεξάμενος ἐν δώμασιν ἱππύτα Πηλεὺς
ἔτραφέ τ' ἐνδυκέως καὶ σὸν θεράποντ' ὑνόμηνεν· 90
ὥς δὲ καὶ ὀστέα νῶϊν ὁμῇ σορὸς ἀμφικαλύπτοι
χρύσεος ἀμφιφορεὺς, τὸν τοι πόρε πότνια μήτηρ.'

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλ-
λεύς·

'τίπτε μοι, ἡθείη κεφαλῇ, ἔεῦρ' εἰλήλουθις
καί μοι ταῦτα ἕκαστ' ἐπιτέλλεαι; αὐτὰρ ἐγὼ τοι 95
πάντα μάλ' ἐκτελέω καὶ πείσομαι ὡς σὺ κελεύεις.
ἀλλὰ μοι ἄσσον στῆθι· μίνυνθά περ ἀμφιβαλόντε
ἀλλήλους, ὀλοοῖο τεταρπώμεσθα γόοιο.'

Ὡς ἄρα φωνήσας ὠρέξατο χερσὶ φίλῃσιν
οὐδ' ἔλαβε· ψυχὴ δὲ κατὰ χθονὸς ἥϋτε καπνὸς 100
ῥχετο τετριγυῖα. ταφῶν δ' ἀνόρουσεν Ἀχιλλεὺς
χερσὶ τε συμπλατάγησεν, ἔπος δ' ὀλοφυδνὸν ἔειπεν·

'ὦ πόποι, ἦ ῥά τις ἔστι καὶ εἰν Ἀΐδαο δόμοισι
ψυχὴ καὶ εἰδῶλον, αὐτὰρ φρένες οὐκ ἔνι πάμπαν·
παννυχίη γάρ μοι Πατροκλῆος δειλοῖο 105
ψυχὴ ἐφεστήκει γοόωσά τε μυρομένη τε,
καί μοι ἕκαστ' ἐπέτελλεν, ἔϊκτο δὲ θέσκελον αὐτῷ.'

Ὡς φάτο, τυῖσι δὲ πᾶσιν ὑφ' ἱμερον ὤρσε γόοιο·
μυρομένοισι δὲ τοῖσι φάνη ῥοδοδάκτυλος Ἥως
ἀμφὶ νέκυν ἐλεεινόν. αὐτὰρ κρείων Ἀγαμέμνων 110
οὐρῆάς τ' ὥτρυνε καὶ ἀνέρας ἀξέμεν ὕλην
πάντοθεν ἐκ κλισιῶν· ἐπὶ δ' ἀνὴρ ἐσθλὸς ὀρώρει,
Μηριόνης, θεράπων ἀγαπήνορος Ἴδομενῆος.

The wood is brought for the pyre, and the body borne in pomp.

οἱ δ' ἴσαν ὕλοτόμους πελέκεας ἐν χερσὶν ἔχοντες
σειφάς τ' εὐπλέκτους · πρὸ δ' ἄρ' οὐρῆες κίον αὐτῶν · 115
πολλὰ δ' ἄναντα κάταντα πάραντά τε δόχμιά τ' ἦλθον.
ἀλλ' ὅτε δὴ κνημοὺς προσέβαν πολυπίδακος Ἴδης,
αὐτίκ' ἄρα δρῦς ὑψικόμους ταναήκει χαλκῷ
τάμνον ἐπειγόμενοι · ταὶ δὲ μεγάλα κτυπέουσai
πῖπτον. τὰς μὲν ἔπειτα διαπλήσσουντες Ἀχαιοὶ 120
ἔκδεον ἡμιόνων · ταὶ δὲ χθόνα ποσσὶ δατεῦντο
ἐλδόμεναι πεδίοιο διὰ ῥωπήϊα πυκνά.
πάντες δ' ὕλοτόμοι φιτροὺς φέρον · ὥς γὰρ αἰώγει
Μηριόνης, θεράπων ἀγαπήνορος Ἰδομενεύς.
καὶ δ' ἄρ' ἐπ' ἀκτῆς βάλλον ἐπισχερώ, ἔνθ' ἄρ' Ἀχιλ-
λεὺς 125

φράσσατο Πατρόκλῳ μέγα ἥριον ἡδὲ οἷ αὐτῷ.

Αὐτὰρ ἐπεὶ πάντῃ παρακάββαλον ἄσπετον ὕλην,
εἶατ' ἄρ' αὖθι μένοντες ἀολλέες. αὐτὰρ Ἀχιλλεὺς
αὐτίκα Μυρμιδόνεσσι φιλοπτολέμοισι κέλευσε
χαλκὸν ζώννυσθαι, ζεῦξαι δ' ὑπ' ὄχεσφιν ἕκαστον 130
ἵππους · οἱ δ' ὦρνυντο καὶ ἐν τεύχεσσιν ἔδυνον,
ἂν δ' ἔβαν ἐν δίφροισι παραιβάται ἡνίοχοί τε.
πρόσθε μὲν ἱππῆες, μετὰ δὲ νέφος εἶπετο πεζῶν,
μυρίοι · ἐν δὲ μέσοισι φέρον Πάτροκλον ἑταῖροι.
θριξὶ δὲ πάντα νέκυν καταείνυσαν, ἃς ἐπέβαλλον 135
κειρόμενοι · ὅπιθεν δὲ κάρη ἔχε δῖος Ἀχιλλεὺς
ἀχνύμενος · ἔταρον γὰρ ἀμύμονα πέμπ' Αἰδόςδε.

Οἱ δ' ὅτε χῶρον ἵκανον ὅθι σφίσι πέφραδ' Ἀχιλλεύς,
κάτθεσαν, αἶψα δὲ οἱ μενοεικέα νήεον ὕλην.
ἔνθ' αὖτ' ἔλλ' ἐνόησε ποδάρκης δῖος Ἀχιλλεύς · 140
στάς ἀπάνευθε πυρῆς ξανθὴν ἀπεκείρατο χαίτην,
τὴν ῥα Σπερχειῷ ποταμῷ τρέφε τηλεθύωσαν ·
ὀχθήσας δ' ἄρα εἶπεν ἰδὼν ἐπὶ οἴνοπα πόντον ·

‘Σπερχεῖ, ἄλλως σοὶ γε πατὴρ ἡρήσατο Πηλεὺς,

The pyre is built and the body laid thereon with sacrifices.

κεῖσέ με νοστήσαντα φίλην ἐς πατρίδα γαῖαν 145.
 σοί τε κόμην κερέειν ῥέξειν θ' ἱερὴν ἑκατόμβην,
 πεντήκοντα δ' ἔνορχα παρ' αὐτόθι μῆλ' ἱερεύσειν
 ἐς πηγάς, ὅθι τοι τέμενος βωμός τε θυήεις.
 ὥς ἡρᾶθ' ὁ γέρων, σὺ δέ οἱ νόον οὐκ ἐτέλεσσας.
 νῦν δ' ἐπεὶ οὐ νέομαί γε φίλην ἐς πατρίδα γαῖαν, 150.
 Πατρόκλῳ ἡρώϊ κόμην ὀπάσαιμι φέρεσθαι.'

Ὡς εἰπὼν ἐν χερσὶ κόμην ἐτάρῳ φίλοιο
 θῆκεν, τοῖσι δὲ πᾶσιν ὑφ' ἱμερον ὤρσε γόοιο.
 καὶ νῦν κ' ὀδυρομένοισιν ἔδν φάος ἡελίοιο,
 εἰ μὴ Ἀχιλλεὺς αἰψ' Ἀγαμέμνονι εἶπε παραστάς· 155.

Ἄτρεΐδῃ — σοὶ γάρ τε μάλιστά γε λαὸς Ἀχαιῶν
 πείσονται μύθοισι — γόοιο μὲν ἔστι καὶ ἄσαι.
 νῦν δ' ἀπὸ πυρκαϊῆς σκέδασον καὶ δεῖπνον ἄνωχθι
 ὄπλεσθαι· τάδε δ' ἀμφὶ πονησόμεθ' οἷσι μάλιστα
 κήδεός ἐστι νέκυς· παρὰ δ' οἱ ταγοὶ ἄμμι μενόντων.' 160.

Αὐτὰρ ἐπεὶ τό γ' ἄκουσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 αὐτίκα λαὸν μὲν σκέδασεν κατὰ νῆας ἐῖσας,
 κηδεμόνες δὲ παρ' αὐθι μένον καὶ νήεον ὕλην,
 ποίησαν δὲ πυρὴν ἑκατόμποδον ἔνθα καὶ ἔνθα,
 ἐν δὲ πυρῇ ὑπάτῃ νεκρὸν θέσαν ἀχνύμενοι κῆρ. 165.
 πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἔλικας βοῦς
 πρόσθε πυρῆς ἔδερὸν τε καὶ ἄμφεπον· ἐκ δ' ἄρα πάντων
 δημόν ἐλὼν ἐκάλυψε νέκυν μεγαθύμος Ἀχιλλεὺς
 ἐς πόδας ἐκ κεφαλῆς, περὶ δὲ δρατὰ σώματα νήει·
 ἐν δ' ἐτίθει μέλιτος καὶ ἀλείφατος ἀμφιφορῆας, 170.
 πρὸς λέχεα κλίνων· πίσυρας δ' ἐριαύχενας ἵππους
 ἐσσυμένως ἐνέβαλλε πυρῇ, μεγάλα στεναχίζων.
 ἐννέα τῷ γε ἄνακτι τραπεζῆες κύνες ἦσαν·
 καὶ μὲν τῶν ἐνέβαλλε πυρῇ δύο δειροτομήσας,
 δώδεκα δὲ Τρώων μεγαθύμων νιέας ἐσθλοὺς
 χαλκῷ δηϊόων· κακὰ δὲ φρεσὶ μήδετο ἔργα·

At Achilles' prayer Iris calls the winds to fan the fire.

έν δὲ πυρὸς μένος ἦκε σιδήρεον, ὄφρα νέμοιτο.
ῥμωξέν τ' ἄρ' ἔπειτα, φίλον ἔ' ὀνόμηνεν ἑταῖρον ·

‘Χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν Ἀΐδαο δόμοισι ·
πάντα γὰρ ἤδη τοι τελέω τὰ πάροιθεν ὑπέστην. 180
δώδεκα μὲν Τρώων μεγαθύμων νιέας ἐσθλούς,
τοὺς ἅμα σοὶ πάντας πῦρ ἐσθίει · Ἔκτορα δ' οὔτι
δώσω Πριαμίδην πυρὶ λαπτέμεν, ἀλλὰ κύνεσσιν.’

‘Ὡς φάτ' ἀπειλήσας · τὸν δ' οὐ κύνες ἀμφεπένοιοτο,
ἀλλὰ κύνας μὲν ἀλαλκε Διὸς θυγάτηρ Ἀφροδίτη 185
ἡματα καὶ νύκτας, ῥοδόεντι δὲ χρῖεν ἐλαίῳ
ἀμβροσίῳ, ἵνα μή μιν ἀποδρῦφοι ἐλκυστάζων.
τῷ δ' ἐπὶ κυάνεον νέφος ἤγαγε Φοῖβος Ἀπόλλων
οὐρανόθεν πεδίονδε, κάλυψε δὲ χῶρον ἅπαντα,
ὅσσον ἐπεῖχε νέκυς, μὴ πρὶν μένος ἡελίοιο 190
σκήλει' ἀμφὶ περὶ χροά ἵνεσιν ἠδὲ μέλεσσιν.

Οὐδὲ πυρὴ Πατρόκλου ἐκαίετο τεθνηῶτος.
ἔνθ' αὖτ' ἄλλ' ἐνόησε ποδάρκης διος Ἀχιλλεύς ·
στάς ἀπάνευθε πυρῆς διοῖς ἡρᾶτ' ἀνέμοισι,
Βορέη καὶ Ζεφύρῳ, καὶ ὑπέσχετο ἱερὰ καλὰ · 195
πολλὰ δὲ καὶ σπένδων χρυσέῳ δέπαϊ λιτάνευεν
ἐλθέμεν, ὄφρα τάχιστα πυρὶ φλεγεθοῖατο νεκροί,
ὔλη τε σεύαιτο καήμεναι. ὦκέα δ' Ἴρις
ἀράων αἴουσα μετάγγελος ἦλθ' ἀνέμοισιν.
οἱ μὲν ἄρα Ζεφύριοι δυσσεύς ἀθρόοι ἔνδον 200
εἰλαπίνην δαίνυντο · θέουσα δὲ Ἴρις ἐπέστη
βηλῷ ἐπὶ λιθέῳ. τοὶ δ' ὥς ἶδον ὀφθαλμοῖσι,
πάντες ἀνήϊξαν, κάλεόν τέ μιν εἰς ἑ ἕκαστος ·
ἡ δ' αὖθ' ἔξεσθαι μὲν ἀνήναιτο, εἶπε δὲ μῦθον ·

‘Οὐχ ἔδος · εἰμι γὰρ αὐτίς ἐπ' Ὠκεανοῖο ῥέεθρα, 205
Αἰθιόπων ἐς γαῖαν, ὅθι ῥέζουσ' ἐκατόμβας
ἀθανάτοις, ἵνα δὴ καὶ ἐγὼ μεταδαίσομαι ἰφῶν.
ἀλλ' Ἀχιλεὺς Βορέην ἠδὲ Ζέφυρον κελαδεινὸν

Achilles watches all night till the pyre burns out.

ἐλθεῖν ἀρᾶται, καὶ ὑπὶσχεται ἱερὰ καλά,
ὄφρα πυρὴν ὄρσητε καήμεναι, ἧ ἔνι κεῖται 210
Πάτροκλος, τὸν πάντες ἀναστενάχουσιν Ἀχαιοί.'

Ἦ μὲν ἄρ' ὥς εἰποῦς' ἀπεβήσετο, τοὶ δ' ὀρέοντο
ἡχῇ θεσπεσίῃ, νέφεα κλονέοντε πάροιθεν.
αἶψα δὲ πόντον ἵκανον ἀήμεναι, ὥρτο δὲ κῦμα
πνοιῇ ὑπο λιγυρῇ· Τροίην δ' ἐρίβωλον ἰκέσθην, 215
ἐν δὲ πυρῇ πεσέτην, μέγα δ' ἴαχε θεσπιδαῆς πῦρ.
παννύχιοι δ' ἄρα τοί γε πυρῆς ἄμυνῖς φλόγ' ἔβαλλον,
φυσῶντες λιγέως· ὁ δὲ πάννυχος ὦκὺς Ἀχιλλεὺς
χρυσέου ἐκ κρητῆρος, ἐλὼν δέπας ἀμφικύπελλον,
οἶνον ἀφυσσόμενος χαμάδις χέε, δεῦε δὲ γαῖαν, 220
ψυχὴν κικλήσκων Πατροκλῆος δειλοῖο.

ὥς δὲ πατὴρ οὗ παιδὸς ὀδύρεται ὀστέα καίων,
νυμφίου, ὅστε θανὼν δειλοὺς ἀκάχησε τοκῆας,
ὥς Ἀχιλεὺς ἐτάριοιο ὀδύρετο ὀστέα καίων,
ἐρπύζων παρὰ πυρκαϊήν, ἀδινὰ στεναχίζων. 225

Ἦμος δ' Ἐωσφόρος εἴσι φῶς ἐρέων ἐπὶ γαῖαν,
ὃν τε μέτα κροκόπεπλος ὑπεῖρ ἅλα κίδνεται ἡώς,
τῆμος πυρκαϊῇ ἐμαραίνετο, παύσατο δὲ φλόξ.
οἱ δ' ἄνεμοι πάλιν αὖτις ἔβαν οἰκόνδε νέεσθαι
θρηίκιον κατὰ πόντον· ὁ δ' ἔστενεν οἶδματι θύων. 230

Πηλείδης δ' ἀπὸ πυρκαϊῆς ἐτέρωσε λιασθεῖς
κλίνθη κεκμηώς, ἐπὶ δὲ γλυκὺς ὕπνος ὄρουσεν.
οἱ δ' ἀμφ' Ἀτρείωνα ἀολλέες ἡγερέθοντο,
τῶν μιν ἐπερχομένων ὄμαδος καὶ δοῦπος ἔγειρεν.
ἔζετο δ' ὀρθωθεὶς καὶ σφεας πρὸς μῦθον ἔειπεν· 235

Ἦ Ἀτρεΐδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν,
πρῶτον μὲν κατὰ πυρκαϊήν σβέσατ' αἶθοπι οἴνῳ
πᾶσαν, ὅπόσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα
ὀστέα Πατρόκλοιο Μενoitιάδαο λέγωμεν
εὖ διαγιγνώσκοντες· ἀριφραδέα δὲ τέτυκται· 240

After Patroclus' bones are gathered from the ashes,

ἐν μέσση γὰρ ἔκειτο πυρῇ, τοὶ δ' ἄλλοι ἄνευθεν
 ἐσχατιῇ καίοντ' ἐπιμίξ, ἵπποι τε καὶ ἄνδρες.
 καὶ τὰ μὲν ἐν χρυσῇ φιάλῃ καὶ δίπλακι δημῷ
 θείομεν, εἰς δ' κεν αὐτὸς ἐγὼν Ἄϊδι κεύθωμαι.
 τύμβον δ' οὐ μάλα πολλὸν ἐγὼ πονέεσθαι ἄνωγα, 245
 ἀλλ' ἐπιεκέα τοῖον· ἔπειτα δὲ καὶ τὸν Ἀχαιοὶ
 εὐρύν θ' ὑψηλὸν τε τιθήμεναι, οἳ κεν ἐμεῖο
 δεύτεροι ἐν νήεσσι πολυκλήϊσι λίπησθε.'

Ὡς ἔφαθ', οἳ δ' ἐπίθοντο ποδώκεϊ Πηλείωνι.
 πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἴθοπι οἴνῳ, 250
 ὅσσον ἐπὶ φλόξ ἦλθε, βαθεῖα δὲ κάππεσε τέφρῃ·
 κλαίοντες δ' ἐτάριοι ἐννέος ὀστέα λευκὰ
 ἄλλεγον ἐς χρυσῇ φιάλῃ καὶ δίπλακα δημόν,
 ἐν κλισίῃσι δὲ θέντες ἐνὶ λιτὶ κάλυψαν·
 τορνῶσαντο δὲ σῆμα θεμειλιά τε προβάλλοντο 255
 ἀμφὶ πυρῇ· εἴθαρ δὲ χυτὴν ἐπὶ γαῖαν ἔχευαν.
 χεύαντες δὲ τὸ σῆμα πάλιν κίον. αὐτὰρ Ἀχιλλεὺς
 αὐτοῦ λαὸν ἔρυκε καὶ ἵζανεν εὐρὺν ἀγῶνα,
 νηῶν δ' ἔκφερ' ἄεθλα, λέβητάς τε τρίποδάς τε,
 ἵππους θ' ἡμιόνους τε βοῶν τ' ἴφθιμα κάρηνα, 260
 ἠδὲ γυναῖκας εὐζώνους, πολιόν τε σίδηρον.

Ἴππεῦσιν μὲν πρῶτα ποδώκεσιν ἀγλά' ἄεθλα
 θῆκε γυναῖκα ἄγεσθαι ἀμύμονα ἔργα ἰδυῖαν
 καὶ τρίποδ' ὠτώεντα δυωκαιεικοσίμετρον,
 τῷ πρώτῳ· ἀτὰρ αὖ τῷ δευτέρῳ ἵππον ἔθηκεν 265
 ἐξέτε' ἀξμήτην, βρέφος ἡμίονον κνέουσιν·
 αὐτὰρ τῷ τριτάτῳ ἄπυρον κατέθηκε λέβητα
 καλόν, τέσσαρα μέτρα κεχανδότα, λευκὸν ἔτ' αὐτως·
 τῷ δὲ τετάρτῳ θῆκε δύνω χρυσοῖο τάλαντα,
 πέμπτῳ δ' ἀμφίθετον φιάλῃν ἀπύρωτον ἔθηκε. 270
 στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 'Ἀτρεΐδῃ τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί,

Achilles appoints a chariot-race.

ἵππῃας τάδ' ἄεθλα δεδεγμένα κεῖτ' ἐν ἀγῶνι.
 εἰ μὲν νῦν ἐπὶ ἄλλῳ ἀεθλεύοιμεν Ἀχαιοί,
 ἧ τ' ἂν ἐγὼ τὰ πρῶτα λαβὼν κλισίηνδε φεροίμην. 275
 ἴστε γὰρ ὅσσον ἐμοὶ ἀρετῇ περιβάλλετον ἵπποι·
 ἀθάνατοί τε γάρ εἰσι, Ποσειδάων δὲ πόρ' αὐτοὺς
 πατρὶ ἐμῷ Πηληϊ, ὃ δ' αὖτ' ἐμοὶ ἐγγυάλιξεν.
 ἀλλ' ἦτοι μὲν ἐγὼ μενέω καὶ μώνυχες ἵπποι·
 τοίου γὰρ κλέος ἐσθλὸν ἀπώλεσαν ἡνιόχοιο, 280
 ἥπιον, ὃ σφῶϊν μάλα πολλάκις ὑγρὸν ἔλαιον
 χαιτάων κατέχευε, λοέσσας ὕδατι λευκῷ.
 τὸν τῷ γ' ἐσταότες πειθείετον, οὔδεϊ δέ σφιν
 χαῖται ἐρηρέδαται, τὼ δ' ἔστατον ἀχινυμένῳ κῆρ.
 ἄλλοι δὲ στέλλεσθε κατὰ στρατόν, ὅστις Ἀχαιῶν 285
 ἵπποισιν τε πέποιθε καὶ ἄρμασι κολλητοῖσιν.'

Ὡς φάτο Πηλεΐδης, ταχέες δ' ἵππῃες ἄγερθεν.
 ὦρτο πολὺ πρῶτος μὲν ἄναξ ἀνδρῶν Εὐμηλος,
 Ἀδμήτου φίλος υἱός, ὃς ἵπποσύνη ἐκέκαστο·
 τῷ δ' ἐπὶ Τυδεΐδης ὦρτο κρατερὸς Διομήδης, 290
 ἵππους δὲ Τρφούς ὕπαγε ζυγόν, οὓς ποτ' ἀπηύρα
 Αἰνείαν, ἀτὰρ αὐτὸν ὑπεξεσάωσεν Ἀπόλλων.
 τῷ δ' ἄρ' ἐπ' Ἀτρεΐδης ὦρτο ξανθὸς Μενέλαος
 διογενής, ὑπὸ δὲ ζυγὸν ἤγαγεν ὠκέας ἵππους,
 Αἴθην τὴν Ἀγαμεμνονέην τὸν ἐόν τε Πόδαργον· 295
 τὴν Ἀγαμέμνονι δῶκ' Ἀγχισιάδης Ἐχέπωλος
 δῶρ', ἵνα μή οἱ ἔποιθ' ὑπὸ Ἴλιον ἠνεμόεσσαν,
 ἀλλ' αὐτοῦ τέρποιτο μένων· μέγα γάρ οἱ ἔδωκε
 Ζεὺς ἄφενος, ραῖεν δ' ὃ γ' ἐν εὐρυχόρῳ Σικυῶνι·
 τὴν δ' γ' ὑπὸ ζυγὸν ἤγε, μέγα δρόμου ἰσχανόωσαν. 300
 Ἀντίλοχος δὲ τέταρτος εὐτρίχας ὠπλίσαθ' ἵππους,
 Νέστορος ἀγλαὸς υἱός, ὑπερθύμοιο ἀνακτος,
 τοῦ Νηληϊάδαο· Πυλοιγενέες δέ οἱ ἵπποι
 ὠκύποδες φέρον ἄρμα. πατήρ δέ οἱ ἄγχι παραστάς

Nestor counsels his son Antilochus how to drive therein.

μυθεῖτ' εἰς ἀγαθὰ φρονέων νοέοντι καὶ αὐτῷ· 306

‘ Ἀντίλοχ’, ἦτοι μὲν σε, νέον περ ἑόντ’, ἐφίλησαν
Ζεὺς τε Ποσειδάων τε, καὶ ἵπποσύνας ἐδίδαξαν
παντοίας· τῷ καὶ σε διδασκέμεν οὔτι μίλα χρεώ·
οἶσθα γὰρ εὖ περὶ τέρμαθ’ ἐλίσσέμεν· ἀλλὰ τοι ἵπποι
βάρδιστοι θείειν· τῷ τ’ οἷω λοίγι’ ἔσεσθαι. 310

τῶν δ’ ἵπποι μὲν ἔασιν ἀφάρτεροι, οὐδὲ μὲν αὐτοὶ
πλείονα ἴσασιν σέθεν αὐτοῦ μητίσασθαι.

ἀλλ’ ἄγε δὴ σύ, φίλος, μῆτιν ἐμβάλλεο θυμῷ
παντοίην, ἵνα μὴ σε παρεκπροφύγῃσιν ἄεθλα.

μήτι τοι δρυτόμος μέγ’ ἀμείνων ἢ βίηφι· 315

μήτι δ’ αὖτε κυβερνήτης ἐνὶ οἴνοπι πόντῳ

νῆα θοὴν ἰθύνει ἐρεχθομένην ἀνέμοισι·

μήτι δ’ ἡνίοχος περιγίγνεται ἡνιόχοιο.

ἀλλ’ ὅς μὲν θ’ ἵπποισι καὶ ἄρμασιν οἷσι πεποιθῶς

ἀφραδέως ἐπὶ πολλὸν ἐλίσσεται ἔνθα καὶ ἔνθα, 320

ἵπποι δὲ πλανόωνται ἀνὰ δρόμον, οὐδὲ κατίσχει·

ὅς δέ κε κέρδεα εἰδῇ ἐλαύνων ἥσσονας ἵππους,

αἰεὶ τέρμ’ ὁρόων στρέφει ἐγγύθεν, οὐδέ ἐ λήθει

ὅπως τὸ πρῶτον τανύσῃ βοέοισιν ἱμάσιν,

ἀλλ’ ἔχει ἀσφαλέως καὶ τὸν προὔχοντα δοκεύει. 325

σῆμα δέ τοι ἐρέω μίλ’ ἀριφραδές, οὐδέ σε λήσει.

ἔστηκε ξύλον αὖτον, ὅσον τ’ ὄργυι’, ὑπὲρ αἴης,

ἢ δρυὸς ἢ πεύκης. τὸ μὲν οὐ καταπύθεται ὄμβρῳ,

λᾶε δὲ τοῦ ἐκάτερθεν ἐρηρέδαται δύο λευκῶ

ἐν ξυνοχῇσιν ὁδοῦ, λεῖος δ’ ἱππόδρομος ἀμφίς· 330

ἢ τευ σῆμα βροτοῖο πάλαι κατατεθνηῶτος,

ἢ τό γε νύσσα τέτυκτο ἐπὶ προτέρων ἀνθρώπων,

καὶ νῦν τέρματ’ ἔθηκε ποδάρκης δῖος Ἀχιλλεύς.

τῷ σὺ μάλ’ ἐγχρίμψας ἐλάαν σχεδὸν ἄρμα καὶ ἵππους,

αὐτὸς δὲ κλινθῆναι ἐϋπλέκτῳ ἐνὶ δίφρῳ 335

ἦκ’ ἐπ’ ἀριστερὰ τοῖιν· ἀτὰρ τὸν δεξιὸν ἵππον

κένσαι ὁμοκλήσας, εἷξαι τέ οἱ ἡνία χερσίν.
 ἐν νύσση δέ τοι ἵππος ἀριστερὸς ἐγχριμφθήτω,
 ὥς ἂν τοι πλήμνη γε δοάσσεται ἄκρον ἰκέσθαι
 κύκλον ποιητοῖο· λίθου δ' ἀλέασθαι ἐπαυρεῖν, 340
 μή πως ἵππους τε τρώσης κατά θ' ἄρματα ἄξης·
 χάρμα δὲ τοῖς ἄλλοισιν, ἐλεγχείῃ δὲ σοὶ αὐτῷ
 ἔσσεται. ἀλλά, φίλος, φρονέων πεφυλαγμένος εἶναι.
 εἰ γάρ κ' ἐν νύσση γε παρεξέλασσησθα διώκων,
 οὐκ ἔσθ' ὅς κέ σ' ἔλῃσι μετάλμενος οὐδὲ παρέλθῃ, 345
 οὐδ' εἴ κεν μετόπισθεν Ἀρίονα δῖον ἐλαύνοι,
 Ἀδρήστου ταχὺν ἵππον, ὅς ἐκ θεόφιν γένος ἦεν,
 ἢ τοὺς Λαομέδοντος, οἳ ἐνθάδε γ' ἔτραφεν ἑσθλοί.'

Ὡς εἰπὼν Νέστωρ Νηληϊὸς ἅψ' ἐνὶ χώρῃ
 ἕζετ', ἐπεὶ ᾧ παιδὶ ἐκάστου πείρατ' ἔειπε. 350

Μηριόνης δ' ἄρα πέμπτος ἐϋτριχας ὠπλίσαθ' ἵπ-
 πους.

ἂν δ' ἔβαν ἐς δίφρους, ἐν δὲ κλήρους ἐβάλοντο·
 πᾶλλ' Ἀχιλεὺς, ἐκ δὲ κλῆρος θόρε Νεστορίδαο
 Ἀντιλόχου· μετὰ τὸν δ' ἔλαχε κρείων Εὐμηλος·
 τῷ δ' ἄρ' ἐπ' Ἀτρεΐδης, δουρικλειτὸς Μενέλαος· 355
 τῷ δ' ἐπὶ Μηριόνης λάχ' ἐλαυνέμεν· ὕστατος αὖτε
 Τυδείδης ὅχ' ἄριστος ἐὼν λάχ' ἐλαυνέμεν ἵππους.
 στὰν δὲ μεταστοιχί, σήμηνε δὲ τέρματ' Ἀχιλλεὺς
 τηλόθεν ἐν λείῳ πεδίῳ· παρὰ δὲ σκοπὸν εἶσεν
 ἀντίθεον Φοίνικα, ὁπάονα πατρὸς ἐοῖο, 360
 ὥς μεμνέφτο δρόμου καὶ ἀληθείην ἀποείποι.

Οἱ δ' ἅμα πάντες ἐφ' ἵπποιιν μάστιγας ἄειραν,
 πέπληγόν θ' ἱμᾶσιν, ὁμόκλησάν τ' ἐπέεσσιν
 ἐσσυμένως· οἱ δ' ὦκα ἑιέπρησσαν πεδίῳ
 νόσφι νεῶν ταχέως· ὑπὸ δὲ στέρνοισι κονίη 365
 ἴστατ' ἀειρομένη ὥστε νέφος ἢ θύελλα,
 χαῖται δ' ἐρρώοντο μετὰ πνοιῆς ἀνέμοιο.

By Athene's aid Diomed beats Eumelus.

ἄρματα δ' ἄλλοτε μὲν χθονὶ πύλνατο πουλυβοτείρῃ,
ἄλλοτε δ' αἰξάσκε μετήορα. τοὶ δ' ἐλατῆρες
ἔστασαν ἐν δίφροισι, πάτασσε δὲ θυμὸς ἐκάστου 370
νίκης ἰεμένων· κέκλοντο δὲ οἷσιν ἕκαστος
ἵπποις, οἱ δ' ἐπέτοντο κονίοντες πεδίοιο.

Ἄλλ' ὅτε δὴ πύματον τέλεον δρόμον ὠκέες ἵπποι
ἅψ' ἐφ' ἄλός πολιῆς, τότε δὴ ἀρετὴ γε ἐκάστου
φαίνεται, ἄφαρ δ' ἵπποισι τάθη δρόμος· ὦκα δ' ἔπειτα 375
αἰ. Φηρητιάδαο ποδώκεες ἔκφερον ἵπποι.

τὰς δὲ μετ' ἐξέφερον Διομήδεος ἄρσενες ἵπποι,
Τρώϊοι, οὐδέ τι πολλὸν ἀνευθ' ἔσαν, ἀλλὰ μάλ' ἐγγύς·
αἰεὶ γὰρ δίφρου ἐπιβησομένοισιν ἐῖκτεν,
πνοιῇ δ' Εὐμήλοιο μετάφρενον εὐρέε τ' ὦμω 380
θέρμετ'· ἐπ' αὐτῷ γὰρ κεφαλὰς καταθέντε πετέσθην.

καὶ νῦ κεν ἦ παρέλασσ', ἦ ἀμφήριστον ἔθηκεν,
εἰ μὴ Τυδέος νῆϊ κοτέσσατο Φοῖβος Ἀπόλλων,
ὃς ρά οἱ ἐκ χειρῶν ἔβαλεν μᾶστιγα φαεινὴν.
τοῖο δ' ἀπ' ὀφθαλμῶν χύτο δάκρυα χωόμενοι, 385
οὐνεκα τὰς μὲν ὄρα ἔτι καὶ πολὺ μᾶλλον ἰούσας,
οἱ δὲ οἱ ἐβλάβησαν ἀνευ κέντροιο θέοντες.

οὐδ' ἄρ' Ἀθηναίην ἐλεφηνάμενος λάθ' Ἀπόλλων
Τυδεΐδην, μάλα δ' ὦκα μετέσσυτο ποιμένα λαῶν,
δῶκε δὲ οἱ μᾶστιγα, μέγος δ' ἵπποισιν ἐνήκεν. 390

ἦ δὲ μετ' Ἀδμήτου νῖδον κοτέουσ' ἐβεβήκει,
ἵππειον δὲ οἱ ἦξε θεὰ ζυγόν· αἱ δὲ οἱ ἵπποι
ἀμφὶς ὁδοῦ δραμέτην, ῥυμὸς δ' ἐπὶ γαῖαν ἐλύσθη.
αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη,

ἀγκῶνάς τε περιδρύφθη στόμα τε ῥῖνάς τε, 395

θρυλίχθη δὲ μέτωπον ἐπ' ὀφρύσι· τῷ δὲ οἱ ὅσσε
δακρυόφι πλησθεν, θαλερὴ δὲ οἱ ἔσχετο φωιή.

Τυδεΐδης δὲ παρατρέψας ἔχε μώνυχας ἵππους,
πολλὸν τῶν ἄλλων ἐξάλμενος· ἐν γὰρ Ἀθήνῃ

ἵπποις ἦκε μένος καὶ ἐπ' αὐτῷ κῦδος ἔθηκε. 400

τῷ δ' ἄρ' ἐπ' Ἀτρεΐδης εἶχε ξανθὸς Μενέλαος.

Ἀντίλοχος δ' ἵπποισιν ἐκέκλετο πατρὸς ἐοῖο·

“Εμβητον καὶ σφῶϊ· τιταίνετον ὅττι τάχιστα.

ἦτοι μὲν κείνοισιν ἐριζέμεν οὔτι κελεύω,

Τυδεΐδew ἵπποισι δαΐφρονος, οἷσιν Ἀθήνη 405

νῦν ὥρεξε τάχος καὶ ἐπ' αὐτῷ κῦδος ἔθηκεν.

ἵππους δ' Ἀτρεΐδαι κιχάνετε, μηδὲ λίπησθον,

καρπαλίμως, μὴ σφῶϊν ἐλεγχείην καταχεύη

Αἴθη θῆλυς ἐοῦσα· τίη λείπεσθε, φέριστοι;

ᾧδε γὰρ ἐξερέω, καὶ μὴν τετελεσμένον ἔσται· 410

οὐ σφῶϊν κομιδὴν παρὰ Νέστορι ποιμένι λαῶν

ἔσσεται, αὐτίκα δ' ὕμμε κατακτενεῖ ὀξεῖ χαλκῷ,

αἱ κ' ἀποκηδήσαντε φερώμεθα χειρὸν ἄεθλον.

ἀλλ' ἐφομαρτεῖτον καὶ σπεύδετον ὅττι τάχιστα.

ταῦτα δ' ἐγὼν αὐτὸς τεχνήσομαι ἡδὲ νοήσω, 415

στεινωπῷ ἐν ὁδῷ παραδύμεναι, οὐδέ με λήσει·

Ὡς ἔφαθ', οἱ δὲ ἄνακτος ὑποδείσαντες ὁμοκλήν·

μᾶλλον ἐπιδραμέτην ὀλίγον χρόνον· αἶψα δ' ἔπειτα

στεῖνος ὁδοῦ κοίλης ἶδεν Ἀντίλοχος μενεχάρμης.

ῥωχμὸς ἦν γαίης, ἧ χειμέριον ἅλὲν ὕδωρ 420

ἐξέρρηξεν ὁδοῖο, βάθυνε δὲ χῶρον ἅπαντα·

τῇ ῥ' εἶχεν Μενέλαος ἀματροχίας ἀλεείνων.

Ἀντίλοχος δὲ παρατρέψας ἔχε μώνυχας ἵππους

ἐκτὸς ὁδοῦ, ὀλίγον δὲ παρακλίνας ἐδίωκεν.

Ἀτρεΐδης δ' ἔδεισε καὶ Ἀντιλόχῳ ἐγεγώνει· 425

“Ἀντίλοχ', ἀφραδέως ἱππάζεαι· ἀλλ' ἄνεχ' ἵππους·

στεινωπὸς γὰρ ὁδός, τάχα δ' εὐρυτέρῃ παρελάσσεις,

μή πως ἀμφοτέρους δηλήσεται ἄρματι κύρσας·

Ὡς ἔφατ', Ἀντίλοχος δ' ἔτι καὶ πολὺ μᾶλλον ἔλαυνε

κέντρῳ ἐπισπέρχων, ὥς οὐκ αἴτιοντι εἰκώς. 430

ᾧσσα δὲ δίσκου οὔρα κατωμαδίῳ πελονται,

As the racers near the goal, Ajax and Idomeneus

δντ' αἰζήος ἀφῆκεν ἀνὴρ πειρώμενος ἥβης,
τόσπον ἐπιδραμέτην· αἱ δ' ἠρώησαν ὀπίσσω
Ἀτρεΐδew· αὐτὸς γὰρ ἐκὼν μεθέηκεν ἐλαύνειν,
μή πως συγκύρσειαν ὁδῷ ἐνὶ μώνυχες ἵπποι, 435
δίφρους τ' ἀνστρέψειαν ἐϋπλεκέας, κατὰ δ' αὐτοὶ
ἐν κονίησι πέσοιεν ἐπείγόμενοι περὶ νίκης.
τὸν καὶ νεικείων προσέφη ξανθὸς Μενέλαος·

‘ Ἀντίλοχ', οὔτις σεῖο βροτῶν ὀλοώτερος ἄλλος·
ἔρρ', ἐπεὶ οὐ σ' ἔτυμόν γ' ἔφαμεν πεπνῦσθαι Ἀχαιοί. 440
ἄλλ' οὐ μὰν οὐδ' ὥς ἄτερ ὄρκου οἴση ἄεθλον.’

Ὡς εἰπὼν ἵπποισιν ἐκέκλετο φώνησέν τε·
‘ μή μοι ἐρύκεσθον μηδ' ἔστατον ἀχνυμένω κῆρ.
φθήσονται τούτοισι πόδες καὶ γοῦνα καμόντα
ἢ ὑμῖν· ἄμφω γὰρ ἀτέμβονται νεότητος.’ 445

Ὡς ἔφαθ', οἱ δὲ ἀνακτος ὑποδείσαντες ὁμοκλήν
μᾶλλον ἐπιδραμέτην, τάχα δέ σφισιν ἄγχι γένοντο.

Ἀργεῖοι δ' ἐν ἀγῶνι καθήμενοι εἰσορόωντο
ἵππους· τοὶ δὲ πέτοντο κονίοντες πεδίοιο.
πρῶτος δ' Ἰδομενεύς, Κρητῶν ἀγός, ἐφράσαθ' ἵππους·
ἦστο γὰρ ἐκτὸς ἀγῶνος ὑπέρτατος ἐν περιωπῇ, 451
τοῖο δ' ἀνευθεν ἐόντος ὁμοκλητῆρος ἀκούσας
ἔγνω· φράσσατο δ' ἵππον ἀριπρεπέα προὔχοντα,
ὃς τὸ μὲν ἄλλο τόσον φοῖνιξ ἦν, ἐν δὲ μετώπῳ
λευκὸν σῆμ' ἐτέτυκτο περίτροχον ἥντε μήνη. 455
στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργεῖοισιν ἔειπεν·

‘ ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
οἷος ἐγὼν ἵππους ἀνγάζομαι ἢ καὶ ὑμεῖς;
ἄλλοι μοι δοκέουσι παροίτεροι ἔμμεναι ἵπποι,
ἄλλος δ' ἡνίοχος ἰνδάλλεται· αἱ δὲ που αὐτοῦ 460
ἔβλαβεν ἐν πεδίῳ, αἱ κεῖσέ γε φέρτεραι ἦσαν.
ἦτοι γὰρ τὰς πρῶτα ἴδον περὶ τέρμα βαλούσας,
νῦν δ' οὐ πῇ δύναμαι ἰδέειν· πάντα δέ μοι ὅσσε

angrily dispute whose horses are in front.

Τρωϊκὸν ἄμ πεδίον παπταίνεται εἰσυρόωντι.

ἦε τὸν ἡνίοχον φύγον ἡνία, οὐδ' ἐδυνάσθη 465

εὖ σχεθέειν περὶ τέρμα, καὶ οὐκ ἐτύχησεν ἐλίξας;

ἔνθα μιν ἐκπεσέειν ὁῖω σὺν θ' ἄρματα ἄξαι,

αἱ δ' ἐξηρώησαν, ἐπεὶ μένος ἔλλαβε θυμόν.

ἀλλὰ ἴδεσθε καὶ ὕμμες ἀνασταδόν· οὐ γὰρ ἔγωγε

εὖ διαγιγνώσκω· δοκέει δέ μοι ἔμμεναι ἀνὴρ 470

Αἰτωλὸς γενεήν, μετὰ δ' Ἀργείοισιν ἀνάσσει,

Τυδέος ἵπποδάμου υἱός, κρατερὸς Διομήδης.'

Τὸν δ' αἰσchrῶς ἐνένιπεν Ὀϊλῆος ταχὺς Αἴας·

Ἰδομενεῦ, τί πάρος λαβρεύεαι; αἱ δέ τ' ἀνευθεν

ἵπποι ἀερσίποδες πολέος πεδίοιο διένται. 475

οὔτε νεώτατός ἐσσι μετ' Ἀργείοισι τοσοῦτον,

οὔτε τοι ὀξύτατον κεφαλῆς ἐκ δέρκεται ὅσσε·

ἀλλ' αἰεὶ μύθοις λαβρεύεαι. οὐδέ τί σε χρὴ

λαβραγόρην ἔμεναι· πάρα γὰρ καὶ ἀμείνονες ἄλλοι.

ἵπποι δ' αὐτε ἔασι παροίτεροι, αἱ τὸ πάρος περ, 480

Εὐμήλου, ἐν δ' αὐτὸς ἔχων εὖληρα βέβηκε.'

Τὸν δὲ χολωσάμενος Κρητῶν ἀγὸς ἀντίον ἠῦδα·

Ἄϊαν, νεῖκος ἄριστε, κακοφραδές, ἄλλα τε πάντα

δέυεαι Ἀργείων, ὅτι τοι νόος ἐστὶν ἀπηνής.

δεῦρό νυν, ἧ τρίποδος περιδόμεθον ἠὲ λέβητος· 485

ἵστορα δ' Ἀτρεΐδην Ἀγαμέμνονα θείομεν ἄμφω,

ὀπότεραι πρόσθ' ἵπποι, ἵνα γνῶης ἀποτίνων.'

Ὡς ἔφατ', ὠρνυτο δ' αὐτίκ' Ὀϊλῆος ταχὺς Αἴας

χώόμενος χαλεποῖσιν ἀμείψασθαι ἐπέεσσι.

καὶ νύ κε δὴ προτέρω ἔτ' ἔρις γένητ' ἀμφοτέροισιν, 490

εἰ μὴ Ἀχιλλεὺς αὐτὸς ἀνίστατο καὶ φάτο μῦθον·

Μηκέτι νῦν χαλεποῖσιν ἀμείβεσθον ἐπέεσσι,

Αἴαν Ἰδομενεῦ τε, κακοῖς, ἐπεὶ οὐδὲ ἔοικε.

καὶ δ' ἄλλω νεμεσᾶτον, ὅτις τοιαῦτά γε ῥέζοι.

ἀλλ' ὑμεῖς ἐν ἀγῶνι καθήμενοι εἰσοράασθε 495

The finish of the chariot races.

ἵππους· οἱ δὲ τάχ' αὐτοὶ ἐπειγόμενοι περὶ νίκης
ἐνθάδ' ἐλεύσονται· τότε δὲ γνώσεσθε ἕκαστος
ἵππους Ἀργείων, οἳ δεύτεροι οἳ τε πάροιθεν·

Ὡς φάτο, Τυδείδης δὲ μάλα σχεδὸν ἦλθε διώκων,
μάστι δ' αἰὲν ἔλυνε κατωμαδόν· οἱ δὲ οἱ ἵπποι 500
ὑψόσ' ἀειρέσθην ῥίμφα πρήσσοντε κέλευθον.

αἰεὶ δ' ἠνίοχον κονίης ῥαθάμιγγες ἔβαλλον,
ἄρματα δὲ χρυσῷ πεπυκασμένα κασσιτέρῳ τε
ἵπποις ὠκυπόδεσσιν ἐπέτρεχον· οὐδέ τι πολλή
γίγνεται ἐπισσώτρων ἄρματροχιῇ κατόπισθεν 505
ἐν λεπτῇ κονίῃ· τῷ δὲ σπεύδοντε πετέσθην.

στῇ δὲ μέσῳ ἐν ἀγῶνι, πολὺς δ' ἀνεκῆκειν ἰδρῶς
ἵππων ἕκ τε λόφων καὶ ἀπὸ στέρνοιο χαμαῖζε.
αὐτὸς δ' ἐκ δίφροιο χαμαὶ θόρε παμφαινόωντος,
κλῖνε δ' ἄρα μᾶστιγα ποτὶ ζυγόν· οὐδὲ μάτησεν 510
ἵφθιμος Σθένελος, ἀλλ' ἐσσυμένως λάβ' ἄεθλον,
δῶκε δ' ἄγειν ἐτάροισιν ὑπερθύμοισι γυναῖκα
καὶ τρίποδ' ὠτῶεντα φέρειν· ὃ δ' ἔλυνε ὑφ' ἵππους.

Τῷ δ' ἄρ' ἐπ' Ἀντίλοχος Νηληϊὸς ἤλασεν ἵππους,
κέρδεσιν, οὔτι τάχει γε, παραφθάμενος Μενέλαον· 515
ἀλλὰ καὶ ὥς Μενέλαος ἔχ' ἐγγύθεν ὠκέας ἵππους.
ὅσσον δὲ τροχοῦ ἵππος ἀφίσταται, ὅς ρά τ' ἄνακτα
ἔλκησιν πεδίοιο τιταινόμενος σὺν ὄχεσφι·

τοῦ μὲν τε ψάουουσιν ἐπισσώτρου τρίχες ἄκραι
οὐραῖαι· ὃ δὲ τ' ἄγχι μάλα τρέχει, οὐδέ τι πολλή 520
χώρη μεσσηγύς, πολέος πεδίοιο θέοντος·

τόσσον δὲ Μενέλαος ἀμύμονος Ἀντιλόχοιο
λείπεται· ἀτὰρ τὰ πρῶτα καὶ ἐς δίσκουρα λέλειπτο,
ἀλλὰ μιν αἶψα κίχανεν· ὀφέλλετο γὰρ μένος ἢ
ἵππου τῆς Ἀγαμεμνονέης, καλλίτριχος Αἴθης. 525
εἰ δέ κ' ἔτι προτέρω γένετο δρόμος ἀμφοτέροισι,
τῷ κέν μιν παρέλασσε οὐδ' ἀμφήριστον ἔθηκεν.

The awarding of the prizes.

αὐτὰρ Μηριόνης, θεράπων εὖς Ἴδομενῆος,
 λείπετ' ἀγακλῆος Μενελάου δουρὸς ἐρωήν·
 βάρδιστοι μὲν γάρ οἱ ἔσαν καλλίτριχες ἵπποι, 530
 ἥκιστος δ' ἦν αὐτὸς ἐλαυνέμεν ἄρμ' ἐν ἀγῶνι.
 υἱὸς δ' Ἀδμήτῳ πανύστατος ἦλυθεν ἄλλωι,
 ἔλκων ἄρματα καλά, ἐλαύνων πρόσσοθεν ἵππους.
 τὸν ζεῖ ἰδὼν ὄκτειρε ποδάρκης δῖος Ἀχιλλεύς,
 σὰς δ' ἄρ' ἐν Ἀργείοις ἔπεα πτερόεντ' ἀγόρευε· 535

‘Λοῖσθος ἀνὴρ ὄριστος ἐλαύνει μώνυχας ἵππους.
 ἀλλ' ἄγε δῆ οἱ δῶμεν ἀέθλιον, ὥς ἐπιεικές,
 δεύτερό· ἀτὰρ τὰ πρῶτα φερέσθω Τυδέος υἱός.’

‘Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ὥς ἐκέλευε.
 καὶ νῦν κέ οἱ πόρεν ἵππον, ἐπήνησαν γὰρ Ἀχαιοί, 540
 εἰ μὴ ἄρ' Ἀντίλοχος, μεγαθύμου Νέστορος υἱός,
 Πηλεΐδην Ἀχιλῆα δίκη ἡμείψατ' ἀναστάς·

‘ὦ Ἀχιλεῦ, μάλα τοι κεχολώσομαι, αἶ κε τελέσσης
 τοῦτο ἔπος· μέλλεις γὰρ ἀφαιρήσεσθαι ἀεθλον,
 τὰ φρονέων ὅτι οἱ βλάβεν ἄρματα καὶ ταχέ' ἵππῳ 545
 αὐτός τ' ἐσθλὸς ἐών. ἀλλ' ὥφελεν ἠθανάτοισιν
 εὐχεσθαι· τό κεν οὔτι πανύστατος ἦλθε διώκων.
 εἰ δέ μιν οἰκτεῖρεις καὶ τοι φίλος ἔπλετο θυμῷ,
 ἔστι τοι ἐν κλισίῃ χρυσὸς πολὺς, ἔστι δὲ χαλκὸς
 καὶ πρόβατ', εἰσὶ δέ τοι ἔμφαι καὶ μώνυχες ἵπποι· 550
 τῶν οἱ ἔπειτ' ἀνελὼν δόμεναι καὶ μεῖζον ἀεθλον,
 ἢ ἐκὶ αὐτίκα νῦν, ἵνα σ' αἰνήσωσιν Ἀχαιοί.
 τὴν δ' ἐγὼ οὐ δώσω· περὶ δ' αὐτῆς πειρηθῆτω
 ἀνδρῶν ὅς κ' ἐθέλῃσιν ἐμοὶ χεῖρεσσι μάχεσθαι.’

‘Ὡς φάτο, μεῖδῃσεν δὲ ποδάρκης δῖος Ἀχιλλεύς 555
 χαίρων Ἀντιλόχῳ, ὅτι οἱ φίλος ἦεν ἑταῖρος·
 καὶ μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·

‘Ἀντίλοχ', εἰ μὲν δὴ με κελεύεις οἴκοθεν ἄλλο
 Εὐμήλῳ ἐπιδοῦναι, ἐγὼ δέ κε καὶ τὸ τελέσσω.

Menelaus challenges the prize of Antilochus.

δώσω οἱ θώρηκα, τὸν Ἀστεροπαῖον ἀπηύρων, 560
 χάλκεον, ᾧ περί χεῦμα φαεινοῦ κασσιτέροιο
 ἀμφιδεδίνηται· πολέος δέ οἱ ἄξιός ἐσται·

Ἡ ῥα καὶ Αὐτομέδοντι φίλῳ ἐκέλευσεν ἑταίρῳ
 οἰσέμεναι κλισίηθεν· ὁ δ' ὥχετο καὶ οἱ ἔνεικε.
 [Εὐμήλῳ δ' ἐν χερσὶ τίθει· ὁ δ' ἐδέξατο χαίρων.] 565

Τοῖσι δὲ καὶ Μενέλαος ἀνίστατο θυμὸν ἀχεύων,
 Ἀντιλόχῳ ἄμοτον κεχολωμένος· ἐν δ' αἶρα κῆρυξ
 χερσὶ σκῆπτρον ἔθηκε, σιωπῆσαί τ' ἐκέλευσεν
 Ἀργείους· ὁ δ' ἔπειτα μετηύδα ἰσόθεος φῶς·

Ἀντίλοχε, πρόσθεν πεπνυμένε, ποῖον ἔρεξας. 570
 ἥσυχνας μὲν ἐμὴν ἀρετήν, βλάβας ᾗ μοι ἵππους,
 τοὺς σοὺς πρόσθε βαλὼν, οἵ τοι πολὺ χεῖρονες ἦσαν.
 ἀλλ' ἄγετ', Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
 ἐς μέσον ἀμφοτέροισι δικάσατε, μῆδ' ἐπ' ἀρωγῇ·
 μήποτε τις εἶπῃσιν Ἀχαιῶν χαλκοχιτώνων· 575

Ἀντίλοχον ψεύδεσσι βησάμενος Μενέλαος
 οἷχεται ἵππον ἄγων, ὅτι οἱ πολὺ χεῖρονες ἦσαν
 ἵπποι, αὐτὸς δὲ κρείσσω ἀρετῇ τε βίῃ τε.
 εἰ δ' ἄγ' ἐγὼν αὐτὸς δικάσω, καί μ' οὔτινά φημι
 ἄλλον ἐπιπλήξειν Δαναῶν· ἰθεῖα γὰρ ἔσται. 580

Ἀντίλοχ', εἰ δ' ἄγε δεῦρο, διοτρεφές, ἢ θέμις ἐστί,
 στὰς ἵππων προπάροιθε καὶ ἄρματος, αὐτὰρ ἱμάσθλην
 χερσὶν ἔχε ῥαδιινήν, ἥπερ τὸ πρόσθεν ἔλαυνες,
 ἵππων ἀψάμενος γαιήοχον ἐννοσίγαιον
 ὄμνυθι μὴ μὲν ἐκὼν τὸ ἐμὸν δόλῳ ἄρμα πεδῆσαι· 585

Τὸν δ' αὖτ' Ἀντίλοχος πεπνυμένος ἀντίον ἤῤα·
 ἄνσχεο νῦν· πολλὸν γὰρ ἔγωγε νεώτερός εἰμι
 σεῖο, ἀναξ Μενέλαε, σὺ δὲ πρότερος καὶ ἀρείων.
 οἴσθ' οἶαι νέου ἀνδρὸς ὑπερβασίαι τελέθουσι·
 κραιπνότερος μὲν γάρ τε νόος, λεπτὴ δέ τε μῆτις. 590
 τῷ τοι ἐπιλήτῳ κραδίη· ἵππον δέ τοι αὐτὸς

Antilochus confesses his fault and is forgiven.

δώσω, τὴν ἀρόμην. εἰ καὶ νῦν κεν οἴκοθεν ἄλλο
μείζον ἀπαιτήσῃας, ἄφαρ κέ τοι αὐτίκα δοῦναι
βουλοίμην ἧ σοί γε, διοτρεφές, ἥματα πάντα
ἐκ θυμοῦ πεσέειν καὶ δαίμοσιν εἶναι ἀλιτρός.' 595

ἼΗ ῥα, καὶ ἵππον ἄγων μεγαθύμον Νέστορος υἱὸς
ἐν χεῖρεσσι τίθει Μενελάου. τοῖο δὲ θυμὸς
ιάνθη, ὥς εἴ τε περὶ σταχύεσσιν ἐέρση
ληΐου ἀλδήσκοντος, ὅτε φρίσσουσιν ἄρουραι·
ὥς ἄρα σοί, Μενέλαε, μετὰ φρεσὶ θυμὸς ιάνθη. 600
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

ἽΑντίλοχε, νῦν μὲν τοι ἐγὼν ὑποείξομαι αὐτὸς
χωόμενος, ἐπεὶ οὔτι παρήγορος οὐδ' ἀεσίφρων
ἦσθα πάρος· νῦν αὖτε νόον νίκησε νεοίη.
δεύτερον αὖτ' ἀλέασθαι ἀμείνονας ἡπεροπεύειν. 605
οὐ γάρ κέν με τάχ' ἄλλος ἀνὴρ παρέπεισεν Ἀχαιῶν·
ἀλλὰ σὺ γὰρ δὴ πόλλ' ἔπαθες καὶ πόλλ' ἐμόγησας,
σὸς τε πατὴρ ἀγαθὸς καὶ ἀδελφεός, εἵνεκ' ἐμεῖο·
τῷ τοι λισσομένῳ ἐπιπείσομαι, ἥδ' καὶ ἵππον
δώσω, ἐμήν περ ἐοῦσαν, ἵνα γνῶωσι καὶ οἶδε 610
ὥς ἐμὸς οὔποτε θυμὸς ὑπερφίαλος καὶ ἀπηνής.'

ἼΗ ῥα καὶ Ἀντιλόχοιο Νοήμονι δῶκεν ἑταῖρῳ
ἵππον ἄγειν· ὁ δ' ἔπειτα λέβηθ' ἔλε παμφανόωντα.
Μηριόνης δ' ἀνάειρε δῶω χρυσοῖο τάλαντα
τέτρατος, ὥς ἔλασεν. πέμπτον δ' ὑπελείπετ' ἄεθλον, 615
ἀμφίθετος φιάλη· τὴν Νέστορι δῶκεν Ἀχιλλεύς,
Ἀργείων ἀν' ἀγῶνα φέρων, καὶ ἔειπε παρυστάς·

ἽΤῇ νῦν, καὶ σοὶ τοῦτο, γέρον, κειμήλιον ἔστω,
Πατρόκλοιο τάφου μνημ' ἔμμεναι· οὐ γὰρ ἔτ' αὐτὸν
ὄψῃ ἐν Ἀργείοισι· δίδωμι δέ τοι τόδ' ἄεθλον 620
αὐτῶς· οὐ γὰρ πύξ γε μαχήσῃαι, οὐδὲ παλαίσεις,
οὐδέ τ' ἀκοντιστὺν ἐσδύσειαι, οὐδὲ πόδεσσι
θεύσειαι· ἥδη γὰρ χαλεπὸν κατὰ γῆρας ἐπείγει.'

Nestor tells of the prizes he won in his youth.

Ὡς εἰπὼν ἐν χερσὶ τίθει· ὁ δ' ἐδέξατο χαίρων,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα· 625

Ἄλλ' οὐκ ἔτι ταῦτά γε πάντα, τέκος, κατὰ μοῖραν ἔειπες·
οὐ γὰρ ἔτ' ἔμπεδα γυνῖα, φίλος, πόδες, οὐδέ τι χεῖρες
ὤμων ἀμφοτέρωθεν ἐπαΐσσονται ἐλαφραί.

εἴθ' ὥς ἡβώοιμι βίη τέ μοι ἔμπεδος εἴη,
ὥς ὁπότε κρείοντ' Ἀμαρυγκέα θάπτον Ἑπειῶν 630

Βουπρασίου, παῖδες δ' ἔθεσαν βασιλῆος ἄεθλα·
ἐνθ' οὕτις μοι ὁμοῖος ἀνὴρ γένητ', οὗτ' ἄρ' Ἑπειῶν
οὗτ' αὐτῶν Πυλίων οὗτ' Αἰτωλῶν μεγαθύμων.

πῦξ μὲν ἐνίκησα Κλυτομήδεα, Ἦνοπος υἱόν,
Ἀγκαῖον δὲ πάλῃ Πλευρώνιον, ὅς μοι ἀνέστη· 635

Ἰφικλον δὲ πόδεσσι παρέδραμον ἐσθλὸν ἑόντα,
ζουρὶ δ' ὑπειρέβαλον Φυλῆά τε καὶ Πολύδωρον.

οἷοισιν μ' ἵπποισι παρήλασαν Ἀκτορίωνε,
πλήθει πρόσθε βαλόντες, ἀγασσάμενοι περὶ νίκης,
οὐνεκα δὴ τὰ μέγιστα παρ' αὐτόφιν λείπετ' ἄεθλα. 640

οἱ δ' ἄρ' ἔσαν δίδυμοι· ὁ μὲν ἔμπεδον ἡνιόχευεν,
ἔμπεδον ἡνιόχευ', ὁ δ' ἄρα μάστιγι κέλευεν.

ὥς ποτ' ἔον· νῦν αὖτε νεώτεροι ἀντιοώντων
ἔργων τοιούτων· ἐμὲ δὲ χρὴ γήραϊ λυγρῷ
πεῖθεσθαι, τότε δ' αὖτε μετέπρεπον ἡρώεσσιν. 645

ἀλλ' ἴθι καὶ σὸν ἑταῖρον ἀέθλοισι κτερεῖζε.
τοῦτο δ' ἐγὼ πρόφρων δέχομαι, χαίρει δέ μοι ἦτορ,

ὥς μεν αἰεὶ μέμνησαι ἐννέος, οὐδέ σε λήθω
τιμῆς ἧς τε μ' ἔοικε τετιμῆσθαι μετ' Ἀχαιοῖς.
σοὶ δὲ θεοὶ τῶνδ' ἀντὶ χάριν μενοεικέα δοῖεν.' 650

Ὡς φάτο, Πηλεΐδης δὲ πολὺν καθ' ὄμιλον Ἀχαιῶν
ῥαχέτ', ἐπεὶ πάντ' αἶνον ἐπέκλυε Νηλεΐδαο.

αἰτὰρ ὁ πυγμαχίης ἀλεγεινῆς θῆκεν ἄεθλα·
ἡμίονον ταλαεργὸν ἄγων κατέδυσ' ἐν ἀγῶνι
εἰς τε' ἀδμήτην, ἦτ' ἀλγίστην δαμάσασθαι· 655

Epeius defeats Euryalus in the boxing match.

τῷ δ' ἄρα νικηθέντι τίθει δέπας ἀμφικύπελλον.
στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·

‘Ἀτρεΐδῃ τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί,
ἄνδρε δύω περὶ τῶνδε κελεύομεν, ὧ περ ἄριστῳ,
πῦξ μάλ' ἀνασχομένῳ πεπληγέμεν. ᾧ δέ κ' Ἀπόλλων 660
ζῶῃ καμμονίην, γνῶωσι δὲ πάντες Ἀχαιοί,
ἡμίονον ταλαεργὸν ἄγων κλισίῃνδε νεέσθῳ·
αὐτὰρ ὁ νικηθεὶς δέπας οἴσεται ἀμφικύπελλον.’

‘Ὡς ἔφατ', ὦρνυτο δ' αὐτίκ' ἀνὴρ ἡϋς τε μέγας τε
εἰδὼς πυγμαχίης, υἱὸς Πανοπῆος Ἑπειός· 665
ἄψατο δ' ἡμίονου ταλαεργοῦ φώνησέν τε·

‘Ἄσπον ἴτω ὅστις δέπας οἴσεται ἀμφικύπελλον·
ἡμίονον δ' οὗ φημί τιν' ἀξέμεν ἄλλον Ἀχαιῶν
πυγμῇ νικήσαντ', ἐπεὶ εὖχομαι εἶναι ἄριστος.
ἦ οὐχ ἅλις ὅττι μάχης ἐπιδεύομαι; οὐδ' ἄρα πως ἦν 670
ἐν πάντεσσ' ἔργοισι δαήμονα φῶτα γενέσθαι.
ὧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
ἀντικρὺ χροῶα τε ῥήξω σὺν τ' ὅστέ' ἀράξω.
κηδεμόνες δέ οἱ ἐνθάδ' ἀολλέες αὖθι μενόντων,
οἳ κέ μιν ἐξοίσουσιν ἐμῆς ὑπὸ χερσὶ δαμέιντα.’ 675

‘Ὡς ἔφαθ', οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
Εὐρύαλος δὲ οἱ οἶος ἀνίστατο, ἰσόθεος φῶς,
Μηκιστέος υἱὸς Ταλτιϊονίδαο ἀνακτος,
ὃς ποτε Θήβασδ' ἦλθε δεδουπότος Οἰδιπόδαο
εἰς τάφον· ἐνθα δὲ πάντας ἐνίκα Καδμείωνας. 680
τὸν μὲν Τυδεΐδης δουρὶ κλυτὸς ἀμφεπονεῖτο,
θαρσύνων ἔπεσιν, μέγα δ' αὐτῷ βούλετο νίκην.
ζῶμα δὲ οἱ πρῶτον παρακάββαλει, αὐτὰρ ἔπειτα
δῶκεν ἱμάντας ἐϋτμήτους βοὸς ἀγραύλοιο.
τῷ δὲ ζωσαμένῳ βήτην εἰς μέσσον ἀγῶνα, 685
ἅντα δ' ἀνασχομένῳ χερσὶ στιβαρῇσιν ἅμ' ἅμφω
σὺν ῥ' ἔπεσον, σὺν δὲ σφι βαρεῖαι χεῖρες ἔμιχθεν.

δεινὸς δὲ χρομάδος γενύων γένετ', ἔρρεε δ' ἰδρῶς
 πάντοθεν ἐκ μελέων· ἐπὶ δ' ὤρνυτο δῖος Ἑπειός,
 κόψε δὲ παπτήναντα παρήϊον· οὐδ' ἄρ' ἔτι δὴν 690
 ἐστήκειν· αὐτοῦ γὰρ ὑπήριπε φαίδιμα γυνῖα.

ὥς δ' ὅθ' ὑπὸ φρικὸς Βορέω ἀναπάλλεται ἰχθὺς
 θίν' ἐν φυκίοεντι, μέλαν δέ ἐ κῦμα κάλυψεν,
 ὥς πληγεῖς ἀνέπαλτο. ἀτὰρ μεγάθυμος Ἑπειος
 χερσὶ λαβῶν ὤρθωσε· φίλοι δ' ἀμφέσταν ἑταῖροι, 695
 οἳ μιν ἄγον δι' ἀγῶνος ἐφελκομένοισι πόδεσσιν,
 αἶμα παχὺ πτύοντα, κάρη βάλλονθ' ἐτέρωσε·
 καὶ δ' ἄλλοφρονέοντα μετὰ σφίσιν εἴσαν ἄγοντες,
 αὐτοὶ δ' οἰχόμενοι κόμισαν δέπας ἀμφικύπελλον.

Πηλείδης δ' αἰψ' ἄλλα κατὰ τρίτα θῆκεν ἄεθλα, 700
 δεικνύμενος Δαναοῖσι, παλαιμοσύνης ἀλεγεινῆς·
 τῷ μὲν νικήσαντι μέγαν τρίποδ' ἐμπυριβήτην,
 τὸν δὲ δυωδεκάβοιον ἐνὶ σφίσιν τιον Ἀχαιοί·
 ἀνδρὶ δὲ νικηθέντι γυναῖκ' ἐς μέσσον ἔθηκε,
 πολλὰ δ' ἐπίστατο ἔργα, τίον δέ ἐ τεσσαράβοιον. 705
 στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·

‘Ὅρνυσθ' οἳ καὶ τούτου ἀέθλου πειρήσεσθον.’
 ὥς ἔφατ', ὤρτο δ' ἔπειτα μέγας Τελαμώνιος Αἴας·
 ἦν δ' Ὀδυσσεὺς πολύμητις ἀνίστατο, κέρδεα εἰδώς.
 ζωσαμένω δ' ἄρα τώ γε βάτην ἐς μέσσον ἀγῶνα, 710
 ἀγκὰς δ' ἀλλήλων λαβέτην χερσὶ στιβαρῆσιν
 ὥς ὅτ' ἀμείβοντες, τοὺς τε κλυτὸς ἤραρε τέκτων,
 δώματος ὑψηλοῖο, βίας ἀνέμων ἀλεείνων.

τετρίγει δ' ἄρα νῶτα θρασειάων ἀπὸ χειρῶν
 ἐλκόμενα στερεῶς· κατὰ δὲ νότιος ῥέειν ἰδρῶς· 715
 πυκναὶ δὲ σμώδιγγες ἀνὰ πλευράς τε καὶ ὤμους
 αἵματι φοινικέεσσαι ἀνέδραμον· οἳ δὲ μάλ' αἰεὶ
 νίκης ἰέσθην τρίποδος πέρι ποιητοῖο.
 οὗτ' Ὀδυσσεὺς δύνατο σφῆλαι οὐδὲ τε πελάσσαι,

and divide the prizes, neither conquering.

οὕτ' Αἴας δύνατο, κρατερὴ δ' ἔχεν ἰς Ὀδυσῆος. 720

ἀλλ' ὅτε δὴ ῥ' ἀνιάζον ἐϋκνήμιδας Ἀχαιοὺς,
δὴ τότε μιν προσέειπε μέγας Τελαμώνιος Αἴας·

‘ Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
ῆ μ' ἀνάειψ', ἦ ἐγὼ σέ· τὰ δ' αὖ Διὶ πάντα μελήσει.’

“Ὡς εἰπὼν ἀνάειρε· δόλου δ' οὐ λήθετ' Ὀδυσσεύς· 725

κόψ' ὄπιθεν κώληπα τυχών, ὑπέλυσε δὲ γυῖα·
καδ δ' ἔβαλ' ἐξοπίσω· ἐπὶ δὲ στήθεσσιν Ὀδυσσεὺς
κάππεσε· λαοὶ δ' αὖ θεῦντό τε θάμβησάν τε.

δεύτερος αὖτ' ἀνάειρε πολύτλας δῖος Ὀδυσσεύς,
κίνησεν δ' ἄρα τυτθὸν ἀπὸ χθονός, οὐδέ τ' ἄειρεν, 730

ἐν δὲ γόνυ γνάμψεν· ἐπὶ δὲ χθονὶ κάππεσον ἄμφω
πλησίοι ἀλλήλοισι, μιάνθησαν δὲ κονίη.

καὶ νύ κε τὸ τρίτον αὖτις ἀναΐξαντε πάλαιον,
εἰ μὴ Ἀχιλλεὺς αὐτὸς ἀνίστατο καὶ κατέρυκε·

‘ Μηκέτ' ἐρείδεσθον, μηδὲ τρίβεσθε κακοῖσι· 735
νίκη δ' ἀμφοτέροισιν· ἀέθλια δ' ἴσ' ἀνελόντες
ἔρχεσθ', ὄφρα καὶ ἄλλοι ἀεθλεύωσιν Ἀχαιοί.’

“Ὡς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδὲ πίθοντο,
καὶ ῥ' ἀπομορξαμένω κονίην δύσαντο χιτῶνας.

Πηλείδης δ' αἰψ' ἄλλα τίθει ταχυτῆτος ἄεθλα, 740

ἀργύρεον κρητῆρα, τετυγμένον· ἐξ δ' ἦρα μέτρα
χάνδανεν, αὐτὰρ κάλλει ἐνίκα πᾶσαν ἐπ' αἶαν
πολλόν, ἐπεὶ Σιδόνες πολυδαίδαλοι εὖ-ῆσκησαν,

Φοίνικες δ' ἄγον ἄνδρες ἐπ' ἡεροειδέα πόντον,
στῆσαν δ' ἐν λιμένεσσι, θόαντι δὲ δῶρον ἔδωκαν· 745

υἱὸς δὲ Πριάμοιο Λυκάονος ὦνον ἔδωκε

Πατρόκλῳ ἥρωϊ Ἰησονίδης Εὐνήος.

καὶ τὸν Ἀχιλλεὺς θῆκεν ἀέθλιον οὗ ἐτάροιο,
ὅστις ἐλαφρότατος ποσσὶ κραιπνοῖσι πέλοιτο·

δευτέρῳ αὖ βοῦν θῆκε μέγαν καὶ πίονα δημῷ, 750
ἡμιτάλαντον δὲ χρυσοῦ λαισθήϊ' ἔθηκε.

The foot-race won by Odysseus with Athene's aid.

στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·

“Ὅρνυσθ' οἷ καὶ τούτου ἀέθλου πευφήσεσθε.”

ὣς ἔφατ', ὥρνυτο δ' αὐτίκ' Ὀϊλῆος ταχὺς Αἴας,
ἦν δ' Ὀδυσσεὺς πολύμητις, ἔπειτα δὲ Νέστορος υἱός, 755
Ἀντίλοχος· ὁ γὰρ αὐτε νέους ποσὶ πάντας ἐνίκα.

στὰν δὲ μεταστοιχί· σήμηνε δὲ τέρματ' Ἀχιλλεύς.

τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος· ὦκα δ' ἔπειτα
ἔκφερ' Ὀϊλιάδης· ἐπὶ δ' ὥρνυτο δῖος Ὀδυσσεὺς
ἥγχι μάλ', ὥς ὅτε τίς τε γυναικὺς ἐϋζώνοιο 760

στήθεός ἐστι κανών, ὃν τ' εὖ μάλα χερσὶ τανύσση
πηνίον ἐξέλκουσα παρὲκ μίτον, ἀγχόθι δ' ἴσχει
στήθεος· ὥς Ὀδυσσεὺς θέεν ἐγγύθεν, αὐτὰρ ὀπισθεν
ἵχνια τύπτε πόδεσσι πάρος κόνιν ἀμφιχυθῆναι·

καὶ δ' ἄρα οἱ κεφαλῆς χε' αὐτμένα δῖος Ὀδυσσεὺς 765

αἰεὶ ρίμφα θεῶν· ἴαχον δ' ἐπὶ πάντες Ἀχαιοὶ
νίκης ἱεμένῳ, μάλα δὲ σπεύδοντι κέλευον.

ἄλλ' ὅτε δὴ πύματον τέλεον δρόμον, αὐτίκ' Ὀδυσσεὺς
εὐχετ' Ἀθηναίῃ γλαυκῶπιδι ὃν κατὰ θυμόν·

“κλῦθι, θεά, ἀγαθή μοι ἐπίρροθος ἐλθέ ποδοῖν.” 770

ὥς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθεν.

ἄλλ' ὅτε δὴ τάχ' ἔμελλον ἐπαῖξασθαι ἀέθλον,
ἔνθ' Αἴας μὲν ὄλισθε θεῶν, βλάψεν γὰρ Ἀθήνη,
τῇ ῥα βοῶν κέχυντ' ὄνθος ἀποκταμένων ἐριμύκων, 775
οὓς ἐπὶ Πατρόκλῳ πέφνεν πόδας ὦκὺς Ἀχιλλεύς·
ἐν δ' ὄνθου βοέου πλητὸ στόμα τε ῥῖνάς τε.

κρητῆρ' αὐτ' ἀνάειρε πολύτλας δῖος Ὀδυσσεύς,
ὥς ἦλθε φθάμενος· ὁ δὲ βοῦν ἔλε φαίδιμος Αἴας.

στῇ δὲ κέρας μετὰ χερσὶν ἔχων βοὸς ἀγραύλοιο, 780
ὄνθον ἀποπτύων, μετὰ δ' Ἀργείοισιν ἔειπεν·

“ὦ πόποι, ἦ μ' ἔβλαιψε θεὰ πόδας, ἦ τὸ πάρος περ
μήτηρ ὥς Ὀδυσῆϊ παρίσταται ἡδ' ἐπαρήγει.”

The single combat of Ajax and Diomed.

Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπ' αὐτῷ ἠδὲ γέλασαν.
 Ἀντίλοχος δ' ἄρα δὴ λαισθήϊον ἔκφερ' ἄεθλον 785
 μειδιῶν, καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·

Ἐιδόσιν ὑμῖν ἑρέω πᾶσιν, φίλοι, ὥς ἔτι καὶ νῦν
 ἀθάνατοι τιμῷσι παλαιότερους ἀνθρώπους.
 Αἴας μὲν γὰρ ἐμεῦ ὀλίγον προγενέστερός ἐστιν,
 οὗτος δὲ προτέρης γενεῆς προτέρων τ' ἀνθρώπων· 790
 ὠμογέροντα δέ μιν φασ' ἔμμεναι· ἀργαλέον δὲ
 ποσσὶν ἐριδῆσασθαι Ἀχαιοῖς, εἰ μὴ Ἀχιλλεῖ·

Ὡς φάτο, κύδηνεν δὲ ποδώκεα Πηλείωια.
 τὸν δ' Ἀχιλεὺς μύθοισιν ἀμειβόμενος προσέειπεν·
 Ἐγὼ μὲν τοι μέλεος εἰρήσεται αἶνος, 795
 ἀλλὰ τοι ἡμιτάλαντον ἐγὼ χρυσοῦ ἐπιθήσω·

Ὡς εἰπὼν ἐν χερσὶ τίθει, ὃ δ' ἐδέξατο χαίρων.
 αὐτὰρ Πηλείδης κατὰ μὲν δολιχόσκιον ἔγχος
 θῆκ' ἐς ἀγῶνα φέρων, κατὰ δ' ἀσπίδα καὶ τρυφάλειαν,
 τεύχεα Σαρπήδοντος, ἃ μιν Πάτροκλος ἀπηύρα. 800
 στῆ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·

Ἄνδρε δύω περὶ τῶνδε κελεύομεν, ὥπερ ἀρίστῳ,
 τεύχεα ἔσσαμένῳ, ταμεσίχροα χαλκὸν ἐλόντε,
 [ἀλλήλων προπάροιθεν ὁμίλου πειρηθῆναι.]
 ὀπκότερός κε φθῆσιν ὀρεξάμενος χρῶα καλόν, 805
 ψαύσῃ δ' ἐνδίνων διὰ τ' ἔντεα καὶ μέλαν αἷμα,
 τῷ μὲν ἐγὼ δώσω τόδε φάσγανον ἀργυρόηλον,
 καλὸν Θρηϊκίον, τὸ μὲν Ἀστεροπαῖον ἀπηύρων·
 τεύχεα δ' ἀμφοτέροι ξυνήϊα ταῦτα φερέσθων·
 καὶ σφιν δαῖτ' ἀγαθὴν παραθήσομεν ἐν κλισίῃσιν· 810

Ὡς ἔφατ', ὥρτο δ' ἔπειτα μέγας Τελαμώνιος Αἴας,
 ἂν δ' ἄρα Τυδεΐδης ὥρτο, κρατερὸς Διομήδης.
 οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὁμίλου θωρήχθησαν,
 ἐς μέσον ἀμφοτέρῳ συνίτην μεμαῶτε μάχεσθαι,
 δεινὸν δερκομένῳ· θάμβος δ' ἔχε πάντας Ἀχαιοῦς. 815

The contest of casting the weight.

ἀλλ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τρὶς μὲν ἐπήϊξαν, τρὶς δὲ σχεδὸν ὠρμήθησαν.
 ἔνθ' Αἴας μὲν ἔπειτα κατ' ἀσπίδα πάντοσ' εἴσῃν
 νύξ', οὐδὲ χρό' ἴκανεν· ἔρυτο γὰρ ἔνδοθι θώρηξ·
 Τυδεΐδης δ' ἄρ' ἔπειτα ὑπὲρ σάκεος μέγαλοιο
 αἰὲν ἐπ' αὐχένι κῦρε φαεινοῦ δουρὸς ἀκωκῇ.
 καὶ τότε δὴ ῥ' Αἴαντι περιδείσαντες Ἀχαιοὶ
 παυσαμένους ἐκέλευσαν ἀέθλια ἴσ' ἀνελέσθαι.
 αὐτὰρ Τυδεΐδῃ δῶκεν μέγα φάσγανον ἦρως
 σὺν κολεῷ τε φέρων καὶ εὐτμήτῳ τελαμῶνι.

820

825

Αὐτὰρ Πηλεΐδης θῆκεν σόλον αὐτοχόωνον,
 ὃν πρὶν μὲν ρίπτασκε μέγα σθένος Ἡετίωνος·
 ἀλλ' ἦτοι τὸν ἔπεφνε ποδάρκης δῖος Ἀχιλλεύς,
 τὸν δ' ἄγετ' ἐν νήεσσι σὺν ἄλλοισι κτεάτεσσι.
 στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·

830

“Ὁρνυσθ' οἱ καὶ τούτου ἀέθλου πειρήσεσθε·
 εἴ οἱ καὶ μάλα πολλὸν ἀπόπροθι πίονες ἀγροί,
 ἔξει μιν καὶ πέντε περιπλομένους ἐνιαυτοὺς
 χρεώμενος· οὐ μὲν γάρ οἱ ἀτεμβόμενός γε σιδήρου
 ποιμὴν οὐδ' ἀροτὴρ εἶσ' ἐς πόλιν, ἀλλὰ παρέξει.”

835

Ὡς ἔφατ', ὥρτο δ' ἔπειτα μενεπτόλεμος Πολυποίτης,
 ἂν δὲ Λεοντῆος κρατερὸν μένος ἀντιθέοιο,
 ἂν δ' Αἴας Τελαμωνιάδης καὶ δῖος Ἐπειός.
 ἐξείης δ' ἴσταντο, σόλον δ' ἔλε δῖος Ἐπειός.
 ἦκε δὲ δινήσας· γέλασαν δ' ἐπὶ πάντες Ἀχαιοί.
 δεῦτερος αὖτ' ἀφέηκε Λεοντεύς, ὄζος Ἄρῃος·
 τὸ τρίτον αὖτ' ἔρριψε μέγας Τελαμώνιος Αἴας,
 χειρὸς ἄπο στιβαρῆς, καὶ ὑπέρβαλε σήματα πάντων.
 ἀλλ' ὅτε δὴ σόλον εἴλε μενεπτόλεμος Πολυποίτης,
 ὅσσον τίς τ' ἔρριψε καλαῦροπα βουκόλος ἀνὴρ·
 ἡ δέ θ' ἐλίσσομένη πέτεται διὰ βοῦς ἀγελαίας·
 τόσσον παντὸς ἀγῶνος ὑπέρβαλε· τοὶ δ' ἐβόησαν.

840

845

Meriones wins the contest with the bow.

ἀνστάντες δ' ἔταροι Πολυκοΐταο κρατεροῖο
νῆας ἔπι γλαφυράς ἔφερον βασιλῆος ἄεθλον.

Αὐτὰρ ὁ τοξευτῇσι τίθει ἰόεντα σίδηρον, 850
καὶ δ' ἐτίθει δέκα μὲν πελέκεας, δέκα δ' ἡμιπέλεκκα,
ἰστὸν δ' ἔστησεν νηὸς κυανοπρώροιο

τηλοῦ ἐπὶ ψαμάθοις, ἐκ δὲ τρήρωνα πέλειαν
λεπτῇ μηρίνθῳ δῆσεν ποδός, ἧς ἄρ' ἀνώγει
τοξεύειν· ὅς μὲν κε βάλη τρήρωνα πέλειαν, 855
πάντας αἰεφάμενος πελέκεας οἰκόνδε φερέσθω·
ὅς δέ κε μηρίνθοιο τύχη, ὄρνιθος ἀμαρτῶν,
ἦσσαν γὰρ δὴ κεῖνος, ὁ δ' οἴσεται ἡμιπέλεκκα.'

Ὡς ἔφατ', ὥρτο δ' ἔπειτα βίη Τεύκροιο ἄνακτος,
ἂν δ' ἄρα Μηριόνης, θεράπων ἐὺς Ἴδομενῆος. 860

κλήρους δ' ἐν κυνέῃ χαλκήρεϊ πάλλον ἐλόντες,
Τεῦκρος δὲ πρῶτος κλήρῳ λάχεν. αὐτίκα δ' ἰὼν
ἦκεν ἐπικρατέως, οὐδ' ἠπείλησεν ἄνακτι
ἄρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην.

ὄρνιθος μὲν ἄμαρτε· μέγηνρε γάρ οἱ τό γ' Ἀπόλλων· 865
αὐτὰρ ὁ μήρινθον βάλε παρ πόδα, τῇ δέδεται ὄρνις·
ἀντικρὺ δ' ἀπὸ μήρινθον τάμε πικρὸς οἷστός.

ἡ μὲν ἔπειτ' ἦϊξε πρὸς οὐρανόν, ἡ δὲ παρείθη
μήρινθος ποτὶ γαῖαν· ἀτὰρ κελάδησαν Ἀχαιοί.

σπερχόμενος δ' ἄρα Μηριόνης ἐξείρυσεν χειρὸς 870
τόξον· ἀτὰρ δὴ οἷστὸν ἔχεν πάλαι, ὥς ἴθυεν.

αὐτίκα δ' ἠπείλησεν ἐκηβόλῳ Ἀπόλλωνι
ἄρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην.
ὑψὶ δ' ὑπὸ νεφέων εἶδε τρήρωνα πέλειαν·

τῇ ῥ' ὅ γε δινεύουσιν ὑπὸ πτέρυγος βάλε μέσσην, 875
ἀντικρὺ δὲ διῆλθε βέλος· τὸ μὲν ἄψ ἐπὶ γαίῃ

πρόσθεν Μηριόναο πάγῃ ποδός· αὐτὰρ ἡ ὄρνις
ἰστῷ ἐφεζομένη νηὸς κυανοπρώροιο
αὐχέν' ἀπεκρέμασεν, σὺν δὲ πτερὰ πυκνὰ λίασθεν.

The prize for javelin-throwing is given to Agamemnon.

ὥκὺς δ' ἐκ μελέων θυμὸς πτάτο, τῇλε δ' ἀπ' αὐτοῦ 890
 κάππεσε· λαοὶ δ' αὖ θηεῦντό τε θάμβησάν τε.
 ἂν δ' ἄρα Μηριόνης πελέκεας δέκα πάντας ἦειρε,
 Τεῦκρος δ' ἡμιπέλεκκα φέρειν κοίλας ἐπὶ νῆας.

Αὐτὰρ Πηλεΐδης κατὰ μὲν δολιχόσκιον ἔγχος,
 καὶ δὲ λέβητ' ἄπυρον, βοὸς ἄξιον, ἀνθεμόεντα 885
 θῆκ' ἐς ἀγῶνα φέρων· καὶ ῥ' ἡμονες ἄνδρες ἀνέσταν·
 ἂν μὲν ἄρ' Ἀτρεΐδης εὐρύ κρείων Ἀγαμέμνων,
 ἂν δ' ἄρα Μηριόνης, θεράπων ἐὼς Ἰδομενῆος.
 τοῖσι δὲ καὶ μετέειπε ποδάρκης δῖος Ἀχιλλεύς·

Ἦ Ἀτρεΐδῃ· ἴδμεν γὰρ ὅσον προβέβηκας ἀπάντων 890
 ἥδ' ὅσον δυνάμει τε καὶ ἡμασιν ἔπλεν ἄριστος·
 ἀλλὰ σὺ μὲν τόδ' ἄεθλον ἔχων κοίλας ἐπὶ νῆας
 ἔρχευ, ἀτὰρ δόρυ Μηριόνη ἥρωϊ πόρωμεν,
 εἰ σύ γε σὺ θυμῷ ἐθέλεις· κέλομαι γὰρ ἔγωγε·

Ὡς ἔφατ', οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων.
 δῶκε δὲ Μηριόνη δόρυ χάλκεον· αὐτὰρ ὃ γ' ἥρως 896
 Ταλθυβίῳ κήρυκι δίδου περικαλλὲς ἄεθλον.

ΙΛΙΑΔΟΣ Ω.

Ἕκτορος λύτρα.

ARGUMENT.—Ever since Hector had been slain, Achilles had kept the corpse before his tent, and treated it spitefully, dragging it about Patroclus' tomb. But some of the gods had indignation at this, and kept the body from suffering harm, and persuaded Zeus to command that Achilles should yield the body to Priam for a ransom. So Iris was sent to Priam to bid him ransom his son: whereupon he set forth with only one old henchman, and came to Achilles' tent by the guiding of Hermes; and he was courteously entreated by Achilles, and received the body, and next day bore it back to Troy. So for ten days there was a truce that the Trojans might celebrate the funeral of Hector with becoming honour. And here the tale of the Iliad ends.

Λῦτο δ' ἄγών, λαοὶ δὲ θοὰς ἐπὶ νῆας ἕκαστοι
ἑσκίδναντ' ἰέναι. τοὶ μὲν δόρποιο μέδοντο
ὑπνου τε γλυκεροῦ ταρπήμεναι. αὐτὰρ Ἀχιλλεὺς
κλαῖε φίλου ἑτάρου μεμνημένος, οὐδέ μιν ὑπνος
ἦρει πανδαμάτωρ, ἀλλ' ἑστρέφετ' ἔνθα καὶ ἔϊθα, 5
Πατρόκλου ποθέων ἀνδροτῆτά τε καὶ μένος ἧῦ,
ἧδ' ὅποσα τολύπευσε σὺν αὐτῷ καὶ πάθεν ἄλγεα,
ἀνδρῶν τε πτολέμους ἀλεγεινὰ τε κύματα πείρων·
τῶν μιμνησκόμενος θαλερὸν κατὰ δάκρυον εἶβεν,
ἄλλοτ' ἐπὶ πλευρὰς κατακείμενος, ἄλλοτε δ' αὔτε 10
ὑπτιος, ἄλλοτε δὲ πρηνῆς· τοτὲ δ' ὀρθὸς ἀναστὰς
δινεύεσκ' ἀλύων παρὰ θῖν' ἁλός. οὐδέ μιν ἤως
φαινομένη λήθεσκεν ὑπεῖρ ἅλα τ' ἡϊόνας τε.

The strife in Olympus over Hector's body :

ἀλλ' ὃ γ' ἐπεὶ ζεύξειεν ὑφ' ἄρμασιν ὠκέας ἵππους,
Ἑκτορα δ' ἔλκεσθαι δησάσκετο δίφρου ὀπισθε. 15

τρὶς δ' ἐρύσας περὶ σῆμα Μενoitιάδαο θανόντος
αὐτίς ἐνὶ κλισίῃ παυέσκετο, τόνδε δ' ἔασκεν
ἐν κόνι ἐκτανύσας προπρηνέα. τοῖο δ' Ἀπόλλων
πᾶσαν ἀεικείην· ἔπεχε χροῖ, φῶτ' ἐλεαίρων,
καὶ τεθνηότα περ· περὶ δ' αἰγίδι πάντα κάλυπτε 20
χρυσείῃ, ἵνα μή μιν ἀποδρῦφοι ἐλκυστάζων.

Ὡς ὁ μὲν Ἑκτορα δῖον ἀείκιζεν μενεαίνων·
τὸν δ' ἐλεαίρεσκον μάκαρες θεοὶ εἰσορόωντες,
κλέψαι δ' ὀτρύνεσκον ἐϋσκοπον Ἀργεῖφόντην.
ἐνθ' ἄλλοις μὲν πᾶσιν ἐήνδανεν, οὐδέ ποθ' Ἥρῃ 25
οὐδὲ Ποσειδάων' οὐδὲ γλαυκώπιδι κούρῃ,
ἀλλ' ἔχον ὥς σφιν πρῶτον ἀπήχθετο Ἴλιος ἱρὴ
καὶ Πρίαμος καὶ λαὸς Ἀλεξάνδρου ἕνεκ' αἵτης,
ὃς νεῖκεσσε θεάς, ὅτε οἱ μέσσαυλον ἵκοντο,
τὴν δ' ἦνῃσ' ἦ οἱ πόρε μαχλοσύνην ἀλεγεινήν. 30
ἀλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένητ' ἡώς,
καὶ τότε ἄρ' ἀθανάτοισι μετηύδα Φοῖβος Ἀπόλλων·

Ἐστέγλιοι ἐστε, θεοί, δηλήμονες· οὐ νύ ποθ' ὑμῖν
Ἑκτωρ μῆρί' ἔκῃε βοῶν αἰγῶν τε τελείων;
τὸν νῦν οὐκ ἔτλητε, νέκυν περ ἐόντα, σαῶσαι, 35
ἢ τ' ἀλόχῳ ἰδέειν καὶ μητέρι καὶ τέκεϊ ᾧ
καὶ πατέρι Πριάμῳ λαοῖσί τε, τοί κέ μιν ὦκα
ἐν πυρὶ κήαιεν καὶ ἐπὶ κτέρεα κτερίσαιεν.
ἀλλ' ὀλοῶ Ἀχιλῆϊ, θεοί, βούλεσθ' ἐπαρήγειν,
ᾧ οὐτ' ἄρ' φρένες εἰσὶν ἐναΐσιμοι οὔτε νόημα 40
γναμπτόν ἐνὶ στήθεσσι, λέων δ' ὥς ἄγριον οἶδεν,
ὅστ' ἐπεὶ ἄρ' μεγάλη τε βίῃ καὶ ἀγήνορι θυμῷ
εἷξας εἶσ' ἐπὶ μῆλα βροτῶν, ἵνα δαῖτα λάβῃσιν·
ὥς Ἀχιλεὺς ἔλεον μὲν ἀπώλεσεν, οὐδέ οἱ αἰδώς
γίγνεται, ἦτ' ἄνδρας μέγα σίνεται ἢ δ' ὀνίνησι. 45

Zeus promises that he will bid Achilles resign it.

μέλλει μὲν πού τις καὶ φίλτερον ἄλλον ὀλέσσαι,
 ἢ κασίγνητον ὁμογάστριον ἢ καὶ υἷόν·
 ἀλλ' ἦτοι κλαύσας καὶ ὀδυράμενος μεθέηκε·
 τλητὸν γὰρ Μοῖραι θυμὸν θέσαν ἀνθρώποισιν.
 αὐτὰρ ὃ γ' Ἔκτορα δῖον, ἐπεὶ φίλον ἦτορ ἀπηύρα, 50
 ἵππων ἐξάπτων περὶ σῆμ' ἐτάριοιο φίλοιο
 ἔλκει· οὐ μὲν οἱ τό γε κάλλιον οὐδέ τ' ἄμεινον.
 μὴ ἀγαθῷ περ ἑόντι νεμεσσηθέωμέν οἱ ἡμεῖς·
 κωφὴν γὰρ δὴ γαῖαν ἀεικίζει μενεαίνων.'

Τὸν δὲ χολωσαμένη προσέφη λευκώλενος Ἥρη· 55
 'εἶη κεν καὶ τοῦτο τεὸν ἔπος, ἀργυρότοξε,
 εἰ δὴ ὁμὴν Ἀχιλῆϊ καὶ Ἔκτορι θήσετε τιμὴν.
 Ἔκτωρ μὲν θνητός τε γυναικὰ τε θήσατο μαζόν·
 αὐτὰρ Ἀχιλλεύς ἐστι θεᾶς γόνος, ἣν ἐγὼ αὐτῇ
 θρέψα τε καὶ ἀτίτηλα καὶ ἀνδρὶ πόρον παράκοιτιν, 60
 Πηλεΐ, ὃς περὶ κῆρι φίλος γένητ' ἀθανάτοισι.
 πάντες δ' ἀντιάσθε, θεοί, γάμου· ἐν δὲ σὺ τοῖσι
 δαίνυ' ἔχων φόρμιγγα, κακῶν ἔταρ', αἰὲν ἄπιστε.'

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 'Ἥρη, μὴ δὴ πάμπαν ἀποσκύδμαινε θεοῖσιν· 65
 οὐ μὲν γὰρ τιμὴ γε μὴ ἔσσεται· ἀλλὰ καὶ Ἔκτωρ
 φίλτατος ἔσκε θεοῖσι βροτῶν οἱ ἐν Ἰλίῳ εἰσίν·
 ὥς γὰρ ἔμοι γ', ἐπεὶ οὔτι φίλων ἡμάρτανε δῶρων.
 οὐ γὰρ μοί ποτε βωμὸς ἐδεύετο δαιτὸς ἐΐσης,
 λοιβῆς τε κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς. 70
 ἀλλ' ἦτοι κλέψαι μὲν ἐάσομεν, οὐδέ πη ἔστι
 λάθρῃ Ἀχιλλῆος, θρασὺν Ἔκτορα· ἥ γάρ οἱ αἰεὶ
 μήτηρ παρμέμβλωκεν ὁμῶς νύκτας τε καὶ ἡμαρ.
 ἀλλ' εἴ τις καλέσειε θεῶν θέτιν ἄσσον ἑμεῖο,
 ὄφρα τί οἱ εἴπω πυκινὸν ἔπος, ὥς κεν Ἀχιλλεύς 75
 δῶρων ἐκ Πριάμοιο λάχῃ ἀπό θ' Ἔκτορα λύσῃ.'

Ὡς ἔφατ', ὥρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα,

To this end he summons Thetis,

μεσσηγὺς δὲ Σάμου τε καὶ Ἴμβρου παιπαλοέσσης
 ἔνθορε μείλανι πόντῳ· ἐπεστονάχησε δὲ λίμνη.
 ἢ δὲ μολυβδαίνῃ ἰκέλη ἐς βυσσὸν ὄρουσεν, 80
 ἦτε κατ' ἀγραύλοιο βοὸς κέρας ἐμβεβαυῖα
 ἔρχεται ὠμηστῆσιν ἐπ' ἰχθύσι κῆρα φέρουσα.
 εὖρε δ' ἐνὶ σπῆϊ γλαφυρῷ θέτιν, ἀμφὶ δέ τ' ἄλλαι
 εἶαθ' ὀμηγερέες ἅλλαι θεαί· ἢ δ' ἐνὶ μέσσης
 κλαῖε μόρον οὗ παιδὸς ἀμύμονος, ὃς οἱ ἔμελλε 85
 φθίσεσθ' ἐν Τροίῃ ἐριβώλακι, τηλόθι πάτρης.
 ἀγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις·
 "Ὅρσο, θέτι· καλέει Ζεὺς ἄφθιτα μήδεα εἰδώς·
 τὴν δ' ἡμείβετ' ἔπειτα θεὰ θέτις ἀργυρόπεζα·
 "Τίπτε με κεῖνος ἄνωγε μέγας θεός; αἰδέομαι δὲ 90
 μίσγεσθ' ἀθανάτοισιν, ἔχω δ' ἄχρ' ἄκριτα θυμῷ.
 εἴμι μὲν, οὐδ' ἄλιον ἔπος ἔσσεται, ὅττι κεν εἶπῃ."
 "Ὡς ἄρα φωνήσασα κάλυμψ' ἔλε δῖα θεάων
 κυάνεον, τοῦ δ' οὔτι μελάντερον ἔπλετο ἔσθος.
 βῆ δ' ἰέναι, πρόσθεν δὲ ποδὴνεμος ὠκέα Ἴρις 95
 ἡγεῖτ'· ἀμφὶ δ' ἄρα σφι λιαίζετο κύμα θαλάσσης.
 ἀκτὴν δ' ἐξαναβᾶσαι ἐς οὐρανὸν αἰχθήτην,
 εὖρον δ' εὐρύοπα Κρονίδην, περὶ δ' ἄλλοι ἅπαντες
 εἶαθ' ὀμηγερέες μάκαρες θεοὶ αἰὲν ἑόντες.
 ἢ δ' ἄρα παρ Διὶ πατρὶ καθέζετο, εἶξε δ' Ἀθήνη. 100
 "Ἦρῃ δὲ χρύσειον καλὸν δέπας ἐν χερὶ θῆκε
 καί ῥ' εὖφρην' ἐπέεσσι· θέτις δ' ὠρεξε πιούσα.
 τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·
 "Ἦλυθες Οὐλυμπόνδε, θεὰ θέτι, κηδόμενη περ,
 πένθος ἄλαστον ἔχουσα μετὰ φρεσὶν· οἶδα καὶ αὐτός·
 ἀλλὰ καὶ ὥς ἐρέω τοῦ σ' εἵνεκα δεῦρο κάλεσσα. 106
 ἐννῆμαρ δὴ νεῖκος ἐν ἀθανάτοισιν ὄρωρεν
 "Ἐκτορος ἀμφὶ νέκυι καὶ Ἀχιλλῇι πτολιπόρθῳ·
 κλέψαι δ' ὀτρύνουσιν εὖσκοπον Ἀργεῖφόντην·

who bears his command to her son.

αὐτὰρ ἐγὼ τόδε κῦδος Ἀχιλλῇι προτιάπτω, 110

αἰδῶ καὶ φιλότητα τεὴν μετόπισθε φυλάσσω.

αἶψα μάλ' ἐς στρατὸν ἔλθε καὶ υἱεῖ σῶ ἐπίτειλον.

σκύζεσθαί οἱ εἰπὲ θεούς, ἐμὲ δ' ἔξοχα πάντων

ἀθανάτων κεχολῶσθαι, ὅτι φρεσὶ μαινομένῃσιν

Ἔκτορ' ἔχει παρὰ νηυσὶ κορωνίσιν οὐδ' ἀπέλυσεν, 115

αἶ κέν πως ἐμέ τε δείσῃ ἀπό θ' Ἔκτορα λύσῃ.

αὐτὰρ ἐγὼ Πριάμῳ μεγαλήτορι Ἴριν ἐφήσω

λύσασθαι φίλον υἱόν, ἰόντ' ἐπὶ νῆας Ἀχαιῶν,

δῶρα δ' Ἀχιλλῇι φερέμεν, τὰ κε θυμὸν ἰήνῃ.'

Ὡς ἔφατ', οὐδ' ἀπίθησε θεὰ Θέτις ἀργυρόπεζα, 120

βῆ δὲ κατ' Οὐλύμποιο καρήνων αἵξασα.

ἶξεν δ' ἐς κλισίην οὗ υἱέος· ἔνθ' ἄρα τὸν γε

εὖρ' ἀδινὰ στενάχοντα· φίλοι δ' ἀμφ' αὐτὸν ἑταῖροι

ἔσσυμένως ἐπένοντο καὶ ἐντύνοντ' ἄριστον·

τοῖσι δ' ὅις λάσιος μέγας ἐν κλισίῃ ἰέρευτο. 125

ἡ δὲ μάλ' ἄγχ' αὐτοῖο καθέζετο πότνια μήτηρ,

χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

Ἔκνον ἐμόν, τέο μέχρις ὀδυρόμενος καὶ ἀχέων

σὴν ἔδεται κραδίην, μεμνημένος οὔτε τι σίτου

οὔτ' εὐνῆς; ἀγαθὸν δὲ γυναικί περ ἐν φιλότῃ 130

μίσγεσθ'· οὐ γάρ μοι δηρὸν βέη, ἀλλὰ τοι ἤδη

ἄγχι παρέστηκεν θάνατος καὶ Μοῖρα κραταιή.

ἀλλ' ἐμέθεν ξύνες ὦκα, Διὸς δέ τοι ἄγγελός εἰμι.

σκύζεσθαί σοί φησι θεούς, ἐὲ δ' ἔξοχα πάντων

ἀθανάτων κεχολῶσθαι, ὅτι φρεσὶ μαινομένῃσιν 135

Ἔκτορ' ἔχεις παρὰ νηυσὶ κορωνίσιν οὐδ' ἀπέλυσας.

ἀλλ' ἄγε δὴ λῦσον, νεκροῖο δὲ δέξαι ἄποινα.'

Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλ-
λεύς·

ἑτῇδ' εἶη· ὅς ἄποινα φέροι, καὶ νεκρὸν ἄγοιτο,

εἰ δὴ πρόφρονι θυμῷ Ὀλύμπιος αὐτὸς ἀνώγει. 140

Iris is sent to bid Priam ransom Hector.

ὦς οἱ γ' ἐν νηῶν ἀγύρει μήτηρ τε καὶ υἱὸς
πολλὰ πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον.
Ἴριν δ' ὤτρυνε Κρονίδης εἰς Ἴλιον ἱήν·

‘Βάσκ' ἴθι, Ἴρι ταχεῖα· λιποῦσ' ἔδος Οὐλύμποιο
ἄγγειλον Πριάμφ μεγαλήτορι Ἴλιον εἴσω 145
λύσασθαι φίλον υἱόν, ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
δῶρα δ' Ἀχιλλῇ φερέμεν, τά κε θυμὸν ἰήνη,
οἶον, μηδέ τις ἄλλος ἅμα Τρώων ἴτω ἀνὴρ.
κῆρύξ τίς οἱ ἔποιτο γεραίτερος, ὅς κ' ἰθύνοι
ἡμιόνους καὶ ἅμαξαν εὐτροχον, ἥδ' αὖτις 150
νεκρὸν ἄγοι προτὶ ἄστυ, τὸν ἔκτανε δῖος Ἀχιλλεύς.
μηδέ τί οἱ θάνατος μελέτω φρεσὶ μηδέ τι τάρβος·
τοῖον γάρ οἱ πομπὸν ὀπάσσομεν Ἀργεῖφόντην,
ὅς ἄξει εἴως κεν ἄγων Ἀχιλλῇ πελάσση.
αὐτὰρ ἐπὴν ἀγάγησιν ἔσω κλισίην Ἀχιλλῆος, 155
οὔτ' αὐτὸς κτενέει ἀπὸ τ' ἄλλους πάντας ἐρύξει·
οὔτε γάρ ἐστ' ἄφρων οὔτ' ἄσκοπος οὔτ' ἀλιτήμων,
ἀλλὰ μάλ' ἐνδυκέως ἰκέτεω πεφιδήσεται ἀνδρός.’

ὦς ἔφατ', ὥρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα.
Ἰξεν δ' ἐς Πριάμοιο, κίχεν δ' ἐνοπὴν τε γόον τε. 160
παῖδες μὲν πατέρ' ἀμφὶ καθήμενοι ἔνδοθεν αὐλῆς
δάκρυσιν εἴματ' ἔφυρον, ὃ δ' ἐν μέσσοισι γεραιὸς
ἐντυπὰς ἐν χλαίνῃ κεκαλυμμένος· ἀμφὶ δὲ πολλὴ
κόπρος ἦν κεφαλῇ τε καὶ ἀνχένι τοῖο γέροντος,
τὴν ῥα κυλινδόμενος καταμήσατο χερσὶν ἐῆσι. 165
θυγατέρες δ' ἀνὰ δώματ' ἰδὲ νυοὶ ὠδύροντο,
τῶν μιμνησκόμεναι οἱ δὴ πολέες τε καὶ ἐσθλοὶ
χερσὶν ὑπ' Ἀργείων κέατο ψυχὰς ὀλέσαντες.
στῇ δὲ παρὰ Πρίαμον Διὸς ἄγγελος, ἥδ' ἐπροσηύδα
τυτθὸν φθεγξαμένη· τὸν δὲ τρόμος ἔλλαβε γυῖα· 170

‘Θάρσει, Δαρδανίδη Πρίαμε, φρεσί, μηδέ τι τάρβει·
οὐ μὲν γάρ τοι ἐγὼ κακὸν ὀσσομένη τόδ' ἰκάνω,

ἀλλ' ἀγαθὰ φρονέουσα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὃς σευ ἄνευθεν ἐὼν μέγα κήδεται ἡδ' ἐλεαίρει.
 λύσασθαί σ' ἐκέλευσεν Ὀλύμπιος Ἑκτορα δῖον, 175
 δῶρα δ' Ἀχιλλῇι φερέμεν, τά κε θυμὸν ἰήνη,
 υἱὸν, μηδέ τις ἄλλος ἅμα Τρώων ἴτω ἀνὴρ.
 κῆρύξ τίς τοι ἔποιτο γεραίτερος, ὃς κ' ἰθύνοι
 ἡμιόνους καὶ ἅμαξαν ἐϋτροχόν, ἥδ' αὖτις
 νεκρὸν ἄγοι προτὶ ἄστυ, τὸν ἔκτανε δῖος Ἀχιλλεύς. 180
 μηδ' ἐτί τοι θάνατος μελέτω φρεσὶ μηδέ τι τάρβος·
 τοῖος γάρ τοι πομπὸς ἥμ' ἔψεται Ἀργεῖφόντης,
 ὃς σ' ἄξει εἴως κεν ἄγων Ἀχιλλῇι πελάσση.
 αὐτὰρ ἐπὴν ἀγάγησιν ἔσω κλισίην Ἀχιλλῆος,
 οὐτ' αὐτὸς κτενέει ἀπὸ τ' ἄλλους πάντας ἐρύξει· 185
 οὔτε γάρ ἐστ' ἄφρων οὐτ' ἄσκοπος οὐτ' ἀλιτήμων,
 ἀλλὰ μάλ' ἐνδυκέως ἰκέτεω πεφιδήσεται ἀνδρός.'

Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις,
 αὐτὰρ ὃ γ' υἷας ἅμαξαν ἐϋτροχόν ἡμιονεῖην
 ὀπλίσαι ἠνώγει, πείρινθα δὲ δῆσαι ἐπ' αὐτῆς. 190
 αὐτὸς δ' ἐς θάλαμον κατεβήσετο κηώεντα,
 κέδρινον, ὑψόροφον, ὃς γλήνεα πολλὰ κεχάνδει·
 ἐς δ' ἄλοχον Ἑκάβην ἐκαλέσσατο φώνησέν τε·

'Δαιμονίη, Διόθεν μοι Ὀλύμπιος ἄγγελος ἦλθε
 λύσασθαι φίλον υἱόν, ἰόντ' ἐπὶ νῆας Ἀχαιῶν, 195
 δῶρα δ' Ἀχιλλῇι φερέμεν, τά κε θυμὸν ἰήνη.
 ἀλλ' ἄγε μοι τόδε εἰπέ, τί τοι φρεσὶν εἴδεται εἶναι;
 αἰνῶς γάρ μ' αὐτόν γε μένος καὶ θυμὸς ἄνωγε
 κεῖσ' ἰέναι ἐπὶ νῆας ἔσω στρατὸν εὐρὺν Ἀχαιῶν.'

Ὡς φάτο, κώκυσεν δὲ γυνὴ καὶ ἀμείβετο μύθῳ· 200
 'ὦ μοι, πῇ δὴ τοι φρένες οἴχονθ', ἧς τὸ πάρος περ
 ἔκλε' ἐπ' ἀνθρώπους ξείνους ἡδ' οἷσιν ἀνάσσεις;
 πῶς ἐθέλεις ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,
 ἀνδρὸς ἐς ὀφθαλμοὺς ὃς τοι πολέας τε καὶ ἐσθλοὺς

but will not hearken to her remonstrance.

υἷας ἐξενάριξε· σιδήρειόν νύ τοι ἦτορ. 205

εἰ γάρ σ' αἰρήσει καὶ ἐσόψεται ὀφθαλμοῖσιν·
ὦμηστῆς καὶ ἄπιστος ἀνὴρ ὅδε, οὗ σ' ἐλέησει,
οὐδέ τί σ' αἰδέσεται. νῦν δὲ κλαίωμεν ἀνευθεν
ἡμενοὶ ἐν μεγάρῳ· τῷ δ' ὥς ποθι Μοῖρα κραταίῃ
γεινομένῳ ἐπένησε λίνῳ, ὅτε μιν τέκον αὐτῇ, 210

ἀργίποδας κύνας ἄσαι, ἐῶν ἀπάνευθε τοκῆων,
ἀνδρὶ πάρα κρατερῷ, τοῦ ἐγὼ μέσον ἦπαρ ἔχοιμι
ἐσθέμεναι προσφῦσα· τότ' ἄντιτα ἔργα γένοιτο
παιδὸς ἐμοῦ, ἐπεὶ οὗ ἐ κακιζόμενόν γε κατέκτα,
ἀλλὰ πρὸ Τρώων καὶ Τρωϊάδων βαθυκόλπων 215
ἔσταότ', οὔτε φόβου μεμνημένον οὔτ' ἀλεωρῆς.'

Τὴν δ' αὖτε προσέειπε γέρων Πρίαμος θεοειδῆς·
'μή μ' ἐθέλонт' ἰέναι κατερύκανε, μηδὲ μοι αὐτῇ
ὄρνις ἐνὶ μεγάροισι κακὸς πέλεν· οὐδέ με πείσεις.
εἰ μὲν γάρ τίς μ' ἄλλος ἐπιχθονίων ἐκέλευεν, 220
ἢ οἱ μάντιές εἰσι, θυοσκόοι ἢ ἱερεῖες,
ψευδὸς κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·
νῦν δ'—αὐτὸς γὰρ ἄκουσα θεοῦ καὶ ἐσέδρακον ἄντην—
εἶμι, καὶ οὐχ ἄλιον ἔπος ἔσσεται. εἰ δέ μοι αἶσα
τεθνάμεναι παρὰ νηυσὶν Ἀχαιῶν χαλκοχιτώνων, 225
βούλομαι· αὐτίκα γάρ με κατακτείνειεν Ἀχιλλεὺς
ἀγκὰς ἐλόντ' ἐμὸν υἱόν, ἐπὴν γόου ἐξ ἔρον εἶην.'

Ἦ καὶ φωριαμῶν ἐπιθήματα κάλ' ἀνέφγεν,
ἔνθεν δώδεκα μὲν περικαλλέας ἔξελε πέπλους,
δώδεκα δ' ἡπλοῖδας χλαίνας, τόσσους δὲ τάπητας, 230
τόσσα δὲ φάρεα καλά, τόσους δ' ἐπὶ τοῖσι χιτῶνας.
χρυσοῦ δὲ στήσας ἔφερεν δέκα πάντα τάλαντα,
ἐκ δὲ δύο' αἰθώνας τρίποδας, πίσυρας δὲ λέβητας,
ἐκ δὲ δέπας περικαλλές, ὃ οἱ Θρῆκες πόρον ἄνδρες
ἐξεσίην ἐλθόντι, μέγα κτέρας· οὐδέ νυ τοῦ περ 235
φείσατ' ἐνὶ μεγάροις ὁ γέρων, περὶ δ' ἤθελε θυμῷ

He rebukes his heartless people and unmanly sons.

λύσασθαι φίλον υἱόν. ὁ δὲ Τρῶας μὲν ἅπαντας
αἰθούσης ἀπέεργεν ἔπεσσ' αἰσχροῖσιν ἐνίσσων·

“Ερρετε, λωβητῆρες, ἐλεγχείες· οὐ νυ καὶ ὑμῖν
οἴκοι ἔνεστι γόος, ὅτι μ' ἦλθετε κηδήσοντες; 240
ἧ ὀνόσασθ' ὅτι μοι Κρονίδης Ζεὺς ἄλγε' ἔδωκε,
παῖδ' ὀλέσαι τὸν ἄριστον; ἀτὰρ γνώσεσθε καὶ ὑμμες.
ρήϊτεροι γὰρ μᾶλλον Ἀχαιοῖσιν δὴ ἔσεσθε
κείνου τεθνηῶτος ἐναιρέμεν. αὐτὰρ ἔγωγε,
πρὶν ἀλαπαζομένην τε πόλιν κεραϊζομένην τε 245
ὀφθαλμοῖσιν ἰδεῖν, βαίην δόμον Ἀἴδος εἴσω.”

Ἥ καὶ σκηπανίῳ ξίεπ' ἀνέρας· οἱ δ' ἴσιν ἔξω
σπερχομένοιο γέροντος. ὁ δ' υἷαςιν οἷσιν ὁμόκλα,
νεικείων Ἐλεῖόν τε Πάριν τ' Ἀγάθωνά τε δῖον
Πάμμονά τ' Ἀντίφονόν τε, βοὴν ἀγαθόν τε Πολίτην 250
Δηϊφοβόν τε καὶ Ἰππόθοον καὶ Δῖον ἀγαυόν·
ἐννέα τοῖς ὁ γεραιὸς ὁμοκλήσας ἐκέλευε·

‘Σπεύσατέ μοι, κακὰ τέκνα, κατηφόνες. αἶθ' ἅμα
πάντες

Ἐκτορος ὠφέλετ' ἀντὶ θεῆς ἐπὶ νηυσὶ πεφάσθαι·
ὦ μοι ἐγὼ πανάποτμος, ἐπεὶ τέκον υἷας ἀρίστους 255
Τροίῃ ἐν εὐρείῃ, τῶν δ' οὔτινά φημι λελεῖφθαι,
Μήστορά τ' ἀντίθεον καὶ Τρωῖλον ἱππιόχαρμην
Ἐκτορά θ', ὅς θεὸς ἔσκε μετ' ἀνδράσιν, οὐδὲ ἔφκει
ἀνδρός γε θνητοῦ πάϊς ἔμμεναι, ἀλλὰ θεοῖο·
τοὺς μὲν ἀπώλεσ' Ἀρης, τὰ δ' ἐλέγχεα πάντα λέλει-
πται, 260

ψεῦσταί τ' ὀρχησταί τε, χοροῖτυπῆσιν ἄριστοι,
ἄρνων ἢδ' ἐρίφων ἐπιδήμιοι ἀρπακτῆρες.
οὐκ ἂν δὴ μοι ἅμαξαν ἐφοπλίσσαιτε τάχιστα,
ταῦτά τε πάντ' ἐπιθεῖτε, ἵνα πρήσσωμεν ὁδοῖο;’

Ὡς ἔφαθ', οἱ δ' ἄρα πατρὸς ὑποδείσαντες ὁμοκλήν
ἐκ μὲν ἅμαξαν ἄειραν ἐϋτροχὸν ἡμιονεῖην, 266

The chariot is harnessed, and after a libation

καλὴν πρωτοπαγέα, πείρινθα δὲ δῆσαν ἐπ' αὐτῆς,
καὶ δ' ἀπὸ πασσαλόφι ζυγὸν ἤρεον ἡμιόνειον,
πύξινον ὀμφαλόεν, εὖ οἰήκεσσι νῆρηρός·

ἐκ δ' ἔφερον ζυγόδεσμον ἅμα ζυγῷ ἐννεάπηχυ. 270

καὶ τὸ μὲν εὖ κατέθηκαν ἐϋξέστῳ ἐπὶ ῥυμῷ,
πέζῃ ἐπὶ πρώτῃ, ἐπὶ δὲ κρίκον ἔστορι βάλλον,
τρὶς δ' ἐκάτερθεν ἔδησαν ἐπ' ὀμφαλόν, αὐτὰρ ἔπειτα
ἐξείης κατέδησαν, ὑπὸ γλωχίνα δ' ἔκαμψαν.

ἐκ θαλάμου δὲ φέροντες ἐϋξέστης ἐπ' ἀπήνης 275

νήεον Ἑκτορέης κεφαλῆς ἀπερείσι' ἅποινα,
ζεῦξαν δ' ἡμιόνους κρατερώνυχας ἐντεσιεργούς,
τούς ῥά ποτε Πριάμῳ Μυσοὶ δόσαν ἀγλαὰ δῶρα.
ἵππους δὲ Πριάμῳ ὕπαγον ζυγόν, οὓς ὁ γεραιὸς
αὐτὸς ἔχων ἀτίταλλεν ἐϋξέστῃ ἐπὶ φάτνῃ. 280

Τῷ μὲν ζευγνύσθην ἐν δώμασιν ὑψηλοῖσι
κῆρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μῆδε' ἔχοιτες·
ἀγχίμολον δέ σφ' ἦλθ' Ἑκάβῃ τετιηότι θυμῷ,
οἶνον ἔχουσ' ἐν χειρὶ μελίφρονα δεξιτερῇφι,
χρυσέῳ ἐν δέπαϊ, ὄφρα λείψαντε κιοίτην· 285

στῇ δ' ἵππων προπάροιθεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

‘Τῇ, σπεῖσον Διὶ πατρί, καὶ εὖχεο οἴκαδ' ἰκέσθαι
ἂψ ἐκ δυσμενέων ἀνδρῶν, ἐπεὶ ἄρ σέ γε θυμὸς
ὀτρύνει ἐπὶ νῆας, ἐμεῖο μὲν οὐκ ἐθελούσης.

ἄλλ' εὖχεο σύ γ' ἔπειτα κελαινεφεῖ Κρονίωνι 290

Ἰδαίῳ, ὅστε Τροίην κατὰ πᾶσαν ὀράται,
αἶτει δ' οἰωνόν, ταχὺν ἄγγελον, ὅστε οἱ αὐτῷ
φίλτατος οἰωνῶν, καὶ εὖ κράτος ἐστὶ μέγιστον,
δεξιόν, ὄφρα μιν αὐτὸς ἐν ὀφθαλμοῖσι νοήσας
τῷ πίσυνος ἐπὶ νῆας ἴης Δαναῶν ταχυνώλων. 295

εἰ δέ τοι οὐ δώσει ἐὼν ἄγγελον εὐρύοπα Ζεὺς,
οὐκ ἂν ἐγὼ γέ σ' ἔπειτα ἐποτρύνουσα κελοίμην
νῆας ἐπ' Ἀργείων ἰέναι, μάλα περ μεμαῶτα·

and prayer to Zeus, Priam sets forth.

Τὴν δ' ἀπαμειβόμενος προσέφη Πρίαμος θεοειδής·
 ‘ὦ γύναι, οὐ μὲν τοι τόδ' ἐφιεμένη ἀπιθήσω· 300

ἔσθλόν γάρ Διὶ χεῖρας ἀνασχέμεν, αἵ κ' ἐλεήσῃ.
 Ἦ ῥα καὶ ἀμφίπολον ταμίην ὦτρυν' ὁ γεραιὸς
 χερσὶν ὕδωρ ἐπιχεῦαι ἀκήρατον· ἡ δὲ παρέστη
 χέρνιβον ἀμφίπολος πρόχοόν θ' ἅμα χερσὶν ἔχουσα.
 νιψάμενος δὲ κύπελλον ἐδέξατο ἥς ἀλόχοιο· 305
 εὖχετ' ἔπειτα στὰς μέσῳ ἔρκει, λεῖβε δὲ οἶνον
 οὐρανὸν εἰσανιδῶν, καὶ φωνήσας ἔπος ηὔδα·

‘Ζεῦ πάτερ, Ἰδῆθεν μεδέων, κύδιστε μέγιστε,
 λός μ' ἐς Ἀχιλλῆος φίλον ἐλθεῖν ἢδ' ἐλεειόν,
 πέμψον δ' οἰωνόν, ταχὺν ἄγγελον, ὅστε σοὶ αὐτῷ 310
 φίλτατος οἰωνῶν, καὶ εὐ κράτος ἐστὶ μέγιστον,
 δεξιόν, ὅφρα μιν αὐτὸς ἐν ὀφθαλμοῖσι νοήσας
 τῷ πίσυνος ἐπὶ νῆας ἴω Δαναῶν ταχυπώλων.’

Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε μητίετα Ζεύς.
 αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν, 315
 μόρφνον θηρητῆο', ὃν καὶ περκνὸν καλέουσιν.
 ὅσση δ' ὑψορόφοιο θύρῃ θαλάμοιο τέτυκται
 ἀνέρος ἀφνειοῖο, εὐκλήϊς ἀραρυῖα,
 τόσ' ἄρα τοῦ ἐκάτερθεν ἔσαν πτερά· εἷσατο δέ σφιν
 δεξιὸς ἀτῆας ὑπὲρ ἄστεος. οἱ δὲ ἰδόντες 320
 γήθησαν, καὶ πᾶσιν ἐνὶ φρεσὶ θυμὸς ἰάνθη.

Σπερχόμενος δ' ὁ γεραιὸς ἐοῦ ἐπεβήσετο δίφρου,
 ἐκ δ' ἔλασε προθύροιο καὶ αἰθούσης ἐριδούπου.
 πρόσθε μὲν ἡμίονοι ἔλκον τετράκυκλον ἀπήνην,
 τὰς Ἰδαῖος ἔλαυνε δαΐφρων· αὐτὰρ ὅπισθεν 325
 ἵπποι, τοὺς ὁ γέρων ἐφέπων μάλιστα κέλευε
 καρπαλίμως κατὰ ἄστυ· φίλοι δ' ἅμα πάντες ἔποντο
 πόλλ' ὀλοφυρόμενοι ὥς εἰ θάνατόνδε κiónτα.
 οἱ δ' ἐπεὶ οὖν πόλιος κατέβαν, πεδῖον δ' ἀφίκοντο,
 οἱ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο, 380

Hermes at Zeus' bidding meets Priam on the way,

παῖδες καὶ γαμβροί, τῷ δ' οὐ λάθον εὐρύοπα Ζῆν
ἐς πεδῖον προφανέντε· ἰδὼν δ' ἐλέησε γέροντα.
αἶψα δ' ἄρ' Ἑρμείαν, υἱὸν φίλον, ἀντίον ἤυδα·

Ἑρμεία· σοὶ γάρ τε μάλιστά γε φίλτατόν ἐστιν
ἀνδρὶ ἔταιρίσσαι, καὶ τ' ἔκλυες ᾧ κ' ἐθέλησθα· 335
βάσκ' ἴθι, καὶ Πρίαμον κοίλας ἐπὶ νῆας Ἀχαιῶν
ὥς ἄγαγ', ὥς μήτ' ἄρ τις ἴδῃ μήτ' ἄρ τε νοήσῃ
τῶν ἄλλων Δαναῶν, πρὶν Πηλείωνάδ' ἰκέσθαι.'

Ὡς ἔφατ', οὐδ' ἀπίθησε διάκτορος Ἀργεῖφόντης·
αὐτίκ' ἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα 340
ἀμβρόσια χρύσεια, τὰ μιν φέρον ἡμὲν ἐφ' ὑγρὴν
ἡδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῆς ἀνέμοιο·
εἵλετο δὲ ῥάβδον, τῇ τ' ἀνδρῶν ὄμματα θέλγει
ὧν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρει·
τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς Ἀργεῖφόντης. 345
αἶψα δ' ἄρα Τροίην τε καὶ Ἑλλήσποντον ἵκανε,
βῆ δ' ἰέναι κούρῳ αἰσυνμητῆρι ἐοικώς,
πρῶτον ὑπηνήτη, τοῦ περ χαριεστάτη ἦβη.

Οἱ δ' ἐπεὶ οὖν μέγα σῆμα παρέξ Ἴλοιο ἔλασαν,
στῆσαν ἄρ' ἡμιόνους τε καὶ ἵππους, ὄφρα πίοιεν, 350
ἐν ποταμῷ· δὴ γὰρ καὶ ἐπὶ κνέφας ἤλυθε γαῖαν.
τὸν δ' ἐξ ἀγχιμόλοιο ἰδὼν ἐφρίσσατο κῆρυξ
Ἑρμείαν, ποτὶ δὲ Πρίαμον φάτο φώνησέν τε·

Φράζεο, Δαρδανίδη· φραδέος νόου ἔργα τέτυκται.
ἀνδρ' ὀρόω, τάχα δ' ἅμμε διαρραίσεσθαι οὔτω. 355
ἀλλ' ἄγε δὴ φεύγωμεν ἐφ' ἵππῳ, ἥ μιν ἔπειτα
γούνων ἀψάμενοι λιτανεύσομεν, αἱ κ' ἐλεήσῃ.'

Ὡς φάτο, σὺν δὲ γέροντι νόος χύτο, δεΐδιδε δ' αἰνῶς,
ὀρθαὶ δὲ τρίχες ἔσταν ἐνὶ γναμπτοῖσι μέλεσσι,
στῇ δὲ ταφῶν· αὐτὸς δ' ἐριούνιος ἐγγύθεν ἐλθὼν, 360
χεῖρα γέροντος ἐλὼν, ἐξείρετο καὶ προσέειπε·

Πῆ, πάτερ, ᾧδ' ἵππους τε καὶ ἡμιόνους ἰθύνεις

and, in the guise of a Greek, speaks words of comfort to him,

νύκτα δι' ἀμβροσίην, ὅτε θ' εὖδουσι βροτοὶ ἄλλοι;
οὐδὲ σύ γ' ἔδειςας μένεα πνείοντας Ἀχαιοὺς,
οἳ τοι ἔνυσμενέες καὶ ἀνάρσιοι ἐγγὺς ἔασι; 365
τῶν εἴ τις σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν
τοσσάδ' ὀνείιτ' ἄγοντα, τίς ἂν δῆ τοι νόος εἴη;
οὐτ' αὐτὸς νέος ἐσσί, γέρων δέ τοι οὗτος ὀπηδεῖ,
ἄνδρ' ἀπαμύνασθαι, ὅτε τις πρότερος χαλεπήνη.
ἄλλ' ἐγὼ οὐδέν σε ῥέξω κακά, καὶ δέ κεν ἄλλον 370
σεῦ ἀπαλεξήσαιοι· φίλῳ δέ σε πατρὶ εἵσκω.'

Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
'οὕτω πη τάδε γ' ἐστί, φίλον τέκος, ὥς ἀγορεύεις.
ἄλλ' ἔτι τις καὶ ἐμεῖο θεῶν ὑπερέσχεθε χεῖρα,
ὅς μοι τοιόνδ' ἦκεν ὁδοιπύρον ἀντιβολῆσαι, 375
αἴσιον, οἷος δὴ σὺ δέμας καὶ εἶδος ἀγητός,
πέπνυσαί τε νόφ, μακάρων δ' ἔξ ἐσσι τοκῆων.'

Τὸν δ' αὖτε προσέειπε διάκτορος Ἀργεῖφόντης·
'ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
ἄλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, 380
ἥ πη ἐκπέμπεις κειμήλια πολλὰ καὶ ἐσθλὰ
ἄνδρας ἐς ἀλλοδαπούς, ἵνα περ τάδε τοι σόα μίμνη,
ἣ ἥδη πάντες καταλείπετε Ἴλιον ἱρὴν
λειδιότες· τοῖος γὰρ ἀνὴρ ὦριστος ὄλωλε
σὸς παῖς· οὐ μὲν γάρ τι μάχης ἐπεδεύετ' Ἀχαιῶν.' 385

Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
'τίς δὲ σύ ἐσσι, φέριστε, τέων δ' ἔξ ἐσσι τοκῆων;
ὥς μοι καλὰ τὸν οἶτον ἀπότμου παιδὸς ἔνισπες.'

Τὸν δ' αὖτε προσέειπε διάκτορος Ἀργεῖφόντης·
'πειρᾷ ἐμεῖο, γεραιέ, καὶ εἴρεαι Ἑκτορα δῖον. 390
τὸν μὲν ἐγὼ μάλα πολλὰ μάχῃ ἐνὶ κυδιανείρῃ
ὀφθαλμοῖσιν ὤπωπα, καὶ εὔτ' ἐπὶ νηυσὶν ἐλάσσας
'Αργείους κτείνεσκε, δαΐζων ὀξεῖ χαλκῷ·
ἡμεῖς δ' ἐσταότες θαυμάζομεν· οὐ γὰρ Ἀχιλλεὺς

telling him how Hector's corpse has been wonderfully preserved.

- εἶπα μάρνασθαι, κεχολωμένος Ἀτρεΐωνι. 395
 τοῦ γὰρ ἐγὼ θεράπων, μία δ' ἤγαγε νηὺς εὐεργής·
 Μυρμιδόνων δ' ἔξειμι, πατήρ δέ μοι ἐστί Πολύκτωρ.
 ἀφνειὸς μὲν ὃ γ' ἐστί, γέρων δὲ δὴ ὥς σὺ περ ὦδε,
 ἔξ δέ οἱ νῆες ἔασιν, ἐγὼ δέ οἱ ἔβδ' ομός εἰμι·
 τῶν μέτα παλλόμενος κλήρῳ λάχον ἐνθάδ' ἔπεσθαι. 400
 νῦν ἔ' ἦλθον πεδίονδ' ἀπὸ νηῶν· ἠῶθεν γὰρ
 θήσονται περὶ ἄστυ μάχην ἐλέκωπες Ἀχαιοί.
 ἰσχαλόωσι γὰρ οἷδε καθήμενοι, οὐδὲ ὀύνανται
 ἵσχειν ἐσσυμένους πολέμου βασιλῆες Ἀχαιῶν·
 Τὸν δ' ἠμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής· 405
 ‘εἰ μὲν ὁδὴ θεράπων Πηληϊάδεω Ἀχιλλῆος
 εἷς, ἄγε δὴ μοι πᾶσαν ἀληθείην κατάλεξον,
 ἥ ἔτι παρ νήεσσιν ἐμὸς παῖς, ἥέ μιν ἦδη
 ἦσι κυσὶν μελεῖστί ταμῶν προὔθηκεν Ἀχιλλεύς·
 Τὸν δ' αὖτε προσέειπε διάκτορος Ἀργεῖφόντης· 410
 ‘ὦ γέρον, οὐπὼ τόν γε κύνες φάγον οὐδ' οἰωνοί,
 ἀλλ' ἔτι κεῖνος κεῖται Ἀχιλλῆος παρὰ νηϊ
 αὐτῶς ἐν κλισίῃσι· δυωδεκάτῃ δέ οἱ ἦώς
 κειμένῳ, οὐδέ τί οἱ χρῶς σήπεται, οὐδέ μιν εὐλαὶ
 ἔσθουσ', αἷ ῥά τε φῶτας ἀρηϊφάτους κατέδουσιν. 415
 ἥ μὲν μιν περὶ σῆμα ἐοῦ ἐτάροιο φίλοιο
 ἔλκει ἀκηδέστως, ἦώς ὅτε δῖα φανήῃ·
 οὐδέ μιν αἰσχύνει· θηοῖό κεν αὐτὸς ἐπελθὼν,
 οἷον ἐερσήεις κεῖται, περὶ δ' αἶμα ἱένιπται
 οὐδέ ποθι μιάρως· σὺν δ' ἔλκεα πάντα μέμυκεν, 420
 ὅσσ' ἐτύπη· πολέες γὰρ ἐν αὐτῷ χαλκὸν ἔλασσαν.
 ὥς τοι κήδονται μάκαρες θεοὶ νῆος ἐῆος,
 καὶ νέκυός περ ἐόντος, ἐπεὶ σφι φίλος περὶ κῆρι·
 ὧς φάτο, γήθησεν δ' ὁ γέρων, καὶ ἀμείβετο μύθῳ·
 ‘ὦ τέκος, ἥ ῥ' ἀγαθὸν καὶ ἐναίσιμα δῶρα διδοῦναι 425
 ἀθανάτοισι, ἐπεὶ οὐποτ' ἐμὸς παῖς, εἵποτ' ἔην γε,

Hermes brings Priam safely into the Greek camp,

λήθητ' ἐνὶ μεγάροισι θεῶν, οἳ Ὀλυμπόν ἔχουσι·
 τῷ οἱ ἀπεμνήσαντο καὶ ἐν θανάτοιο περ αἴσῃ.
 ἀλλ' ἄγε δὴ τόδε δέξαι ἐμεῦ πάρα καλὸν ἄλειςον,
 αὐτόν τε ῥῦσαι, πέμψον δέ με σὺν γε θεοῖσιν, 430
 ὄφρα κεν ἐς κλισίην Πηληϊάδεω Ἀφίκωμαι.'

Τὸν ᾧ αὖτε προσέειπε διάκτορος Ἀργεῖφόντης·
 'πειρᾷ ἐμεῖο, γεραιέ, νεωτέρου, οὐδέ με πείσεις,
 ὅς με κέλεαι σέο δῶρα παρέξ Ἀχιλῆα δέχεσθαι.
 τὸν μὲν ἐγὼ δείδοικα καὶ αἰδέομαι περὶ κῆρι 435
 συλεύειν, μή μοί τι κακὸν μετόπισθε γένηται.
 σοὶ δ' ἂν ἐγὼ πομπὸς καὶ κε κλυτὸν Ἄργος ἰκοίμην,
 εἰδυκέως ἐν νηϊ θοῇ ἢ πεζὸς ὁμαρτέων·
 οὐκ ἂν τίς τοι πομπὸν ὀνοσσάμενος μαχέσαιο.'

Ἦ καὶ ἀνατῆξας ἐριούνιος ἄρμα καὶ ἵππους 440
 καρπαλίμως μάστιγα καὶ ἡνία λάζετο χερσίν,
 ἐν δ' ἔπνευσ' ἵπποισι καὶ ἡμιόνοις μένος ἡϋ.
 ἀλλ' ὅτε δὴ πύργους τε νεῶν καὶ τύφρον ἵκοντο,
 οἱ δὲ νέον περὶ δόρπα φυλακτῆρες ποιέοντο·
 τοῖσι δ' ἐφ' ὕπνον ἔχευε διάκτορος Ἀργεῖφόντης 445
 παῖσιν, ἄφαρ δ' ὤϊξε πύλας καὶ ἀπῶσεν ὀχῆας,
 ἐς δ' ἄγαγε Πρίαμόν τε καὶ ἀγλαὰ δῶρ' ἐπ' ἀπήνης.
 ἀλλ' ὅτε δὴ κλισίην Πηληϊάδεω Ἀφίκοντο
 ὑψηλήν, τὴν Μυρμιδόνες ποίησαν ἄνακτι
 ἑοῦρ' ἐλάτης κέρσαντες· ἀτὰρ καθύπερθεν ἔρεψαν 450
 λαχνήεντ' ὄροφον λειμωνόθεν ἀμήσαντες·
 ἀμφὶ δέ οἱ μεγάλην αὐλήν ποίησαν ἄνακτι
 σταυροῖσιν πυκινοῖσι· θύρην δ' ἔχε μοῦνος ἐπιβλῆς
 εἰλάτιος, τὸν τρεῖς μὲν ἐπιρρήσσεσκον Ἀχαιοί,
 τρεῖς δ' ἀναοίγεσκον μεγάλην κληῖδα θυράων, 455
 τῶν ἄλλων· Ἀχιλεὺς δ' ἄρ' ἐπιρρήσσεσκε καὶ οἶος·
 δὴ ῥα τόθ' Ἑρμείας ἐριούνιος ᾤξε γέροντι,
 ἐς δ' ἄγαγε κλυτὰ δῶρα ποδώκεϊ Πηλείωνι,

and revealing his name bids him good speed.

ἐξ ἵππων δ' ἀπέβαινεν ἐπὶ χθόνα φώνησέν τε·

‘ὦ γέρον, ἦτοι ἐγὼ θεὸς ἄμβροτος εἰλήλουθα, 460

Ἑρμείας· σοὶ γάρ με πατήρ ἅμα πομπὸν ὅπασσεν·

ἄλλ' ἦτοι μὲν ἐγὼ πάλιν εἴσομαι, οὐδ' Ἀχιλλῆος

ὀφθαλμοὺς εἴσειμι· νεμεσσητὸν δέ κεν εἴη

ἀθάνατον θεὸν ὧδε βροτοὺς ἀγαπαζέμεν ἄντην·

τύνη δ' εἰσελθὼν λαβὲ γούνατα Πηλεΐωνος, 465

καί μιν ὑπὲρ πατρὸς καὶ μητέρος ἡυκόμοιο

λίσσεο καὶ τέκεος, ἵνα οἱ σὺν θυμὸν ὀρίνης·

ὦς ἄρα φωνήσας ἀπέβη πρὸς μακρὸν Ὀλυμπον

Ἑρμείας· Πρίαμος δ' ἐξ ἵππων ἄλτο χαμαῖζε,

Ἰδαῖον δὲ κατ' αὐθι λῖπεν· ὁ δὲ μίμνεν ἐρύκων 470

ἵππους ἡμιόνους τε· γέρων δ' ἰθὺς κίεν οἴκου,

τῇ ῥ' Ἀχιλεὺς ἴζεσκε διύφιλος. ἐν δέ μιν αὐτὸν

εὖρ', ἔταροι δ' ἀπάνευθε καθείατο· τῷ δὲ δύ' οἶω,

ἥρως Αὐτομέδων τε καὶ Ἀλκιμος, ὄζος Ἄρῃος,

ποιπνυον παρεόντε· νέον δ' ἀπέληγεν ἐδωδῆς 475

ἔσθων καὶ πίνων· ἔτι καὶ παρέκειτο τράπεζα.

τοὺς δ' ἔλαθ' εἰσελθὼν Πρίαμος μέγας, ἄγχι δ' ἄρα

στὰς

χερσὶν Ἀχιλλῆος λάββε γούνατα καὶ κύσε χεῖρας

δεϊνὰς ἀνδροφόνους, αἷ οἱ πολέας κτάνον υἷας.

ὥς δ' ὅτ' ἂν ἄνδρ' ἄτη πυκινὴ λάβῃ, ὅς τ' ἐνὶ πάτρῃ 480

φῶτα κατακτείνας ἄλλων ἐξίκετο δῆμοι,

ἄνδρὸς ἐς ἀφνειοῦ, θάμβος δ' ἔχει εἰσορόωντας,

ὥς Ἀχιλεὺς θάμβησεν ἰδὼν Πρίαμον θεοειδέα·

θάμβησαν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δὲ ἴδοντο.

τὸν καὶ λισσόμενος Πρίαμος πρὸς μῦθον ἔειπε· 485

‘Μνησαι πατρὸς σοῖο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,

τηλίκου, ὥσπερ ἐγών, ὀλοῇ ἐπὶ γήραος οὐδῶ.

καὶ μὲν που κεῖνον περιναίεται ἀμφὶς ἐόντες

τείρουσ', οὐδέ τις ἐστὶν ἀρῆν καὶ λοιγὸν ἀμῦναι.

Priam beseeches Achilles by his love for his father.

ἀλλ' ἦτοι κεῖνός γε σέθεν ζώοντος ἀκούων 490
 χαίρει τ' ἐν θυμῷ, ἐπὶ τ' ἔλπεται ἥματα πάντα
 ὄψεσθαι φίλον υἱὸν ἀπὸ Τροίηθεν ἰόντα·
 αὐτὰρ ἐγὼ πανάποτμος, ἐπεὶ τέκον υἱας ἀρίστους
 Τροίῃ ἐν εὐρείῃ, τῶν δ' οὔτινά φημι λελεῖφθαι.
 πεντήκοντά μοι ἦσαν, ὅτ' ἤλυθον υἱες Ἀχαιῶν· 495
 ἑννεακαίδεκα μὲν μοι ἱῆς ἐκ νηδύος ἦσαν,
 τοὺς ἔ' ἄλλους μοι ἔτικτον ἐνὶ μεγάροισι γυναῖκες.
 τῶν μὲν πολλῶν θεοῦρος Ἄρης ὑπὸ γούνατ' ἔλυσεν·
 ὃς δέ μοι υἱὸς ἔην, εἵρυτο δὲ ἄστυ καὶ αὐτούς,
 τὸν σὺ πρῶην κτεῖνας ἀμυνόμενον περὶ πάτρης, 500
 Ἑκτορα· τοῦ νῦν εἵνεχ' ἰκάνω νῆας Ἀχαιῶν,
 λυσόμενος παρὰ σεῖο, φέρω δ' ἀπερείσι' ἄποινα.
 ἀλλ' αἰδεῖο θεούς, Ἀχιλεῦ, αὐτόν τ' ἐλέησον,
 μνησάμενος σοῦ πατρός· ἐγὼ ἔ' ἐλεεινότερός περ,
 ἔτλην δ' οἷ' οὔπω τις ἐπιχθόνιος βροτὸς ἄλλος, 505
 ἀνδρὸς παιδοφόνοιο ποτὶ στόμα χεῖρ' ὀρέγεσθαι.

Ὡς φάτο, τῷ δ' ἄρα πατὴρ ὑφ' ἱμερον ὤρσε γόοιο
 ἀψάμενος δ' ἄρα χειρὸς ἀπώσατο ἦκα γέροντα.
 τὼ δὲ μνησαμένω, ὁ μὲν Ἑκτορὸς ἀνδροφόνιοιο
 κλαῖ' ἀδινά, προπάροιθε ποδῶν Ἀχιλλῆος ἐλυσθείς, 510
 αὐτὰρ Ἀχιλλεὺς κλαῖεν ἐὼν πατέρ', ἄλλοτε δ' αὐτε
 Πάτροκλον· τῶν δὲ στοναχὴ κατὰ δῶματ' ὀρώρει.
 αὐτὰρ ἐπεὶ ῥα γόοιο τετάρπετο δῖος Ἀχιλλεύς,
 καὶ οἱ ἀπὸ πραπίδων ἦλθ' ἱμερος ἡδ' ἀπὸ γυίων,
 αὐτίκ' ἀπὸ θρόνου ὤρτο, γέροντα δὲ χειρὸς ἀνίστη, 515
 οἰκτείρων πολιόν τε κάρη πολιόν τε γένειον,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Ἄ δειλ', ἥ δὴ πολλὰ κάκ' ἄνσχεο σὸν κατὰ θυμόν.
 πῶς ἔτλης ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,
 ἀνδρὸς ἐς ὀφθαλμοὺς ὃς τοι πολέας τε καὶ ἐσθλοὺς 520
 υἱέας ἐξενάριξα; σιδῆρειόν νύ τοι ἦτορ.

Achilles is greatly moved by the old man's words,

ἀλλ' ἄγε δὴ κατ' ἄρ' ἔζευ ἐπὶ θρόνον, ἄλγεα δ' ἔμπης
 ἐν θυμῷ κατακεῖσθαι ἐάσομεν, ἀχνύμενοί περ.
 οὐ γάρ τις πρῆξις πέλεται κρυεροῖο γόοιο.
 ὥς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσι, 525
 ζῶειν ἀχνυμένοις· αὐτοὶ δέ τ' ἀκηδέες εἰσί.
 δοιοὶ γάρ τε πίθοι κατακείται ἐν Διὸς οὐδὲι
 δῶρων οἷα δίδωσι κακῶν, ἕτερος δὲ ἐάων·
 ᾧ μὲν κ' ἀμμίξας δοίῃ Ζεὺς τερπικέραυνος,
 ἄλλοτε μὲν τε κακῷ ὃ γε κύρεται, ἄλλοτε δ' ἐσθλῷ· 530
 ᾧ δέ κε τῶν λυγρῶν δῶη λωβητὸν ἔθηκε·
 καὶ ἐ κακῇ βούβρωστις ἐπὶ χθόνα διαν ἐλαύνει,
 φοιτᾷ δ' οὔτε θεοῖσι τετιμένος οὔτε βροτοῖσιν.
 ὥς μὲν καὶ Πηληϊ θεὸν δόσαν ἀγλαὰ δῶρα
 ἐκ γενετῆς· πάντας γὰρ ἐπ' ἀνθρώπους ἐκέκαστο 535
 ὄλβῳ τε πλούτῳ τε, ἵνασσε δὲ Μυρμιδόνεσσι,
 καὶ οἱ θνητῷ ἔοντι θεὰν ποίησαν ἱκοῖτιν.
 ἀλλ' ἐπὶ καὶ τῷ θῆκε θεὸς κακόν, ὅττι οἱ οὔτι
 παῖδων ἐν μεγάροισι γονὴ γένετο κρειόντων,
 ἀλλ' ἓνα παῖδα τέκεν πανάωριον· οὐδέ νυ τόν γε 540
 γηράσκοντα κομίζω, ἐπεὶ μάλα τηλόθι πάτρης
 ἤμαι ἐνὶ Τροίῃ, σέ τε κήδων ἡδὲ σὰ τέκνα.
 καὶ σέ, γέρον, τὸ πρὶν μὲν ἀκούομεν ὄλβιον εἶναι·
 ὅσσον Λέσβος ἄνω, Μάκαρος ἔδυσ, ἐντὸς ἐέργει
 καὶ Φρυγίῃ καθύπερθε καὶ Ἑλλήσποντος ἀπείρων, 545
 τῶν σε, γέρον, πλούτῳ τε καὶ νιᾷσι φασὶ κεκάσθαι,
 αὐτὰρ ἐπεὶ τοι πῆμα τόδ' ἤγαγον Οὐρανίωνες,
 αἰεὶ τοι περὶ ἄστυ μάχαι τ' ἀνδροκτασίαι τε·
 ἄνσχεο, μηδ' ἀλῖαστον ὀδύρεο σὸν κατὰ θυμόν.
 οὐ γάρ τι πρήξεις ἀκαχήμενος υἱὸς ἐῆος, 550
 οὐδέ μιν ἀνστήσεις, πρὶν καὶ κακὸν ἄλλο πάθῃσθα.
 Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
 'μή πώ μ' ἐς θρόνον ἵζε, διοτρεφές, ὄφρα κεν Ἑκτωρ

and makes ready the body, to give it up.

κῆται ἐνὶ κλισίῃσιν ἀκηδής, ἀλλὰ τάχιστα
 λῦσον, ἵν' ὀφθαλμοῖσιν ἴδω· σὺ δὲ δέξαι ἄποινα 555
 πολλά, τά τοι φέρομεν· σὺ δὲ τῶνδ' ἀπόναιο, καὶ ἔλθοις
 σὴν ἐς πατρίδα γαῖαν, ἐπεὶ με πρῶτον ἔασας
 [αὐτόν τε ζῶειν καὶ ὄρᾱν φάος ἡελίοιο].

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν πρυσέφη πόδας ὠκὺς Ἀχιλ-
 λεύς·

‘μηκέτι νῦν μ' ἐρέθιζε, γέρον· τοῖέω δὲ καὶ αὐτὸς 560
 Ἐκτορά τοι λῦσαι· Διόθεν δέ μοι ἄγγελος ἦλθε
 μήτηρ, ἥ μ' ἔτεκεν, θυγάτηρ ἀλίοιο γέροντος.
 καὶ δέ σε γιγνώσκω, Πρίαμε, φρεσίν, οὐδέ με λήθεις,
 ὅττι θεῶν τίς σ' ἦγε θεὰς ἐπὶ νῆας Ἀχαιῶν.
 οὐ γάρ κε τλαίῃ βροτὸς ἐλθέμεν, οὐδὲ μάλ' ἡβῶν, 565
 ἐς στρατόν· οὐδὲ γὰρ ἂν φυλακοὺς λάθοι, οὐδέ κ' ὄχῃα
 ῥεῖα μετοχλίσσειε θυράων ἡμετεράων.

τῷ νῦν μή μοι μᾶλλον ἐν ἄλγεσι θυμὸν ὀρίνης,
 μή σε, γέρον, οὐδ' αὐτὸν ἐνὶ κλισίῃσιν ἐάσω
 καὶ ἱκέτην περ ἐόντα, Διὸς δ' ἀλίτῳμαι ἐφετμάς· 570

Ὡς ἔφατ', ἔδεισεν δ' ὁ γέρων καὶ ἐπείθετο μύθῳ.
 Πηλεΐδης δ' οἴκοιο λέων ὥς ἄλτο θύραζε,
 οὐκ οἶος, ἅμα τῷ γε δύνω θεράποντες ἔποιτο,
 ἥρως Αὐτομέδων ἡδ' Ἀλκιμος, οὓς ῥα μάλιστα
 τί' Ἀχιλεὺς ἐτάρων, μετὰ Πάτροκλόν γε θανόντα, 575
 οἱ τόθ' ὑπὸ ζυγόφιν λύνον ἵππους ἡμιόνους τε,
 ἐς δ' ἄγαγον κήρυκα καλήτορα τοῖο γέροντος,
 καδ δ' ἐπὶ δίφρου εἶσαν· εὐσσώτρου δ' ἀπ' ἀπήνης
 ἤρεον Ἐκτορέης κεφαλῆς ἀπερείσι' ἄποινα.
 καδ δ' ἔλιπον δύο φάρε' εὐννητόν τε χιτῶνα, 580
 ὄφρα νέκυν πυκάσας δοίῃ οἰκόνδε φέρεσθαι.
 δμῳὰς δ' ἐκκαλέσας λοῦσαι κέλετ' ἀμφί τ' ἀλειψαι,
 νόσφιν ἀειράσας, ὥς μὴ Πρίαμος ἴδοι νιόν,
 μὴ ὁ μὲν ἀχθυμένη κρადίῃ χόλον οὐκ ἐρύσαιτο·

He bids Priam eat and drink,

- παῖδα ἰδὼν, Ἀχιλλῆϊ δ' ὀρινθείη φίλον ἦτορ 535
 καὶ ἔ κατακτείνειε, Διὸς δ' ἀλίτῃται ἐφετμάς.
 τὸν δ' ἐπεὶ οὖν δμῶαί λούσαν καὶ χρίσαν ἐλαίῳ,
 ἀμφὶ δέ μιν φᾶρος καλὸν βάλον ἡδὲ χιτῶνα,
 αὐτὸς τὸν γ' Ἀχιλεὺς λεχέων ἐπέθηκεν ἰεείρας,
 σὺν δ' ἔταροι ἤειραν ἐϋξέστην ἐπ' ἀπήνην. 590
 ὦμωξέν τ' ἄρ' ἔπειτα, φίλον δ' ὀνόμηνεν ἑταῖρον·
 'Μῆ μοι, Πάτροκλε, σκυδμαινέμεν, αἵ κε πύθῃται
 εἰν Ἀϊδὸς περ ἐὼν ὅτι Ἔκτορα δῖον ἔλυσσας
 πατρὶ φίλῳ, ἐπεὶ οὐ μοι ἁεικέα δῶκεν ἄποινα.
 σοὶ δ' αὖ ἐγὼ καὶ τῶνδ' ἀποδάσσομαι ὅσσ' ἐπέοικεν.' 595
 Ἦ ῥα, καὶ ἐς κλισίην πάλιν ἦϊε δῖος Ἀχιλλεύς,
 ἔζετο δ' ἐν κλισμῷ πολυδαιδάλῳ, ἔνθεν ἀνέστη,
 τοίχου τοῦ ἑτέρου, ποτὶ δὲ Πρίαμον φάτο μῦθον·
 'Υἱὸς μὲν δὴ τοι λέλυται, γέρον, ὥς ἐκέλευες,
 κεῖται δ' ἐν λεχέεσσ'· ἅμα δ' ἡοῖ φαινομένηφι 600
 ὄψαι αὐτὸς ἄγων· νῦν δὲ μνησώμεθα δόρπου.
 καὶ γάρ τ' ἡΰκομος Νιόβη ἐμνήσατο σίτου,
 τῇ περ δώδεκα παῖδες ἐνὶ μεγάροισιν ὄλοντο,
 ἕξ μὲν θυγατέρες, ἕξ δ' υἱέες ἡβώοιτες.
 τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῖο 605
 χῳόμενος Νιόβῃ, τὰς δ' Ἀρτεμις ἰσχύαιρα,
 οὐνεκ' ἄρα Λητοῖ ἰσύσκετο καλλιπαρῆφ·
 φῇ δοιῶ τεκέειν, ἡ δ' αὐτὴ γείνατο πολλούς·
 τῶ δ' ἄρα, καὶ δοιῶ περ ἐόντ', ἀπὸ πάντας ὄλεσαν.
 οἱ μὲν ἄρ' ἐν νῆμαρ κέατ' ἐν φύῳ, οὐδὲ τις ἦεν 610
 κατθάψαι, λαοὺς δὲ λίθους ποίησε Κρονίων·
 τοὺς δ' ἄρα τῇ δεκάτῃ θάψαν θεοὶ Οὐρανίῳνες.
 ἡ δ' ἄρα σίτου μνήσατ', ἐπεὶ κάμε δάκρυ χέουσα.
 νῦν δὲ που εἰν πέτρῃσιν, ἐν οὔρεσιν υἱοπόλοισιν,
 ἐν Σικύλῳ, ὅθι φασὶ θεάων ἔμμεναι εὐνὰς 615
 νυμφάων, αἵ τ' ἀμφ' Ἀχελώϊον ἐρρώσαντο,

and prepares him a couch in his own tent,

ἔνθα λίθος περ εὐῦσα θεῶν ἐκ κήδεα πέσσει.
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα, διε γεραιέ,
 σίτου, ἔπειτά κεν αὖτε φίλον παῖδα κλαίοισθα,
 Ἴλιον εἰσαγαγών· πολυδάκρυτος δέ τοι ἔσται.' 620

Ἦ καὶ ἀναίξας οἶν ἄργυφον ὤκυσ Ἀχιλλεὺς
 σφάξ'· ἔταροι δ' ἔξερὸν τε καὶ ἄμφεπον εὔ κατὰ κόσμον,
 μίστυλλον τ' ἄρ' ἐπισταμένως πεῖράν τ' ὀβελοῖσιν,
 ὥπτησάν τε περιφραδέως ἐρύσαντό τε πάντα.
 Αὐτομέδων δ' ἄρα σῖτον ἔλων ἐπένειμε τραπέζῃ 625
 καλοῖς ἐν κανέοισιν· ἀτὰρ κρέα νεῖμειν Ἀχιλλεύς.
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἔδητύος ἐξ ἔρον ἔντο,
 ἦτοι Δαρδανίδης Πρίαμος θαύμαζ' Ἀχιλῆα,
 ὅσος ἔην οἶός τε· θεοῖσι γὰρ ἅντα ἐψέει. 630
 αὐτὰρ ὁ Δαρδανίδην Πρίαμον θαύμαζεν Ἀχιλλεύς,
 εἰσορόων ὅψιν τ' ἀγαθὴν καὶ μῦθον ἀκούων.
 αὐτὰρ ἐπεὶ τάρπησαν ἐς ἀλλήλους ὀρόωντες,
 τὸν πρότερος προσέειπε γέρων Πρίαμος θεοειδής·

Ἄεξον νῦν με τάχιστα, διωτρεφές, ὄφρα καὶ ἤδη 635
 ὕπνῳ ὕπο γλυκερῷ ταρπώμεθα κοιμηθέντες·
 οὐ γάρ πω μύσαν ὅσσε ὑπὸ βλεφάροισιν ἐμοῖσιν,
 ἐξ οὗ σῆς ὑπὸ χερσὶν ἐμὸς παῖς ὤλεσε θυμόν,
 ἀλλ' αἰεὶ στενάχῳ καὶ κήδεα μυρία πέσσω,
 αὐλῆς ἐν χόρτοισι κυλινδόμενος κατὰ κόπρον. 640
 νῦν δὴ καὶ σίτου πασάμην καὶ αἶθοπα οὔριον
 λαυκανίης καθέηκα· πάρος γε μὲν οὔτι πεπάσμην.'

Ἦ ῥ', Ἀχιλλεὺς δ' ἐτάροισιν ἰδὲ δμῳῇσι κέλευσε
 δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ
 πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας, 645
 χλαίνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἔσασθαι.
 αἱ δ' ἴσαν ἐκ μεγάρου δάος μετὰ χερσὶν ἔχουσαι,
 αἶψα δ' ἄρα στορέσαν· δοιὼ λέχε' ἐγκονέουσai.

and promises a truce till Hector be buried.

τὸν δ' ἐπικερτομέων προπέφη πόδας ὦκὺς Ἀχιλλεύς·

‘Ἐκτὸς μὲν δὴ λέξο, γέρον φίλε, μή τις Ἀχαιῶν 650
ἐνθάδ' ἐπέλθῃσιν βουληφόρος, οἷτε μοι αἰεὶ
βουλὰς βουλεύονσι παρήμενοι, ἥ θέμις ἐστί·
τῶν εἴ τις σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν,
αὐτίκ' ἂν ἐξείποι Ἀγαμέμνονι ποιμένι λαῶν,
καὶ κεν ἀνάβλησις λύσιος νεκροῖο γένηται. 655

ἄλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κυτάλεξον,
ποσσῆμαρ μέμονας κτερεῖζέμεν Ἑκτορα δῖον,
ὄφρα τέως αὐτός τε μένω καὶ λαὸν ἐρύκω·

Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
‘εἰ μὲν δὴ μ' ἐθέλεις τελέσαι τάφον Ἑκτορι δῖῳ, 660
ὧδὲ κέ μοι ῥέζων, Ἀχιλεῦ, κεχαρισμένα θείης.
οἶσθα γὰρ ὥς κατὰ ἄστυ ἐέλμεθα, τηλόθι δ' ὕλη
ἄξέμεν ἐξ ὄρεος· μάλα δὲ Τρῶες δεδίασιν.
ἐννῆμαρ μὲν κ' αὐτὸν ἐνὶ μεγάροις γοάοιμεν,
τῇ δεκάτῃ δέ κε θάπτοιμεν δαινυτό τε λαός, 665
ἐνδεκάτῃ δέ κε τύμβον ἐπ' αὐτῷ ποιήσαιμεν,
τῇ δὲ δυωδεκάτῃ πολεμίζομεν, εἵπερ ἀνάγκη·

Τὸν δ' αὖτε προσέειπε πυδάρκης δῖος Ἀχιλλεύς·
‘ἔσται τοι καὶ ταῦτα, γέρον Πρίαμ', ὥς σὺ κελεύεις· 670
σχῆσω γὰρ πόλεμον τόσσον χρόνον ὅσσον ἄνωγας·

Ὡς ἄρα φωνήσας ἐπὶ καρπῷ χεῖρα γέροντος
ἔλλαβε δεξιτερὴν, μή πως δείσει' ἐνὶ θυμῷ.
οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,
κῆρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μήδε' ἔχοντες,
αὐτὰρ Ἀχιλλεύς εὐδε μυχῷ κλισίης ἐϋπήκτου· 675
τῷ δὲ Βρισηῖς παρελέξατο καλλιπάρης.

Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσταὶ
εὖδον παννύχιοι, μαλακῷ δεδμημένοι ὕπνῳ·
ἄλλ' οὐχ Ἑρμείαν ἐριούνιον ὕπνιος ἔμαρπτεν,
ὀρμαίνοντ' ἀνὰ θυμὸν ὅπως Πρίαμον βασιλῆα 680

The bringing of Hector's body back to Troy.

νηῶν ἐκπέμψειε, λαθὼν ἱερούς πυλαιώρους.

στῇ δ' ἄρ' ὑπὲρ κεφαλῆς καὶ μιν πρὸς μῦθον ἔειπεν·

‘ὦ γέρον, οὗ νύ τι σοί γε μέλει κακὸν, οἷον ἔθ' εὖς εἰς
ἀνδράσιν ἐν δηῖοισιν, ἐπεὶ σ' εἴασεν Ἀχιλλεύς.

καὶ νῦν μὲν φίλον υἱὸν ἐλύσας, πολλὰ δ' ἔδωκας· 685

σεῖο δέ κε ζωῷ καὶ τρὶς τόσα δοῖεν ἅποινα

παῖδες τοῖ μετόπισθε λελειμμένοι, αἳ κ' Ἀγαμέμνων

γνῶη σ' Ἀτρείδης, γνῶωσι δὲ πάντες Ἀχαιοί.’

ὦς ἔφατ', ἔδεισεν δ' ὁ γέρων, κήρυκα δ' ἀνίστη.

τοῖσιν δ' Ἑρμείας ζευξ' ἵππους ἡμιόνους τε, 690

ρίμφα δ' ἄρ' αὐτὸς ἔλαυνε κατὰ στρατόν, οὐδέ τις ἔγνω.

Ἀλλ' ὅτε δὴ πόρον ἴξοι ἐϋρρεῖος ποταμοῖο,

[Ἐάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεὺς,]

Ἑρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὀλυμπον,

ἦώς δὲ κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν. 695

οἱ δ' εἰς ἄστν ἔλων οἰμωγῇ τε στοναχῇ τε

ἵππους, ἡμίονοι δὲ νέκυν φέρων. οὐδέ τις ἄλλος

ἔγνω πρόσθ' ἀνδρῶν καλλιζώνων τε γυναικῶν,

ἀλλ' ἦρα Κασσάνδρην, ἱκέλη χρυσέην Ἀφροδίτην,

Πέργαμον εἰσαναβᾶσα φίλον πατέρ' εἰσενόησεν, 700

ἔσταότ' ἐν δίφρῳ, κήρυκά τε ἀστυβοώτην·

τὸν δ' ἄρ' ἐφ' ἡμιόνων ἴδε κείμενον ἐν λεχέεσσι·

κώκυσέν τ' ἄρ' ἔπειτα γέγωνέ τε πᾶν κατὰ ἄστυ·

‘Ὀψεσθε Τρῶες καὶ Τρῳάδες Ἑκτορ' ἰοῖτες,

εἵποτε καὶ ζῶντι μάχης ἐκ νοστήσαιτι 705

χαίρειτ', ἐπεὶ μέγα χάρμα πόλει τ' ἦν παντί τε δήμῳ.’

ὦς ἔφατ', οὐδέ τις αὐτόθ' ἐνὶ πτόλει λίπετ' ἀνήρ·

οὐδὲ γυνή· πάντας γὰρ ἀάσχετον ἵκετο πένθος·

ἀγχοῦ δὲ ξύμβληντο πυλάων νεκρὸν ἄγοντι.

πρῶται τὸν γ' ἄλοχός τε φίλη καὶ πότνια μήτηρ 710

τιλλέσθην, ἐπ' ἅμαξαν ἐϋτροχὸν αἶξασαι,

ἀπτόμεναι κεφαλῆς· κλαίων δ' ἀμφίσταθ' ὄμιλος.

καί νύ κε δὴ πρόπαν ἦμαρ ἐς ἥλιον καταδύντα
 Ἕκτορα δάκρυ χέοντες ὀδύροντο πρὸ πυλάων,
 εἰ μὴ ἄρ' ἐκ δίφροιο γέρων λαοῖσι μετηύδα · 715

‘Εἷξατέ μοι οὐρεῦσι διελθέμεν· αὐτὰρ ἔπειτα
 ἄσεσθε κλαυθμοῖο, ἐπὴν ἀγάγωμι δόμονδε.’

Ὡς ἔφαθ', οἱ δὲ διέστησαν καὶ εἶξαν ἀπήνη.
 οἱ δ' ἐπεὶ εἰσάγαγον κλυτὰ δώματα, τὸν μὲν ἔπειτα
 τρητοῖς ἐν λεχέεσσι θέσαν, παρὰ δ' εἶσαν ἀοιδούς,
 θρήνων ἐξάρχους, οἳ τε στονόεσσαν ἀοιδὴν
 οἱ μὲν δὴ θρήνεον, ἐπὶ δὲ στενάχοντο γυναῖκες.
 τῇσιν δ' Ἀνδρομάχη λευκώλενος ἦρχε γόοιο,
 Ἕκτορος ἀνδροφόνιοιό κάρη μετὰ χερσὶν ἔχουσα · 720

‘Ἄνερ, ἀπ' αἰῶνος νέος ὦλεο, καὶ δέ με χήρην 725
 λείπεις ἐν μεγάροισι· πάϊς δ' ἔτι νήπιος αὐτῶς,
 ὃν τέκομεν σύ τ' ἐγὼ τε δυσάμμοροι, οὐδέ μιν οἶω
 ἦβην ἵξεσθαι· πρὶν γὰρ πόλις ἦδε κατ' ἄκρης
 πέρσεται· ἧ γὰρ ὄλωλας ἐπίσκοπος, ὅς τέ μιν αὐτὴν
 ῥύσκει, ἔχες δ' ὑλόχους κεδνὰς καὶ νήπια τέκνα · 730

αἱ δὴ τοι τάχα νηυσὶν ὀχήσονται γλαφυρῇσι,
 καὶ μὲν ἐγὼ μετὰ τῇσι· σὺ δ' αὖ, τέκος, ἡ ἐμοὶ αὐτῇ
 ἔψαι, ἔνθα κεν ἔργα ἀεκέα ἐργάζοιο,
 ἀθλεύων πρὸ ἀνακτος ἀμειλίχου· ἧ τις Ἀχαιῶν
 ῥίψει χειρὸς ἐλὼν ἀπὸ πύργου, λυγρὸν ὄλεθρον,
 χωόμενος, ᾧ δὴ πού ἀδελφεὸν ἔκτανεν Ἕκτωρ
 ἢ πατέρ', ἢ καὶ υἱόν, ἐπεὶ μάλα πολλοὶ Ἀχαιῶν
 Ἕκτορος ἐν παλάμῃσιν ὀδᾶξ ἔλον ἄσπετον οὐδας.
 οὐ γὰρ μείλιχος ἔσκε πατήρ τεὸς ἐν δαῖ λυγρῇ·
 τῷ καὶ μιν λαοὶ μὲν ὀδύρονται κατὰ ἄστυ,
 ἀρητὸν δὲ τοκεῦσι γόον καὶ πένθος ἔθηκας,
 Ἕκτορ· ἐμοὶ δὲ μάλιστα λελείπεται ἄλγεα λυγρά.
 οὐ γάρ μοι θνήσκων λεχέων ἐκ χειρὸς ὄρεξας,
 οὐδέ τί μοι εἶπες πυκινὸν ἔπος οὗ τέ κεν αἰεὶ 740

μεμνήμην νύκτας τε καὶ ἡμέματα δάκρυ χέουσα.' 745

“Ὡς ἔφατο κλαίουσ', ἐπὶ δὲ στενάχοντο γυναῖκες.
τῇσιν δ' αὖθ' Ἑκάβη ἀδινού ἐξῆρχε γόοιο·

“Ἐκτορ, ἐμῷ θυμῷ πάντων πολὺ φίλτατε παῖδων,
ἧ μὲν μοι ζωὸς περ ἐὼν φίλος ἦσθα θεοῖσιν·
οἱ δ' ἄρα σεῦ κήδοντο καὶ ἐν θανάτοιο περ αἴσῃ. 750

ἄλλους μὲν γὰρ παῖδας ἐμούς πόδας ὠκὺς Ἀχιλλεὺς
πέρνασχ', ὅτιν' ἔλεσκε, πέρην ἄλός ἀτρυγέτοιο,
ἐς Σάμον ἔς τ' Ἴμβρον καὶ Λῆμνον ἀμιχθαλόεσσαν·
σεῦ δ' ἐπεὶ ἐξέλετο ψυχὴν ταναήκει χαλκῷ,
πολλὰ ῥυστάζεσκεν ἐοῦ περὶ σῆμ' ἐτάροισι, 755

Πατρόκλου, τὸν ἔπεφνες· ἀνέστησεν δέ μιν οὐδ' ὥς.
νῦν δέ μοι ἐρσήεις καὶ πρόσφατος ἐν μεγάροισι
κεῖσθαι, τῷ ἵκελος ὃν τ' ἀργυρότοξος Ἀπόλλων
οἷς ἀγανοῖς βελέεσσι ἐποιχόμενος κατέπεφνεν.'

“Ὡς ἔφατο κλαίουσα, γόον δ' ἀλίσστον ὄρινε. 760
τῇσι δ' ἔπειθ' Ἑλένη τριτάτῃ ἐξῆρχε γόοιο·

“Ἐκτορ, ἐμῷ θυμῷ δαέρων πολὺ φίλτατε πάντων.
ἧ μὲν μοι πόσις ἐστὶν Ἀλέξανδρος θεοειδής,
ὅς μ' αἶγαγε Τροίηνδ'· ὥς πρὶν ὥφελον ὀλέσθαι.
ἦδῃ γὰρ νῦν μοι τόδ' εἰκοστὸν ἔτος ἐστὶν 765

ἐξ οὗ κεῖθεν ἔβην καὶ ἐμῆς ἀπελήλυθα πάτρης·
ἀλλ' οὐπω σεῦ ἄκουσα κακὸν ἔπος οὐδ' ὀσύφηλον·
ἀλλ' εἴ τίς με καὶ ἄλλος ἐνὶ μεγάροισιν ἐνίπτοι
δαέρων, ἢ γαλόων, ἢ εἰνατέρων εὐπέπλων,
ἢ ἐκυρή—ἐκυρὸς δὲ πατὴρ ὥς ἥπιος αἰεὶ— 770

ἀλλὰ σὺ τόν γ' ἐπέεσσι παραιφάμενος κατέρυκες,
σῇ τ' ἀγανοφροσύνῃ καὶ σοῖς ἀγανοῖς ἐπέεσσιν.
τῷ σέ θ' ἅμα κλαίω καὶ ἔμ' ἄμμορον ἀχνυμένη κῆρ·
οὐ γάρ τίς μοι ἔτ' ἄλλος ἐνὶ Τροίῃ εὐρείῃ
ἥπιος οὐδὲ φίλος, πάντες δέ με πεφρίκασιν.' 775

“Ὡς ἔφατο κλαίουσ', ἐπὶ δ' ἔστενε δῆμος ἀπείρων.

The funeral of Hector.

λαυῖσιν ἔ' ὁ γέρων Πρίαμος μετὰ μῦθον ἔειπεν·

“ Ἀξέτε νῦν, Τρῶες, ξύλα ἄστυζε, μηδέ τι θυμῷ
δείσῃτ' Ἀργείων πυκινὸν λόχον· ἥ γὰρ Ἀχιλλεὺς
πέμπων μ' ὧδ' ἐπέτελλε μελαινάων ἀπὸ νηῶν,
μὴ πρὶν πημανέειν, πρὶν δωδεκάτῃ μόλῃ ἡώς.”

780

Ὡς ἔφαθ', οἱ δ' ὑπ' ἀμάξῃσιν βόας ἡμιόνους τε
ζεύγνυσαν, αἷψα δ' ἔπειτα πρὸ ἄστεος ἠγερέθοντο.
ἐννῆμαρ μὲν τοί γε ἀγίνεον ἄσπετον ὕλην·

ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη φαισίμβροτος ἡώς,
καὶ τότε ἄρ' ἐξέφερον θρασὺν Ἑκτορα δάκρυ χέοντες,
ἐν δὲ πύρῃ ὑπάτῃ νεκρὸν θέσαν, ἐν δ' ἔβαλον πῦρ.

785

Ἦμος δ' ἠριγένεια φάνη ῥοδودάκτυλος Ἥως,
τῆμος ἄρ' ἀμφὶ πυρὴν ἑλντοῦ Ἑκτορος ἤγρετο λαός.
[αὐτὰρ ἐπεὶ ῥ' ἠγερθεν ὀμηγερέες τ' ἐγένοντο,]

790

πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἶθοπι οἴνῳ
πᾶσαν, ὅπόσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα
ὀστέα λευκὰ λέγοντο κασίγνητοί θ' ἑταροί τε
μυρόμενοι, θαλερὸν δὲ κατεΐβετο δάκρυ παρειῶν.

καὶ τά γε χυρσεΐην ἐς λάρνακα θῆκαν ἐλόντες,
πορφυρέοις πέπλοισι καλύψαντες μαλακοῖσιν·
αἷψα δ' ἄρ' ἐς κοίλῃν κάπετον θέσαν, αὐτὰρ ὑπερθε
πυκνοῖσιν λάεσσι κατεστόρεσαν μεγάλοισι·

795

ῥίμφα δὲ σῆμ' ἔχεαν, περὶ δὲ σκοποὶ εἶατο πάντῃ,
μὴ πρὶν ἐφορμηθεῖεν εὐκνήμιδες Ἀχαιοί.

800

χεύαντες δὲ τὸ σῆμα πάλιν κίον· αὐτὰρ ἔπειτα
εὖ συναγειρόμενοι δαίνυντ' ἐρικυδέα δαῖτα
δώμασιν ἐν Πριάμοιο, διοτρεφίῳ βασιλῆϊ.

Ὡς οἱ γ' ἀμφίεπον τάφον Ἑκτορος ἵπποδάμοιο.

NOTES.

BOOK I.

N.B.—Reference is made to the books of the Iliad by the capital letters, and to the Odyssey by the small letters, of the Greek Alphabet, according to the convenient notation of the ancient commentators.

Line 1. θεῶ, the Μοῦσα of Od. α 1. Πηληϊαδέω, a longer form of Πηλείδαο, the patronymic termination -αδης being added to the adjectival form Πηλῆϊος, and -έω being = -ᾶο, Attic -ου, with metathesis of quantity, as Att. λέως = λαός.

2. οὐλομένην, 'destructive'; according to Curtius a present participle of a supposed deponent verb *οὔλομαι for *ὄλ-νο-μαι (root ὄλ of ὄλ-λυ-μι) existing only in the participle, like ἴκμενος, ἄσμενος and others. μυρίος always means 'infinite,' 'countless,' in Homer, not 10,000 (which is accented μύριοι).

3. Ἄϊδι, a heteroclite dat. of Ἄϊδης, which Homer always uses to mean the *god* (later Pluto), not the *place*: excepting possibly in Ψ 244, q. v. πρόσαψεν, 'hurled headlong,' *proiecit* (ἱαπ = *iac* by labialism). αὐτούς, 'themselves,' i.e. their bodies; for to Homer the real man was the body, not the shadowy εἶδωλον which remained after death.

5. πάνσι, 'all that there were,' or that chose to come. The reading of Zenodotus, δαῖτα, however, seems preferable.

6. ἐξ οὗ seems to go closely with ἐτελείετο: 'the plan of Zeus was being fulfilled from the time when.' The scheme of the poem is thus laid down as the development of the divine purpose.

8. τάρ, so the best authorities for τ' ἄρ: the particle is recognised by the grammarians as independent (like γάρ) and equivalent to δή. σφωέ (enclit.) is dual of the 3rd person = αὐτούς, σφῶι of the 2nd = ὑμεῖς or ὑμᾶς. ἔριδι ξυνέηκε = *commisit*, 'pitted' them in strife. μάχεσθαι, epexegetic = ὥστε μάχεσθαι.

9. Λητοῦς καὶ Δ. υἱός, Apollo.

11. τὸν Χρῦσην . . . ἀρητῆρα, lit. 'that Chryses, the priest,' ὁ being to Homer still a demonstrative, though this use is already becoming weakened, and the later use as an article is sometimes found. The order of the words is unique.

13. λύσασθαι, 'to set free for oneself,' is used of him who brings the ransom, λῦσαι of him who receives it (20), according to the strict use of the middle and active voices.

14. *στέμματα*, *Apollinis infula* (*Aen.* ii. 430): 'the priestly wreath,' now, in token of humility, not worn on the head, but wound upon the priestly staff, to invoke the god's protection. *ἐκηβόλου*, 'the Archer' (Far-darter).

20. *τά*, strictly 'this ransom.' *δέχεσθαι*, infin. for imper.

22. *ἐπευφήμησαν*, 'gave pious assent,' probably by shouting. The infinitives express the object of the assent: *δέχθαι* is infin. of the syncopated aorist *ἐδέγμην*.

24. *θυμῷ*, 'in his mind,' a local dative.

25. *κράτερον μῦθον ἐπέτελλε* (tmesis): 'he laid heavy charge upon.'

26. *κιχείω*, 2 aor. subj. of *κιχάνω*: *κιχήω* is probably the correct form, from stem *κιχε-*, like *στή-ω* from *στα-*. *μή*, '(beware) lest': this elliptical use passes into that of negative commands usual in the 2nd pers.

28. *χραίσμη*, 'avail thee not': from an anomalous 2nd aor. *ἔχραισμον*.

31. *ἀντιώσαν* · *ἀντιῶ* is not elsewhere found with acc.: it seems here = *nanciscor*, 'to meet with as one's lot or turn.' *ἐποιοχόμενην*, 'plying,' because in the old Greek loom the weaver had to walk to right and left in order to cast the shuttle.

33. *ἔδεισεν*, i.e. *ἔδφεισεν*: *δέος* and related words almost always lengthen a preceding short syllable because they originally began with *δφ*, Skt. root *dvish*. The vulg. *ἔδδεισεν* is therefore a needless correction.

34. *φλοῖσβος* means the dashing of waves: a derivative of the widely extended family of roots *φλα*, *φλι*, *φλυ*, used of the motion of air (*fla-re*, 'blow') and water (*flu-ere*, 'boil'); with numerous secondary senses.

37. *ἀμφιβέβηκας*, 'protectest,' like a warrior who stands over a fallen comrade. The places named are insignificant towns in the Troad.

39. *Σμινθεῖ* = *σμινθοφθόρε*, lit. 'destroyer of field-mice' (which infested the vineyards). So we hear of *Ἀπόλλων Παρνόπιος*, 'Destroyer of locusts.' *χαρίεντα*, predicate, 'for thy pleasure.' *ἔρεψα*, 'roofed over,' i.e. built.

47. *αὐτοῦ κινηθέντος*, 'with the movement of the God.' *αὐτοῦ* brings prominently forward the divine personage as contrasted with his surroundings.

48. *μεθέηκε*, separated by tmesis.

50. *ἐπύχετο*, 'he visited': a word specially used of the darts of Apollo. *ἀργούς*, prob. from root *rag*, 'to shine,' means (1) 'white'; (2) as here, 'glittering,' 'twinkling,' from the rapid movements of the fleet-footed dog (cf. *μαρμαρυγαὶ ποδῶν*).

51. *ἔχεπυκές*, lit. 'having a point.' *πυκ-* is conn. with Lat. *pungo*, *pu-pug-i*: so *πυκεδανός* (cf. *πικρός*).

53. *κῆλα*, 'arrows': cf. Skt. *śaḷjam*, 'arrowhead,' and perhaps Lat. *cellere*, 'to strike': not conn. with *κᾶλον* = 'wood.'

59. *νῦν*, 'as things are.' *ὀίω*, 'I deem that we shall return struggling homewards — if indeed we might escape *death*.' Homer frequently uses *εἰ κεν* with the optative, to express a bold assumption of something unlikely to happen, *κεν* emphasising the contingency; I 141, Ψ 346. *δαμῶ* is future.

62. *ἐρείομεν*, hortative subj. Curtius would read *ἐρήομεν*, as 26.

63. *ὄνειροπόλον*, 'a dreamer of dreams.' *-πολ-* is from *kar*, a word of primitive agriculture = 'to turn over'; here, 'to ponder,' or perhaps, 'one who tills the field of dreams.' So *οἰωνοπόλος*, 69.

64. *ὅτι*, 'accusative of respect' with *ἐχώσατο*: 'what means this great wrath of Apollo?' So *μή μοι τόδε χῶεο*, ε 215.

65. *εὐχολῆς*, 'because of a vow' (unfulfilled): a use of the gen. not uncommon in Homer after verbs expressing emotion.

67. *βούλεται* must be subj. with short vowel; but this form is not elsewhere found in the present of verbs in *-ω*, for which reason Curtius would read *βούλητ'*. *ἀντιῶαν* with gen., 'to meet with a share of.'

69. *ὅχ'* occurs only in the phrase *ὅχ' ἄριστος*, 'far best.' It is generally compared with *ἐξοχα*, where however the sense of 'prominence' lies in the *ἐξ*; but no certain derivation has been proposed.

71. *Ἰλίων* is here the *ager Trojanus*. *εἴσω* (= *eis*) always takes the acc. in Il., but gen. sometimes in Od.

76. *σύνθεο*, 'take heed,' as T 84.

78. *χολώσεμεν*, 'that I shall enrage one who,' &c. *μέγα* is used adverbially, 'rules mightily.'

80. *χώσεται*, aor. subj. *ὅτε* is used for Att. *ὅταν*. *χέρηι*, 'a small man,' acc. to Curtius. Conn. with Skt. *hras*, 'to lower one-self,' *hras-vá*, 'small,' 'short': hence *χείρων* = *χερσ-ῶν*. 'A king is on the winning side, when he is wroth with an underling,' ironically. *καταπέψη*, *concoxerit*, 'have digested'; 'swallowed,' as we say. *αὐτῆμαρ*, 'for that day,' i.e. for the moment.

82. *ὄφρα τελέσση*, 'till he have fulfilled, satisfied it.' *φράσαι*, 'consider'; neither *φράζειν* nor *φράζεσθαι* ever means *say* in Homer.

85. *θεοπρόπιον*. *προπ-* seems to represent *προκ-*, *πορκ-*; Lat. *prec-or*, *posco* = *porc-sco*: hence *θεοπρόπος*, 'one who makes requests of a god.'

86. *ὃ* with *εὐχόμενος*.

91. *εὐχεται* does not imply any arrogance on Agamemnon's part, but merely consciousness of his actual position as supreme lord among the Achaeans.

92. *ἀμύμων* (an Aeol. form, *υ* representing *ω* of *μῶμος*) means 'noble' by birth or external qualities, but does not imply moral excellence. It is used even of Aegisthus in α 29.

95. For *οὐδ' ἀπέλυσε* a later writer would have said *οὐκ ἀπολύσας*, 'in not setting free.'

97. Δαναοῖσι, 'dat. commodi.'

98. ἐλικώπιδα is generally explained to mean 'round-eyed,' from ἐλιξ = 'curved.' Ameis derives from σελ, 'to be bright,' root of σέλ-as, σελ-ήνη.

99. ἀπριάτην is probably an adverb, like ἀντιβίην, not a fem. adjective (see § 317), 'without price demanded or compensation offered.'

103. μέγα, adv. with πίμπλωντο. Cf. l. 78. ἀμφιμέλαινα is an obscure word. It is used as a regular epithet of φρένες (lit. the midriff) and seems to mean 'lying in the midmost darkness of the body.' Some refer it to a supposed blackness caused by a sudden flow of blood, from violent anger—Ovid's '*nigrescunt sanguine venae*.'

104. ἐίκτην, i.e. *φε-φικ-την*, root *φικ* of *ἔοικα*, &c., one of the few words where in the perf. and plpf. the dual and plural terminations are added directly to the stem; cf. *γε-γά-ασι*, *εἰλήλουθ-μεν*.

105. κακ' ὀσφόμενος, 'with evil look,' for *ὀκ-γο-*, root *ακ*, 'to see,' which occurs also as *οπ-*, *ὄπ-ωπ-α*, &c.

106. κρήγυον must mean 'good,' but the word is quite obscure.

107. Lit. 'These troubles are a delight to thy soul to prophesy about.'

112. ἔθελον expresses an active wish, 'I willed not'; πολὺ βούλομαι, 'I prefer by far.' So 117. αὐτήν, 'herself,' as opposed to her ransom.

114. κουριδίης, 'wedded': acc. to Curtius, *κούρη* originally means 'bride,' from the custom of cutting (*κείρειν*) the bride's hair immediately before marriage, just as young men (*κούροι*) on reaching manhood cut off the *πλόκαμος θρεπτήριος*. *ἔργα*, 'feminine skill,' e.g. in weaving or working wool.

118. γέρας means the chosen spoil from a conquered town which was set aside as a gift of honour to the king before the general division.

120. *δ* = *δτι*, like Lat. *quod*. ἄλλη either 'is going another way,' i.e. 'away from me'; or, by the frequent euphemistic sense of ἄλλος, ἕτερος, 'is coming to naught.'

124. 'We know naught of any common stock stored up plentifully' from which we could replace what you give up. πολλά forms the predicate with *κείμενα*.

125. 'What we plundered from the cities, that is already divided.' The ten years of the war had been spent chiefly in raids upon the smaller cities of the Troad; cf I 328. Chryseis and Briseis had been captured in these expeditions.

126. ἐπαγείρειν seems to take a double acc., *λαούς* and *ταῦτα*, like *αἵτεῖν τινά τι*, 'to gather all this back from the army.'

129. *δῶσι*, 3rd pers. sing. subj. by epenthesis of the *ι* of *δῶ-σι* (the original form), the middle step to the later *δῶ*. For *Τροίην*

we should no doubt read *Τρῳήν*, 'a city of the Troad' (see on 125). Homer never uses *πόλις Τροίη* to mean 'the city of Troy.'

130. 'Do not thus, because thou art very (*περ*) doughty, beguile me with cunning'; i.e. be content with the advantage you possess, and do not try to overreach (*παρέρχεσθαι*) me as well.

133. 'Is it thy will to keep thy prize, but that I should sit idle (*αὐτως*) with empty hands?' For this use of *ὅφρα* where we should expect an infin. after verbs of wishing, cf. *λελιημένος ὅφρα τάχιστα ὤσαι* 'Αργείους, E 690; and Δ 465.

136. *ἄρσαντες*, lit. 'fitting,' 'suiting it to my desire' (*ἄρ-αρ-ίσκω*). After *ἔσται* there is an aposiopesis, 'well and good.'

137. *κεν...ἔλωμαι* is equivalent to a future, as 184, and so the simple subj. without *κεν*, 262 and elsewhere. *κεχολώσεται*, *ἐρύσσομεν* in 141 (the fut. of *ἐρύω* is also *ἐρύω*, Δ 454), and *βήσομεν*, 144, are all aor. subj.

142. *ἐπιτηδές*, 'sufficient for the purpose.'

144. *ἀνὴρ βουληφόρος* (one of the council of chiefs) is subject, *ἄρχος* predicate.

146. *ἐκπαγλότατε*, 'most vehement': not entirely a word of blame, Σ 170. It is shortened from the cacophonous *ἐκ-πλαγ-λος*, from *ἐκπλήσσω*.

148. *ὀπόδρα*, 'scowlingly' (perhaps *δρα* 'to look,' a shorter form of *δρακ*, *δερκ*).

149. *ἐπιειμένε*, perf. part. of *ἐφέννυμι* (*ἐπι-φες-νυ-μι*, root *φες*, 'to clothe'); 'thou clothed in shamelessness.' *κερδαλέοφρον*, 'crafty'; so *Σίσυφος*, ὃ κέρδιστος γένητ' ἀνδρῶν, Z 153.

150. *πείθηται*, a sort of deliberative subj., 'how is one to obey for thee (*τοί=σοί*) thy commands, be it to go upon a journey, or to fight the enemy amain?' *ἰφί*, either an instrumental of *φίς*=Lat. *vi-s*, or neut. of an adj. *φίφισ* (*ἰφια μῆλα*) used adverbially.

158. *χαίρης* after *ἐσπόμεθα*, because he is thinking of the present time (as is shown by *ἀρνύμενοι*), as if he had said 'we are here'; which is in fact involved in their having originally come with Agamemnon.

159. *ἀρνύμενοι*, 'striving to win redress' (*τιμήν=τιμωρίαν*). Root *ar* in Skt. means 'to attain to,' 'arrive at'; hence *κῦδος ἄρεσθαι* (which does *not* come from *αἶρω*, Hom. *αἶρω*, stem *ἄφερ*). The idea of *effort* is given by the tense.

163. *ὅππότε* with subj. 'as often as'; Att. *ὅποταν*. *Τρώων πτολίεθρον*, a fortress in the Troad, like *πόλιω Τρῳήν* of 129. *γέρας*, l. 118.

165. *πολυάικος*, 'restless, full of rushings hither and thither.'

166. *διέπουνσι*, from *σεπ-*, *ἐπ-ω*, Lat. *sequ-or*, in sense 'to be occupied with.'

167. *ὀλίγον τε φίλον τε*, a proverbial expression, *δόσις ὀλίγη τε φίλη τε*, ζ 208; Touchstone's 'a poor thing, but mine own'

κάμω takes the participial construction of παύομαι and similar verbs.

170. σ' for σοι; so μ' for μοι is found occasionally. 'I have no mind here in dishonour to *draw* for thee (like a "hewer of wood and drawer of water") wealth and riches.'

173. μάλα, 'by all means,' as l. 85. Cf. mod. Greek μάλιστα, practically = 'yes, certainly.' ἐπέσσεται, 'is set upon it,' lit. 'dashes after it.' The transition to the metaphorical sense is seen in Φ 601, ἐπέσσντο διώκειν.

175. κε with fut.; see X 75.

178. i.e. 'mere physical strength is nothing to be proud of.'

182. ὥς in Homer does not mean 'since,' *quoniam*. The idea of the sentence is 'even as Apollo robs me, so will I rob thee' (ἐγὼ δέ κ' ἄγω); but in the fervency of rhetoric, the fresh antithesis τὴν μέν is interpolated, to the gain of force but the loss of logical accuracy.

187. ἴσον, adv., lit. 'to speak on a level with me' (ἰσαγορῆσαι μοι, Schol.), 'to match his claims against mine, and rival me to my face.'

189. διάνδιχα μερμήριξεν, 'was perplexed in double wise' (i.e. between two alternatives): from root *smar*, expressing 'anxious thought'; μέρ-ιμνα, me-mor, mor-a, &c. ἐν goes with στήθεσσιν, οἱ being an ethic dative, practically = 'his breast.'

191. ὁ δέ here only introduces a fresh act of the same person, not, as generally, a fresh person. ἀναστήσειεν, 'drive from their seats.'

193. εἶος is now generally read for the unmetrical εῶς of MSS., but ἦος would be more strictly correct (for ἦφος = Skt. *jāvat*). In the old alphabet all three forms would be equally represented by HEOC. In 194, ἦλθε δέ begins the apodosis.

197. κόμης, 'by the hair.' So ποδὸς ἔλκειν. στή δ' ὀπίθεν, 'she came up from behind and stood.' στήναι often thus implies *motion*.

200. 'Her terrible eyes shone brightly.' οἱ is almost equivalent to a genitive, as in 188.

202. αὖτε, 'again'; an expression of impatience, as though he meant 'one vexation after another!' So l. 540. τελέεσθαι (204) is future.

205. τάχ' ἄν ὀλέσσαι, 'soon will he lose' (τάχ' ἄν is not used by Homer with the Attic sense 'perhaps').

206. γλαυκῶπις, the old explanation of this disputed epithet seems the best, 'bright-eyed'; γλαυκός and γλαύσσω ('to shine') being from γλαυ = γαλ-*f*-, a secondary root from γαλ-, 'to shine.' So the owl is called γλαυῆξ from its bright staring eyes.

211. ὥς ἔσεται περ, 'even as it will come to pass,' 'as you certainly will do'; 'I do not expect to prevent your using reviling words.'

213. *παρέσσεται*, 'will be laid before thee,' seems to be a prophecy of the reparation recounted in books I and T.

216. *σφωττερον*, the dual possessive, as Athene speaks for Here as well as for herself. *εἰρύσασθαι*, 'to observe'; prob. from a root *σερψ-*, Lat. *serp-are*, distinct from *εἶρυ=φερν-*, 'to draw': though in many passages the two coalesce in meaning, from the idea of 'drawing to oneself out of danger'; e.g. P 104.

218. The aor. *ἐκλυον* is gnomic; and the *τε* seems to have the same force as *τοι*, as frequently in Homer.

219. *σχέθε*, 'held,' 'stayed.'

223. *ἄταρτηρός* seems to be a form derived from **ἄταρτος*, lit. 'not crushed,' i.e. *hard*; root *tar* of *τείρω*, &c.: *-ηρος* being suffix, as in *αἵματ-ηρός*.

225. The dog is the emblem of shamelessness: cf. l. 159, and the curious comparative *κύντερος*.

227. To lay wait in ambush is the highest test of the Homeric hero's courage: see N 277-287, *λόχον, ξνθα μάλιστ' ἀρετὴ διαίδεται ἀνδρῶν κ.τ.λ.*

228. *κήρ*, 'the fate of death': i.e. as bad as death itself. So Homer says of Paris, *ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ*, Γ 454.

229. *λῶιον* here has its original sense, 'more profitable' (*λαφ-, ἀπο-λαύ-ω, lu-crum*, acc. to Curtius).

230. *ἀποαιρείσθαι* and *ἀποαίρεο* (l. 275) stand by the side of *ἀφαιρείται*, l. 182. There would thus seem to have originally been an initial consonant, but what it was is quite uncertain. *ὅς τις*, i.e. *ἐκείνον, ὅς τις*.

231. *δημ. βασ.*, a nominative used absolutely in an exclamation, like the frequent *νήπιος*. 'Thou king that art (no more than) a consumer of the common store.' Cf. *καταδημοβορήσαι*, Σ 301.

232. *γάρ*, 'else': sc. if they had not been worthless, spiritless subjects.

234. The *σκῆπτρον* does not belong to Achilles, but is that which is handed by the heralds in the assembly to him who desires to speak, to give him 'possession of the house.' See Σ 505. *τομή*, 'the stump,' the place whence it was cut. *πρῶτα*, 'to begin with,' i.e. once for all; Lat. *ubi primum*. Achilles means, 'As surely as this staff shall never be green again, so surely shall,' &c.

238. *δικασ-πόλος*, lit. *qui jus colit* (see l. 63): but the *σ* is unexplained, as compounds are not formed directly from any case but the dat. (*ναυσί-κλυτος*, &c.). *εἰρύαται*, 'protect, watch over the laws by commission from Zeus, in his name.'

239. *ὄρκος* here has its strict sense, the object sworn by.

242. *χραιομεῖν*, 'to help them.' *ὕπδ* with gen. because *πίπτωσι* is used in place of a passive verb = 'be slain by Hector.' So τ 428, and often with *φεύγω*, &c.

243. ἀμύξεις, lit. 'rend' (T 284). δ τ', i.e. δ τε = δτι τε (cf. l. 120). Homer does not elide the ι of δτι.

246. πεπαρμένον, 'pierced,' i.e. studded (by way of ornament).

249. τοῦ, relative, gen. after γλώσσης. The καί is epexegetic, connecting this clause with ἡδυεπής, which it explains.

250. Two and a half generations would be seventy-five years by the Greek reckoning of thirty years to a generation. In the Odyssey (γ 245) Nestor is represented as having *reigned over* three generations, which seems a very different statement. μερόπων, a very obscure word, only used as a conventional epithet of mankind in the Homeric poetry, its original meaning being probably forgotten even then. It may mean 'mortal' (μόρ-ος, the -ορ- being only a suffix), or 'thinking' (root *smar*, see 189); or, according to Fick, from μαρπ- with ο inserted, lit. 'grasping,' i.e. comprehending, intelligent. The old interpretation, 'dividing the voice,' 'articulate' (μερίζειν, δψ), is unsatisfactory, because δψ in Homer is δόψ, and the digamma could not be ignored in a compound, so as to come directly after a consonant: it could only make μερέοψ.

251. ἐφθίατο, prob. a plpf. form: but it might be aor., from ἐφθίμην.

252. ἡγάθεος is generally explained to be ἄγαν θεῖος. But more probably it is a longer form of ἀγαθός (cf. ἡγερ-έθεσθαι, from stem ἄγερ).

256. κεχαροίατο, a redupl. second aor. optat.

257. σφῶιν and τάδε πάντα both depend on πυθόιατο, lit. 'if they were to hear all this about you quarrelling.'

258. Construe Δαναῶν περίεστε μὲν βουλήν, περίεστε δὲ μάχεσθαι, 'ye who surpass the other Danaans in counsel, and excel them in fight.' The genitive is that which usually follows verbs of excelling.

261. ἀθέριζον, lit. 'not to hold' (root *dhar*), i.e. not to attend to, to make light of.

262. ἴδωμαι, the subj. is equivalent to a modified or contingent future; Attic οὐδ' ἂν ἴδοιμι. So ζ 201, οὐκ ἔσθ' οὗτος ἀνὴρ διεργὸς βρότος, οὐδὲ γένηται.

263. οἶον Πειρίθοον, accus. by attraction to τοίους. These heroes were chiefs of the Lapithae.

265. This line is omitted by the best MSS. and was doubtless interpolated by a patriotic Athenian who did not like to find his countrymen always in the background in Homer. Theseus is mentioned only in the Odyssey (λ 322, 631). For the battle of the Centaurs (φῆρες) and Lapithae, see Od. φ 295-304. φῆρες seems to be an Aeolic form for θῆρες, 'the wild people.' δρεσκῶς either from κείμαι, κοί-τη, 'mountain-couching'; or better, κῶς or κόος, 'a cave' (Hesych.), from *κόφος = *cavus*.

269. μὲν for μήν, 'in truth.'

270. ἀπλής is generally der. from ἀπό, as meaning *distant*.

Curtius hesitatingly refers to *ak*, Lat. *aqua*, as meaning 'land beyond the water.' In Aeschylus Ἰπλία γῆ means Peloponnesus, lit. 'Waterland,' as *Morea* comes from Slav. *morje* = Lat. *mare*.

271. κατ' ἐμ' αὐτόν, 'on my own account,' as a volunteer.

272. μαχέοιτο, see on 344. ξύνιεν, ξυνέσαν, 'hearkened.'

275. ἀποαίρεο, see l. 230. -εο is syncopated for -εεο; see Ω 202.

278. ἔμμορε, perf. from *μέρω, 'hath not shared like honour (to other men),' i.e. he hath a greater share of honour, since it is Zeus who gives him glory.

280. The antithesis is between κάρτερος, 'physically strong,' and φέρτερος, 'in greater place.' See 178 and 186. The apodosis begins with ἀλλά.

282. αὐτὰρ ἐγώ γε, 'nay moreover it is I, even Nestor, that beseech you'; an appeal to his personal influence.

283. Ἀχιλλῆι, an ethic dat.: lit. 'renounce thy anger in favour of Achilles,' i.e. cease to be angry with A. μέγα is adv. (l. 78), not an adj. agreeing with ἔρκος. πολέμοιο, obj. gen. after ἔρκος, 'a barrier against war.'

287. Observe the tautological repetitions which in Agamemnon's unreasoning fury have to supply the place of argument. τίνα, 'one,' vaguely: but Agamemnon is thinking of himself.

291. προθέουσιν, 'do they set before him' (i.e. put in his mouth) 'revilings for him to utter'? i.e. does he mean to claim divine sanction for his insults? The word is from θε-, the stem of τίθημι. It seems impossible to get any natural sense if, with Aristarchus, we make προθέειν mean 'run before.'

292. ὑποβλήδην, 'interrupting'; ὑποβαλὼν τὸν ἴδιον λόγον, Schol. Cf. ὑββάλλειν, T 80.

296. A weak line, rejected by Aristarchus, and apparently intended to give a verb to the phrase μὴ γὰρ ἐμοί γε, to which we can easily supply ἐπιτέλλεο.

298. χερσὶ μὲν, as though ἀλλ' ἐπεσὶν γε μαχήσομαι were to follow; but in the rush of passion the current of Achilles' thought is suddenly diverted, and κούρης is taken to make an antithesis with τῶν ἄλλων.

299. ἀφέλεσθε, as though all the Achaeans were equally guilty by their connivance.

302. εἰ δ' ἄγε · εἰ in this phrase has its original force as an interjection (cf. Lat. *eia*), or perhaps an imperative, ἴθι, 'come.'

303. ἐρωεῖν here seems to be from root *eru*, 'to flow,' 'thy dark blood shall trickle round my spear.' Elsewhere it always means 'to hang back,' a meaning difficult to explain.

305. ἀνστήτην λύσαν δέ, i.e. ἀναστάντες ἔλυσαν, 'dissolved by rising from their seats.'

306. ἐίσας, 'even,' 'trim': from *εἰσός* (*ισός*) with prothetic ε as in *εἰκοσι* = *vikati*. The form occurs only in fem. with a limited number of substantives.

307. The story of Troy was so familiar when the *Iliad* came into being that Patroclus, like Agamemnon (l. 7), is first introduced by his patronymic without any mention of his name.

308. προέρυσσεν, 'drew forward' (to the sea) = launched.

309. ἐς . . . ἐκρινεν, pregnant, 'picked (for, and put) into, her.'

312. ἀναβάντες, 'putting out to sea.'

314. Apparently the Achaeans, in sign of mourning, had not washed during the plague, but covered themselves with dust. Now they bathed themselves (ἀπελυμαίνοντο, for purification) in the sea, and washed off (ἐβαλλον) the dirt (λύματα) into the sea. For this use of λύματα see Ξ 170, when Here is adorning herself, ἀπὸ χροὸς ἱμερόεντος λύματα πάντα κάθηρεν.

315. τεληέσσας (for τελεσ-φεντ-*jas*, suffix *-vant-*), 'perfect, without blemish = τέλειος in l. 66.

316. ἀτρύγετοιο, generally explained 'unvintaged,' 'barren'; though the short ε is an obstacle to this explanation. Curtius suggests that it may be from *ἀ-τρυ-ετος ('unwearied'), the *v* having produced a *f* (ἀ-τρυ-φετος) which then passed into γ.

317. ἐλισσομένη, 'circling round inside the smoke.' Cf. ἐλ-ισσόμενος περὶ χειρῇ, X 95, of a snake inside its hole.

320. The Talthybiadae, hereditary heralds in Sparta, claimed descent from this Talthybius. Another Eurybates was herald to Odysseus (B 184).

321. κῆρυξ, as a more general term than our 'herald': it may be translated 'henchman.' θεράπων is a title of honour, even more than the mediaeval 'squire'; it is more like 'count' (*comes*, companion): Patroclus is θεράπων to Achilles. δττηρός seems to mean 'busy,' 'bustling'; but the derivation is doubtful.

323. ἀγεμεν, infin. for imper. co-ordinate with ἐρχεσθον.

324. The second δέ marks the apodosis. κεν . . . ἔλωμαι = future.

325. καὶ ῥίγιον, 'still more horrible.' This comparative is formed from a stem represented only by the subst. ῥίγος: so κῦδιστος by κῦδος, κέρδιον by κέρδος, κύντερον by κύων.

326. 'Laid a stern charge upon them,' as l. 26.

331. ταρβ. καὶ αἰδ., 'fearing his person (δεινὸς ἀνὴρ· τάχα κεν καὶ ἀναίτιον αἰτιόωτο, Λ 654) and reverencing his rank.'

332. ἐρέοντο, 'asked': stem ἐρε- (by the side of the commoner ἐρ-) for ἐρ-γ-: by epenthesis εἶρ-ομαι.

334. Heralds in Homer are specially protected by Zeus; their connexion with Hermes is a later doctrine.

336. σφῶι, 'ye two,' σφῶιν (l. 338), 'to them (two).' The 2nd person is orthotone (nom. acc. σφῶι or σφῶ, gen. dat. σφῶν or σφῶν), the 3rd is enclitic (acc. σφῶε, gen. dat. σφῶιν; no nom.).

339. πρὸς, 'before the face of.'

340. καὶ is emphatic after τε . . . τε, 'yea even before that king, ruthless that he is' (not, of course, 'the ruthless king,' τοῦ ἀπηνέος βασιλῆος). ἀπηνής seems to mean 'with averted face' (Skt. *āna* = 'mouth,' and then, generally, 'face,' like Lat. *os*: hence

πρηνής, and ὑπήνη, lit. that which is beneath the mouth): i.e. one who refuses to hearken to prayers, inexorable: opposed to προσηνής. εἰ ποτε δὴ αὖτε, 'if at any time hereafter' (αὖτε, like αὖτις, l. 140) 'the day shall come, when need arises'; i.e. *when* that day shall come, then testify to this outrage as my justification. δὴ αὖτε, synizesis.

343. 'To look before and after' is, as with Hamlet, the prerogative of reason, which argues from the past to the future.

344. μαχέοιντο (from a secondary stem μαχε-, whence the fut. μαχέσσομαι) is given by all MSS., but is almost certainly wrong; as the 3rd pl. opt. in -οιντο nowhere else occurs in Homer, and the hiatus in this position is intolerable. μαχεοίατ' is the best emendation that has been proposed. οἱ, dat. commodi, 'for him.'

349. ἑτάρων goes with νόσφι λιασθείς, 'separated from.'

353. Achilles seems to rest his claim upon Zeus on his divine parentage; unless indeed we can make the γε qualify the whole clause ἔτεκες μινυνθάδιόν περ ἔόντα, when we may translate 'since indeed (γε) it was for very (περ) brief life that thou didst bear me.' For this original sense of περ, see l. 131.

354. 'Honour *at least* (περ) ought Z. to have granted me.' ὄφελλε = ὠφέλε, a distinct word from ὀφέλλω = *augeo*.

356. αὐτός, by his own arbitrary will, not in the name of justice. ἀπούρας, here υ represents *f*, for ἀπο-*f*ρα-s, root *var* of ἔρύω, ἔρρειν (see on Σ 421), Lat. *verr-ere*. Pres. ἀπαυράω: cf. ἀπὸ-*(f)*έρσειε, Φ 329 and 283. (So Curtius.)

359. καρπαλίμως, of eager, quick movement; like κραιπ-νός, from root *karp*, our 'leap' (Goth. *hlaup-an*). ἡύτ' ὁμίχλη· the sea-goddesses were perhaps a personification of the ghostly forms of the sea-mists. The πατήρ γέρων is Nereus, whom Homer never names, though he calls his daughters Νηρηίδες.

361. κατέρεξε, 'stroked.' So καρρέζουσα, E 424. Autenrieth refers this sense to root *peγ*, ὀ-ρέγ-ω, Lat. *reg-o*, 'to reach out the hand.'

362. σε φρένας, constr. καθ' ὅλον καὶ μέρος, so common with verbs of hitting and wounding. εἰδομεν, perf. subjunctive.

365. ἀγορεύω, deliberative subj.: 'why should I tell?'

366. ἱερός as a conventional epithet of towns perhaps retains its original sense *strong*; Skt. *ishiras* (for *isaras*, Grk. ἱέρος = ἱερός). The derivatives ἱερεύς, &c., show, however, that the later meaning was already dominant in Homer's time.

369. ἔξελον, 'set apart' as a γέρας ἑξαιρετόν.

372-379. See 12-25.

382. βέλος, used collectively, 'his darts,' like δάκρυ χέων, of many tears. νυ, 'so.'

383. ἐπασσύτεροι, like 'close upon one another,' 'in crowds,' from ἄσσον = ἄγχ-*j*ον: from ἄγχι, the υ being an Aeolic form. Cf. ἄσσοτέρω in Od. ρ 572.

385. Ἑκατος, 'the Archer'; a shortened and perhaps almost familiar form for Ἑκατηβόλος, like Σμινθεύς for Σμινθοφθόρος, l. 39.

388. Observe the weighty rhythm. For ἐλίκωπες see l. 98. πέμπουσιν, 'are escorting.'

391. νέον, 'but just now.'

393. ἐῆος, a quite anomalous form, apparently introduced by Aristarchus, and meant for the gen. of ἐύς, ἡύς; 'brave,' 'goodly.' The old reading was no doubt ἐοῖο, 'thine own,' as Zenod. read, genit. of the possessive pronoun ἐός = σφός, which originally meant 'own,' and was equally applicable to all three persons and all three numbers, though it was later restricted to the 3rd pers. sing. (The same was the case with the reflexive pronoun *sva* ('self'), originally applicable to any person and number. Different forms arose from it and were subsequently appropriated to different persons; e.g. σφῶι and σφῶε to the 2nd and 3rd persons dual, σφεῖς and σφός to the 3rd plur. (σφ = σφ): Lat. *se*, *sui*, Germ. *sich*, to 3rd sing. and plural alike.) Aristarchus, being naturally ignorant of this lost use, restricted ἐοῖο to cases where it could be used of the 3rd pers. sing., and elsewhere wrote ἐῆος from conjecture (Brugman). Cf. note on Σ 71. περίσχεο, lit. 'put thine arms round,' 'protect.'

395. ὤνησας, 'didst please.'

396. σέο is governed by ἄκουσα, πατρὸς (sc. Peleus) by μεγάροιςιν.

400. The Schol. remarks that these three divinities are the great allies of the Greeks: a fact which would naturally give weight to Thetis' prayers in favour of the Trojans.

401. ὑπελύσας; ὑπό implies 'from the weight of.' The myth of an insurrection against Zeus occurs in Hesiod and Aeschylus (*Prom. V.*); the name Αἰγαίω, son of Poseidon, the 'Stormy' (cf. αἰσσω, αἰγίς, and the *Aegaeon* sea), seems to point to some convulsion of nature as the origin. Βριάρεων (conn. with βρί-αρος, δ-βριμος, βαρ-ύς), the 'Strong.' Other instances of the divine language as opposed to the human are Σκάμανδρος and Ξάνθος, γ 74, χαλκίς and κύμινδης (Ξ 291). The divine name is usually the more obviously significant.

406. There is perhaps a play of words in ἔδεισαν—ἔδησαν.

409. 'To pen the Achaeans among their ships' sterns and about the bay.' The Greek ships were drawn up with the sterns towards the land, and closed in a semicircular camp stretched round the bay between Sigeum and Rhoeteum. ἔλσαι (φέλ-σαι), root *var*, in Skt. 'to surround,' 'hedge in,' 'protect.' Hence ἀ-ολλέες (ἀ = *sa*, 'together') and many other derivatives. 1st aor. pass. ἔαλην (ἐφάλην), ἀλήμεναι.

410. ἐπαύρωνται, generally taken ironically, 'that they may have profit of their king.' Buttmann, however, shows that the word is used in a neutral sense, not particularly of profiting; as

we might say, 'that they may get what they shall get from their king.' He connects it with εὔρειν. The only present found is ἐπαυρίσκω.

412. ἀτην, 'infatuation'; see Agamemnon's own words in T 85-144. δ τ' = ὅτι τε, as 244.

414. αἰνά is adverbial, 'a mother to my sorrow.' Cf. Σ 54.

416. μίνυνθα—supply ἔστι: a rather unusual ellipse with adverbs. περ = 'very.' δήν is for δφήν, and hence always lengthens a preceding short syllable.

418. τῷ, so the Ven. MS. and best grammarians (not τῷ) whenever it is a causal conjunction = διό. It is no doubt an instrumental case.

420. In Homer Olympus always means the mountain in Thessaly, not vaguely 'heaven.' αἰ κε, 'in the hope that.'

423. ἐς, 'to the dwelling of,' like εἰς Ἀγαμέμνονα, H 312.

426. χαλκοβατὲς δῶ, 'with brazen threshold,' in Π. always of the palace of Zeus: but Od. ν 4 of that of Alcinous. We must assume a noun *βάτος (lit. 'that which is trodden on') = οὐδός.

429. γυναικός, 'because of the woman.' Cf. εὐχολῆς, l. 65.

430. βίη ἀέκοντος, a strong and rather pleonastic form of the common βίη τινος (ἀπηύρων like other verbs of robbing, takes a double acc., not genitive).

433. στείλαντο (for the usual ἔστειλαν), 'they took in *their* sail.'

434. The mast was lowered by the forestays (πρότονοι, two ropes from the top of the mast to the bows, one on each side) into the crutch (ἰστοδοκή, a forked piece of wood at the stern, made to hold the mast). See Merry and Riddle's *Odyssey*, pp. 541-543. ὄρμον, 'anchorage,' 'roadstead.'

436. εἶναί, heavy stones made fast by ropes and cast out from the bows to serve as anchors, while the stern was secured by ropes (πρυμνήσια) to the shore (in Od. ν 77 a τρητὸς λίθος evidently stands for the purpose of attaching the cable).

439. The spondaic rhythm calls attention to the most important member of the party.

440. ἐπὶ βωμόν, to perform the solemn act of restitution in the presence of the god. χερσί, 'the arms,' as Φ 166.

449. χερνίψαντο (formed directly from νίπτομαι, contrary to the usual rules of Greek compounds) occurs only here; it probably belongs to a very ancient sacrificial dialect. οὐλοχύτας ἀνέλοντο· every one who assisted at the rite took up a handful of bruised barley meal from a basket on the ground and strewed it (προβάλοντο, 458) on the victim's head, just before it was slain. οὐλαί or ὀλαί ('bruised barley meal'), from root *val*, *φελ*, 'to roll.' -χύται seems to refer to the sprinkling; but here again the composition seems irregular and obscure.

450. The Greek in praying raised his hands with the palms turned upwards.

453-5. ἡμὲν...ἡδέ, 'even as . . . so.' τήμησας, asyndeton, because this line is 'epexegetic,' a repetition and explanation of ἔκλυες. ἰψαο, from ἰπ = Lat. *ic-ore*, 'to smite'; Trag. ἰπῶ, 'to crush.'

456. ἡδη νῦν, 'from henceforth.'

459. αὐέρυσαν, probably for ἀφφέρυσαν by assimilation from ἀφέρυσαν, 'drew up the heads.' Sheep were killed by cutting the throat, oxen with a blow from an axe.

460. They cut out the thighs, i.e. cut slices (μηρία, γ 456) from them, which they then wrapped in folds of fat to make them burn. δίπτυχα seems to be a heteroclitic acc. of δίπτυχος, to which we must supply κλίσην; 'folding the fat double.' ὠμοθέτησαν, 'they laid pieces of raw flesh (cut from the different limbs) upon them (the μηρία).' This was a symbolical offering of the whole victim.

462. σχίζης, 'split wood.' αὐτόν, 'himself,' i.e. 'the leader.' πεμπώβολα, 'five-pronged forks.' The form is Aeolic, and Eust. says that the use of these forks was peculiar to the Aeolic Cymaeans. αἶθοπα, 'gleaming,' from αἶθω, -σκ- being merely a suffix.

464-6. πᾶσαντο, 'tasted' (root *pa* of *pa-sco*): a symbolical partaking of the banquet which is next described. τᾶλλα, 'the remainder of the victims.' μίστυλλον, 'cut up' (conn. with *mutilis*? Curt.). ἐρύσαντο, 'drew off the spits again.'

468. ἐίσης, 'fairly apportioned' (to each man according to his rank). Distinguished persons had a larger share, H 321.

470. ἐπεστέψαντο· στεφ- (for στεπ-) here has its original meaning, 'to fill full,' Lat. *stip-o*, our *stuff*. It was only a late misinterpretation which led to the literal crowning of the goblet with ivy-leaves, and to Virgil's *socii cratera coronant* and *vinis coronant*. ποτοῖο, 'with drink'; see I 137, 214.

471. See Merry on γ 340. The δέπας (drinking-cup) was held by the guest: the κοῦροι went round with the mixing-bowls (κρητῆρες), from which they first poured a few drops into each man's cup (ἐπάρχεσθαι: δεπδέσσειν is locative, not instrumental, and ἐπί indicates succession), for him to spill as an offering to the gods, and then filled the cup with the ladle (πρόχοος). Translate literally 'they gave their share to all, after they had put the libation into the cups.'

472. μολπῇ, 'dance and song.' πανημέριοι, 'all the rest of the day.'

473. καλόν is prob. an adverb. παιήονα, song of rejoicing, not necessarily to Apollo (see X 391).

474. ἐκάεργος, *Averruncus*, the 'keeper afar' of pestilence. The same god who in his anger is Ἐκηβόλος is now when appeased the Protector.

477. ἡριγένεια, lit. 'early born.' Fick refers ἡρι- to Goth. *air*, our *ear-ly*, Zend *ayar*, 'day.' Hence ἄρ-ιστον, the *earliest* meal, and perhaps ἡέριος, 497.

479. Ἰκμενος, from ἰκ, 'to come': either = *secundus*, 'a wind that follows fast'; or, a wind that has come to the sailors' prayers, 'welcome.' (L. Meyer derives from Skt. *ikh*, 'to wish.')

480. στήσαντο, 'set up their mast,' like στείλαντο, l. 433.

481. πρήσεν, 'filled.' Root *pra* means to *puff*, *spirt out*, and is used of air (as here); of water; and of fire (πίμ-πρη-μι, &c.).

482. στείρη, 'the stem,' from στερ-*jōs* = στερ-*ēds*: it was made very *solid* to bear the shock when the vessel was beached. νηός is genitive after στείρη.

483. διαπρήσσουσα, 'passing over,' root *par* of περῶ, &c. The present use with κέλευθον illustrates the transition to the sense of 'accomplishing.'

486. ἔρματα, 'shores': stones placed under the ships to keep them upright. Root *sar*, 'to bind.'

489. Πηλέος. -*eos* forms one long syllable by synizesis. Others read Πηλῆος, when νῖός will be an iambus, as P 575, &c.

490. Cf. I 440-441. κυδιάνειρα is elsewhere an epithet only of μάχη.

491. φίλος as applied to parts of the body perhaps means no more than 'own,' being probably for σφίλος, i.e. σφε-*j*-ίλος, a lengthened form of σφός, *ēds* (see on l. 393). The transition from 'my own' to 'my dear' is easy.

493. ἐκ τοῖο refers vaguely back to the interview with Thetis, which is recalled to our minds by the word μῆνιε (488), from l. 422.

496. ἦ γε, without change of subject, like ὁ δέ, 191.

497. ἠέρι, 'at break of day.' See note on l. 479.

498. εὐρύοπα, 'with far-reaching voice,' as god of thunder (φοψ = *vox*), rather than 'far-seeing.' This form is generally nominative, e.g. I 419.

501. Touching the chin was the usual action of suppliants, cf. Ω 506.

505. ἀλλων, the same use of the genit. as after the comparative; 'doomed to swiftest death more than' (lit. 'from the side of') 'all others.' So κάλλιστον τῶν προτέρων φάος, Soph. Ant. 100.

506. ἐπλετ'· ἀτάρ μιν νῦν γε, i.e. 'he was already; but now in addition.'

508. σύ περ, 'thou at least' (even if Agamemnon will not). τίσον = τίμησον. ἐπιτίθει Τρώεσσι, 'assign victory to the Trojans.'

510. ὀφέλλωσιν τιμῇ, 'exalt him with honour,' *augeant eum honore*. (Hentze takes τιμῇ = 'the fine paid'; then it will be 'make him rich with recompense.' ὀφέλλω is conn. by Curtius with ἄφενος, 'wealth'.)

512. ὥς... ὧς, 'as she had embraced him, so she clung to him.' Virgil's *ut vidi, ut perii* seems to rest on a mistranslation. ἐμπεφυῖα,, hyperbolically for 'clinging close,' like ἐν δ' ἄρα οἱ φῦ χειρί.

515. οὐ τοι ἐπὶ δέος, 'thou hast nought to fear,' i.e. there is no higher power to which I could appeal against injustice.

517. ὀχθήσας, 'vexed.' Curtius connects with ὀχέω (root *vagh*, Lat. *vex-are*, *vehe-mens*).

518. λολύγία ἔργα, sc. ἔσται, as we say idiomatically, 'it will be sad work.' δ τε for ὅτι τε (τε merely strengthening), as l. 244. ἐχθοδοπήσαι, 'to be at variance': a strange form not yet explained.

520. καὶ αὐτως, 'even anyhow,' even as it is.

526. τέκμωρ, 'a sign'; lit. 'a bound'; always used of something solemnly fixed, appointed (Buttmann). ἐμόν, either 'any τέκμωρ of mine,' or, in a sort of apposition with ὅτι in the next line, 'anything of mine.' (But the expression is harsh: the phrase would be simplified if we read ἐμοί.) παλιν-άγρετον, 'capable of being taken back,' 'revoked.'

528. Join ἐπινέθεσε, 'noddled assent.' κυανέησιν can here express only *dark* colour. ἀμβρόσιαι, 'immortal.' ἐπερρώσαντο, 'waved,' 'shook.' The root ρω, used of violent motion, is perhaps from *aru*, whence ῥέω, Lat. *ru-o*.

530. ἐλέλιξεν, 'made to tremble,' like X 448: prob. from root *rag*, Skt. *rēj*, 'to shake'; hence λιγ, and with reduplication and prothetic ε, ἐ-λε-λιγ. It has nothing to do with ἐλίσσω (φελ), though the two are generally confused; see note on A 39.

Strabo says that Pheidias' masterpiece, the great statue of Zeus at Olympia, was inspired by these three lines. Virgil imitates, in *Adnuit, et totum nutu tremefecit Olympum*.

531. διέτμαγεν, 'separated,' from τμήγ-ω (root *τμα* = *ταμ*, 'cut').

532. ἄλτο. Curtius says this is for ἄ-σαλ-το, ἄ-άλ-το, a relic of the time when the augment had not been weakened from ἄ to ἐ.

533. Ζεύς—supply ἐβη from ἄλτο.

535. 'They did not wait for him, but came (ἔσταν, l. 197) to meet him.'

536. μιν goes with ἡγνόησε, the subject being anticipated from the relative clause ὅτι κ.τ.λ. as often with verbs of 'knowing,' &c.

539. κέρτομίοισι, sc. ἐπέεσσι (so μελιχίοις P 431, &c.). Lit. 'with cutting words,' root *kar*, *kar-t*, 'to cut': Lat. *car-inare*, 'to scold.'

541. ἀπὸ... ἐόντα, ἀπεόντα. δικαζέμεν, 'to decide matters.' κρυπτάδια goes with φρονέοντα. αὐ, like αὐτε, l. 202.

543. πρόφρων, 'of thine own pleasure.' This word is always used as a predicate in Homer, never as an epithet (so l. 77). ἔπος, 'a matter': as l. 108.

546. χαλεποὶ ἔσονται (εἰδέναι), sc. χαλεπὸν ἔσται εἰδέναι αὐτούς. εἰδήσειν, a rare form for εἴσεσθαι (548).

547. ἔπειτα, 'then'; δν being virtually = 'when,' ὅτε τινα.

549. ἐθέλωμι. there are some eleven cases in Homer of this

old form of 1st pers. subj.: the 2nd and 3rd persons in *-ησθα* and *-ησι* are commoner.

550. *μετάλλα*, prob. from root *las*, 'to wish'; lit. 'to desire after anything.' Buttmann's *μετ' ἄλλα* (sc. *λέναι*), 'to go after other things,' i.e. to seek information, is unsatisfactory.

552. *ποῖον* is predicate: lit. 'in what fashion (to what end) didst thou speak this (*τόν*) saying?'

553. *καὶ λίην πάρος γε*, 'most assuredly heretofore have I not.' The present is the regular tense with *πάρος* where a practice reaching to the present time is spoken of.

554. *εὖκελος*, 'in peace' (for *ἐφκελος* or *ἐ-φεκελος*, root *vak* of *ἐκ-ών*): cf. P 371. *ἄσσα* = *ἄτινα*.

555. *δεῖδοικα*, for *δε-δφοικ-α*, root *δφικ*, a secondary of *δφ:* (*δφέ-ος*). *-ει-* is for *-ε-* by compensatory lengthening on the loss of the *φ*. *παρείπη*, 'has prevailed on thee' ('talked you over'). The first syllable would regularly be long, for *παρφέιπη*.

559. *τιμήσης* would be in Attic *τιμήσοις*: the subj. is used after the historic tense because the fulfilment is still future. *ὥς* is the final conjunction, 'you assented, in order to destroy the Achaeans,' which Here pretends was throughout Zeus' desire, only waiting for a favourable excuse for action. The whole scene is exquisitely humorous. Here in 556 springs a mine upon Zeus, who fancies her to be ignorant as to who his visitor was; he is immediately reduced to mere threats of brute force. Homer in the *Il.* always reserves his humour for scenes among the gods.

561. *δαιμονίη*: this word seems to imply mingled remonstrance and pity; perhaps as though the person addressed were under the influence of some superior power. See the famous line Z 407. *δέεαι*, 'thou art always fancying,' 'suspecting' (in allusion to *δίω*, 558).

562. *ἀπὸ θυμοῦ*, 'further from my affection.' So *ἐκ θυμοῦ πεσέειν*, Ψ 595.

564. *τοῦτο*, this of which Here had accused him.

566. 'Lest all the gods that are in Olympus protect thee not from my onslaught, when I shall lay upon thee my hands unapproachable.' *ἰόνθ'* is for *ἰόντα* (*ἐμέ*). *χραιομεῖν τινί τι* is Homeric, though *χραιομεῖν τινί τινα* occurs only here. *ἀαπτούς*: the pre-Aristarchean reading was *ἀεπτούς*, which indicates the probable derivation from root *ἐπ*, *σεπ*, in the sense 'to deal with' (l. 166). If it came from *ἀπ-τομαι*, it would be *ἀναπτούς*: the hiatus arises from the loss of *σ* after the word had been formed. So *ἄατος* = *ἄσατος*, from root *σα-*.

569. *ἐπιγνάμψασα κῆρ*, as we talk of 'bending one's will.'

572. *ἐπιφέρων ἦρα*, 'showing kindness' (lit. 'bringing kindness'), like *φέρων χάριν*, I 613. Fick writes *φῆρα*, 'wish,' 'that which is wished,' as an acc.: Zend, *vārem ava-baraiti*, 'brings as a gift' (*ἦρα ἐπι-φέρει*): from *van*, 'to wish' (*vol-o*, *βούλομαι*, &c.). Aristarchus wrote *ἐπῆρα*, in spite of *ἦρα φέρειν*, Ξ 132.

575. κολῶν, 'din': same root as κέλ-αδος, and κολοῖός, the *noisy* jackdaw.

576. τὰ χερεῖονα · here τὰ cannot be distinguished from the later article: cf. τὸ κρήγυνον, l. 106.

577. παράφημι, 'advise.' Elsewhere only in aor. mid., 'to persuade.' The difference obviously lies in the nature of the tenses.

579. συνταράξη, *con-fundat*.

580. εἰ περ...στυφελίξαι, an interjectional phrase, the apodosis being left to the hearer's imagination; as we say, 'Fancy, if he were to will!' See note on l. 46.

582. καθάπτεσθαι (infin. for imper.), *compella*, 'address him.'

584. δέπας ἀμφικύπελλον, 'a double cup': acc. to the usual explanation, two cups joined by their bases. Aristarchus understood it of a cup with two handles; and Dr. Schliemann claims to have found such at Troy.

589. χραῖσμεῖν, absolutely, as l. 28. Cf. note on 566.

591. τεταγών (redupl. aor.), 'seizing me': Lat. *ta(κ)g-o* (our *take*?). θεσπέσιος, see on l. 2.

592. φερόμην, 'I flew' like a ship before a storm.

594. Σίντιες, the aboriginal Thracian inhabitants of Lemnos. The name was afterwards explained from their piratical habits (σίνομαι).

596. παιδὸς ἐδέξατο, 'took from her son' (Ω 305), χειρὶ, 'with her hand': or perhaps, 'received at her son's hand,' like δέξατο οἱ σκῆπτρον, B 186.

597. ἐνδέξια, from left to right of the company.

598. οἶνοχοεῖν νέκταρ; the οἶνο- loses its full force in composition; cf. ἵπποι βουκολέοντο, *naves aedificare*, *brass fire-irons*, &c. ἀφύσσων, 'ladling out with the πρόχοος.' See on l. 471.

600. ποιπνύοντα, 'bustling,' lit. 'puffing'; an 'intensive reduplication,' from πνυ-, πνεψ-ω. From this passage comes the phrase 'Homeric laughter.'

604. ἀμειβόμεναι, 'answering one another': *amant alterna Camenae*, Virg. *Ecl.* iii. 59.

606. κακκεῖοντες, from the desiderative κατακείω.

ἀμφιγυήεις, generally explained as = ἀμφιδέξιος, 'ambidextrous,' strong with both hands. The old derivation was from γυῖός, 'lame on both feet,' which does not suit the form, but appears to give the meaning. We should rather assume *γυ-ή = 'crook,' from root γυ, 'to curve'; whence γύ-αλον, 'the curved breastplate,' γυρός, 'bent' (τ 246), &c. The word will then mean 'having a crook (bent limb) on each side' = κυλλοποδίων.

610. ὅτε, 'whenever,' of repeated occurrences.

BOOK IX.

2. 'Heaven-sent Panic, the handmaid of numbing (lit. chill, freezing) Rout.' φύζα here has the sense of φόβος in later Greek, ἡ μετὰ δειλίας φυγή: φόβος itself in Homer generally meaning 'flight,' simply. θε-σπέ-σιος (σπε = σеп-, root *sak*, our 'say'), lit. 'divinely spoken'; but always used in a general sense, of anything superhuman or wonderful.

3. βεβολήατο and βεβολημένος (l. 9) are always used of mental, as βεβλημένος of physical, wounds.

5. The idea is that of a sudden 'chopping' squall. The poet evidently speaks as an inhabitant of the coast of A. Minor. Βορέης—Curtius thinks that the ε was pronounced as γ, Βόργης (—).

6. κελαινόν forms part of the predicate: 'rises darkling into crests' (i.e. so as to become dark).

7. παρέξ, 'casts out along the shore.' ἰθαίζετο, 'was vexed.'

11. κλήδην, i.e. summoning each by special invitation: not calling aloud, lest the enemy, being close at hand, should hear in the stillness of the night. πονεῖτο, the king himself took his share in the work.

14. The picture is that of a small spring, such as may often be seen in limestone hills, which trickles slowly down the face of a precipice, marking it with black lines (μελάνυδρος because the water itself looks black).

15. αἰγίλιπος, a doubtful word: perhaps αἰγίς and λιπ-, root of λε-λιμμ-ένος, 'to love': 'the haunt of storms.' (Göbel.)

18. Agamemnon always throws the blame of his mistakes on ἄτη. See T 85 sqq. μέγα goes with ἐνέδησε, 'bound me mightily.' Cf. μέγα κρατεῖν, &c.

19. τότε. Zeus had sent Agamemnon a deceptive dream (in B 1-40) to tell him that he should at last compass the fall of Troy. To this he now refers.

20. The participle ἐκπέρσαντα, and not the principal verb, expresses the essence of the promise.

21. νῦν δέ, 'as it now appears.'

22. δυσκλέα must be a syncopated form for δυσκλέα (cf. 189 Ω 202): unless we should read δυσκλεᾶ, with ᾶ made short by the following vowel.

23-25. These lines were expunged by the Alexandrian critics, on the ground that Zeus' practice of 'overthrowing fenced cities' is not at all suitable for mention by an unsuccessful general. κατέλυσε κάρηνα, like the common λύνει γυνῆα, lit. 'renders powerless.' The towers of a city are compared to a crown upon its head: T 99.

30. ἀνέφ, a nom. plur. from *ἀνέως for ἀν-αφο-ς, 'voiceless,' root *af* of αὔω ('to shout'), αὐτή, Lat. *ov-are*.

31. Diomed, with youthful modesty, does not speak till he is sure that none of his elders will do so. So 696 and elsewhere.

32. σοὶ πρῶτα implies that he holds the others also to be guilty of connivance, because they do not oppose.

33. θέμις ἐστίν, i.e. in the agora freedom of speech is what we call 'privileged.'

34. Agamemnon had actually taunted Diomed with cowardice, in Δ 370. Diomed emphasises the retort by putting ἀλκὴν both in 34 and 39 in the emphatic place: 'it was my *valour* thou didst make light of... but *valour* is what Zeus denied to thee.' A fresh antithesis is introduced by 38, with σκήπτρῳ μὲν: the thought growing while it is being uttered, as so often in Homer.

37. δίδανδισα, 'endows thee only by halves.' σκήπτρῳ, 'by virtue of thy sceptre.'

39. 'Valour, which is the highest sovereignty.' δ for ἦ, attracted to the gender of κράτος. So conversely ἦ θέμις ἐστίν generally means δ θέμις ἐστίν.

40. δαίμονι, 'blinded by heaven'; see A 561. ἔλπεαι, 'dost thou suppose?' See Π 281, P 404.

46. εἰ δέ... φευγόντων, like εἰ δ' ἄγε. εἰ was originally an interjection used to call attention to a thought which the speaker wished to put as a supposition on his own part, and hence may be naturally used with the imperative. 'Come, let them flee themselves.'

47. Diomede sarcastically repeats Agamemnon's words from 27.

48. τέκμωρ, A 526.

54. μετὰ πάντας δμήλικας must mean 'among all thy equals in years'; *how* it can do so, consistently with the well-marked use of μετὰ with the accus. (= 'behind,' 'after'), has not yet been explained. The same difficulty arises in π 419. We should expect either gen. or dat.

55. ὀνόσσεται, 'will lightly esteem.' ὅσοι Ἀχ., i.e. ἐκείνων ὅσοι Ἀχ. εἰσίν. So l. 642.

56. πάλιν ἐρέει, 'will contradict' ('say in the opposite direction'). τέλος, i.e. you have not added any practical advice to your criticism.

57. εἴης κεν, potential; '(as far as years go) thou mightest even be my son, my youngest born.'

59. βάζειν, with double acc., as Π 207.

61. ἐξείπω, subj., equivalent to future. A 262, &c.

62. ἀτιμήσει· for fut. with ἄν, see X 75.

63. 'Unworthy of tribe or law or home is he that loves chill civil strife.' The clan, the common assembly in the agora, and the laws of hospitality were the three ties that bound man to man in the heroic age.

64. We should no doubt read ἐπιδημίοο κρυδέντος; this form of the gen. (Φ 104) being forgotten, led to the mere blunder

ὀκρυβείς (see l. 2). The two lines seem to be a hint thrown out to Agamemnon to reflect on the responsibility he may be incurring.

66. ἑκάστοι, 'each at his own post,' 'severally.'

67. λείξασθων, 'let them lie down,' 'bivouack' (root λεχ-, cf. 617, 666, &c.). Arist. read φυλακτῆρας: then λείξασθων will be from λέγω, 'let each chief *select* his sentinels.'

69. 'Take thou the lead; for thou art the most royal of us.' Cf. A 278, and for the comparative, 392.

72. ἡμαρτίαι, 'every day' (al. 'in one day's voyage').

73. 'All hospitality is for thee (to offer) because thou art lord of a great nation.' For the long *i* in ὑποδεξίη cf. ὑπεροπλήσι A 205, &c. This is perhaps a real case of lengthening *metri gratia*, like ἄθάνατος, ἄπονέεσθαι, &c. But see on A 679, 697.

74. i.e. 'in the multitude of counsellors there is safety.'

75. χρεώ is often used like χρή with gen. and acc.: so A 606, φ 322, &c. We may supply ἰκάνει, or ἔστι.

77. τάδε γηθήσειεν, 'who could be glad at this?' So ἡδομαι is used with an accus. in Attic, but generally with a participle agreeing with a person, ἡσθην... εὐλογοῦντά σε, 'I like to hear you praise,' &c. Compare μή μοι τόδε χῶεο, ε 215.

87. The moat is independent of the wall, and a considerable distance in front of it. See 67, Σ 215.

89. Arist. read ἀριστέας for ἀολλέας: but this form is Pindaric: Homer always uses ἀριστῆας.

91. 'So they put forth their hands to the dainties lying ready before them. And when they had dismissed the desire of food and drink,' &c.

94. καὶ πρόσθεν, 'of old.'

97. Translate 'as I shall end with thee, so will I begin with thee,' i.e. thou shalt be my sole theme. Nestor is anxious to impress upon Agamemnon that he speaks to him in his official capacity, as a representative of divine power, so he begins with a formula usual in addressing a god: *A te principium, tibi desinet*, Virg. *Ec.* viii. 11.

99. σκῆπτρον, the 'executive,' θέμιστας the 'judicial' function, as we should say. The θέμιστες seem to have been a body of acknowledged decisions handed down by tradition and providing the principles on which justice was administered—something like the Irish 'Brehon' or judge-made law, and our 'common-law.' βουλευθήσθα, subj. after historic tense, of a result which still continues. A 158, 559.

100. Nestor means, 'Do not be prejudiced against good counsel because it is given by other people: you will receive all the credit if you carry it out.' 'Thou more than others (περί) shouldest both speak thy thought and hearken, and fulfil even another man's advice, if his mind bid him speak for good; and wherever thou dost take the lead, all will hinge on thee.'

104. τοῦδε, 'the following.'

106. ἐξ ἔτι τοῦ δτε, 'ever since the time when.'

107. χωμένον, 'in spite of his wrath.' Ἀχιλλῆος is genitive after κλισίηθεν. ἔβης ἀπούρας, our colloquial 'you went and took': it does not imply that Agamemnon went in person. See A 356.

110. 'Whom the very (περ) immortals honoured' (by permitting for his sake the defeat of the Greeks). Observe the pointed contrast between ἔτισαν and ἠτίμησας.

115. οὐ ψεύδεις forms part of the predicate, and is in a sort of apposition with ἄτας: lit. 'Thou speakest of my infatuation (so as to be) not a falsehood'; i.e. 'Thou describest not falsely.'

116. δασάμην, see T 86 and 91. ἀντί, 'in the place of,' 'as good as many hosts.'

119. λευγαλίησι, 'my sorry humour.' λευγ. is a term of contempt, connected with λυγ-ρός, *lug-so*, lit. 'lamentable.'

120. ἄψ, *retro*, 'retracing my steps.' ἀρέσαι, 'conciliate.'

121. ὀνομήνω, subj. for future: line 61.

122. ἀπύρους, 'new'; not yet discoloured by being used over a fire. See Ψ 267 and 270: and for the value of the talent of gold, Ψ 269.

125. 'No lack-land' (λήϊα, 'meadows') 'would that man be, nor unpossessed of precious gold, that should own as much as my strong-hoofed horses brought me in prizes'; i.e. my horses have won in prizes what would to most men be a large fortune.

128. ἔργα, 'accomplishments.' Σ 420, &c.

129. αὐτός, 'Achilles in person' (Agamemnon shrinks from naming him: see 118, 131, 142).

130. ἐξελέμην, 'chose as my γέρας ἐξαίρετόν.' The imperf. ἐνίκων refers to the time of the choice.

131. μετά, 'accompanying them,' 'in addition to them.' T 246.

132. ἐπί, 'moreover' (or, in reference to, 'over them').

133. τῆς is gen. after εὐνήs, 'the bed of her.'

134. This line is divided by the comma into two equal halves—a rhythm almost unparalleled in Homer. A 154 is the most similar case, and there the elision to a certain extent bridges over the gap. Contrast l. 276.

135. αὐτίκα, 'at the moment': αὖτε, 'hereafter.'

137. νηησάσθω takes the gen. after it, like verbs 'of filling,' from the notion of *taking from* a source (the 'ablative' use of the gen.). ἄλις, 'to his heart's content': this word never governs a genitive in Homer.

138. εἰσελθών apparently means 'being allowed free access to the spoil.'

139. αὐτός, 'of his own free choice' (not by lot).

141. εἰ κεν with opt. of a remote possibility: see A 60. οἴθα

ρούρης, 'the fat' (lit. the *udder*) 'of the land,' Virgil's 'uber grī': τὸ τρώφικον τῆς γῆς, Schol.

143. τηλύγετος seems to mean 'grown tall' = *adolescens* (root *z-* of γέ-νος, &c.: and *τῆλυς, whence τῆλε, τηλέπυλος, 'with high gates,' κ 82): it is used of striplings from about their thirteenth to their twenty-third year. (See Merry on δ 11.)

146. φίλην, 'his own': see A 490. ἀνάεδνον, 'without paying the usual ἔδνα' (σφαδ, 'to please,' 'conciliate'), or presents made by the bridegroom to the parents of the bride. (A relic of the barbarian custom by which wives, if not taken by force, were bought.) ἀνα- is the full form of the negative prefix, which is generally shortened to ἀν- and ἀ-.

147. μέλια, 'presents to the bride from her parents,' 'dowry.' These were of course quite exceptional, being the opposite of the usual practice: compare X 51. Hence ἐπιδώσω, 'I will give *into the bargain*.'

150. These are Messenian cities belonging to Lacedaemon, not Mycenae. Perhaps Agamemnon offers only the suzerainty; or they may have been part of the family property of the Atreidae.

153. νέαται, *novissimos*, a superl. of νε(φ)ος, in sense 'the furthest'; or perhaps rather 'the lowest,' from a root *ni*, in Skt. signifying *downward motion*; see A 712. Aristarchus wrongly took the word as a verb = *ναίονται*, 'are inhabited': as though from a perf. *νεῖμαι*, which does not exist.

155. δωτίνησι, 'free gifts'; probably like the 'benevolences' of English history, half-recognised taxes. Observe κε with fut. indic. as referring to an event contingent upon Achilles relenting. X 75.

156. 'Beneath his rule will obey' ('carry out') 'his ordinances to their prosperity.' λιπαράς means 'prosperous,' 'flourishing' (cf. γῆρας λιπαρόν, 'green old age,' in Od.), and here forms part of the predicate. (Some transl. 'will pay abundant dues'; but the Homeric use of θέμιστες is very distinct, and quite different from this. See l. 99.)

158. 'Let him yield. Hades, I ween, cannot be softened nor overcome, and for that cause is he most hateful of all gods to men.' Compare μόνος θεῶν γὰρ Θάνατος οὐ δώρων ἐρᾷ, Aesch.

160. Compare 69, A 278. γενεῇ, 'in age' (γενεῇφιν, 58).

164. οὐκέτι, i.e. 'the number of your presents has now passed the point at which it could be lightly esteemed' (Ameis).

165. κλητοὺς ὀτρύνομεν, 'let us depute picked men.'

167. 'Whomsoever I select, let them do as I bid them.' ἐφορᾷ means 'to pass in review,' inspect with the idea of selecting. Compare τῶν (νηῶν) ἐπιόψομαι ἢ τις ἀρίστη, β 294.

168. For Phoenix, now first mentioned, see 438 *sqq.* He does not form part of the deputation, but, as a friend of Achilles, is

appointed to lead the way, to introduce the envoys proper, Ajax and Odysseus.

171. εὐφημήσαι, either *favore linguis*, 'keep sacred silence': or 'speak words of good omen.' The word does not recur in Homer, and both meanings are found in later Greek.

173. ἱαδόντα, 'pleasing'; *ῥε-ῥαδ-οντα*, perf. partic. from root *ῥαδ* of *ἁρδάνω*.

175. See A 470-1. The drinking here, as elsewhere, is quite separate from the meal, and has a distinctly religious character.

180. δεινδύλλον, 'glancing busily from the one to the other': *διανεύων τοῖς ὀφθαλμοῖς*, Schol. Curt. and Fick refer the word to *δελ-* = *δαρ-*, *δρα-*, 'to look keenly': root of *ὑπό-δρα*, *δρά-κ-ων*, &c. The line is parenthetical, *πειρῶν* being governed by *ἐπέτελλε*.

182. τὼ δέ, 'the two envoys,' Phoenix not being counted among them. So 192, 196-8.

183. Poseidon is both chief patron of the Greek cause, and lord of the sea by which they are walking. *γαῖήοχος*, probably 'lord of earth' or 'supporter of earth,' as though the land rested upon the sea. Others explain 'rejoicing in chariots' (*γαί-ω* and *ὄχος*); but this makes the *-η-* hard to explain. *ἐννοσίγαιος*, 'smiter of earth' (for *ἐν-φοσι-γαιος*, root *φοθ* of *ώθεω*, Skt. *vadh*, 'to smite'); either as producing earthquakes, or because the waves are ever beating against the land.

187. The two horns of the lyre were joined by a cross-bar (*ὑγόν*) to which the strings were fastened by pegs (*κόλλοι*, φ 407).

188. ἔρετο, 'had won'; see A 159. Eetion, king of Thebe, was husband of Briseis.

189. κλέα, 'fames,' i.e. 'famous deeds.' The word seems to be a shortened form for *κλέεα*. But see note on *δυσκλέα*, l. 22.

191. 'Waiting till Aeacides should cease from singing.' *Αἰακίδην* is 'anticipated' from the relative clause: see A 536, Ω 563. For *δέγμενος* we should no doubt read *δέχμενος*, a syncope present: the aor. *δέγμενος* really means 'having received.'

192. *προτέρω* is adv., not an adj. in the dual: cf. Ψ 526.

193. αὐτοῖο, 'the master himself.'

196. *δεικνύμενος*, 'welcoming.' The word is properly used of pledging in a cup, perhaps from the action of pointing at the person whose health is drunk. We also find the forms *δειδέχαι*, *-ατο*, *δειδεκτο* (see 224, 671), from the same root (*δῖκ*, 'to point').

197. In this disjointed sentence Achilles shows two feelings: sincere joy at the visit of friends, and exultation at the humiliation of the Greeks. The latter he represses, almost as quickly as it rises to his lips, in courtesy to his guests. 'Welcome; surely ye are dear friends that are come—sore indeed must be the need—ay, even in my great anger ye are dearest to me of all the

achaeans.' Others, with less force, take ἡ τι μάλα χρέω to mean, 'I had sore need of such a visit.'

202. καθίστα, 'set upon the table.' ζωρότερον, prob. 'more fervent, stronger wine' (from ζεσ-, 'to boil,' root of ζέω). Others translate 'brisker,' more *lively* wine, as if from ζῆν. So Martial, 'misceri iussit amicis Largius Aeacides vividiusque merum.'

204. οἱ = οὔτοι.

206. 'Threw down a great chopping-block in the firelight.' It is now night, and the fire is the only light in the tent.

208. σίαλος is perhaps a dimin. form of σῦς (so Curt.) and not connected with σίαλον = 'fat.' We must, however, translate 'a fat hog.' τεθαλυῖαν ἀλοιφῇ, 'rich with lard'; compare the use of θάλεια.

209. τῷ, 'held the meat *for him*.' τέμνειν means 'to cut into joints'; μιστούλλειν, 'to slice up into small pieces.'

212. κατεκάη, 'had burnt down': the meat was placed to roast right over the hot embers (ἀνθρακίῃ).

214. ἀλός, a case of the 'ablative' use of the gen. employed where a portion taken *from* a larger mass is spoken of: e.g. πρῆσαι πυρός, λελουμένος Ὠκεανοῖο. Cf. 137. θείοιο the salt is so called perhaps from its purifying quality (Homer does not, however, mention it as used with sacrifices, as in the O. T.). κρατευντῶν (local gen.), 'putting it upon the "dogs"'; rests at the side of the hearth to support the spits.

215. ἐλεοῖσι, 'chargers,' no doubt of wood.

219. τοίχου τοῦ ἐτέρου (local gen. like πεδίοιο, &c.), 'by the opposite wall,' in order to watch for his guests' wants. So Ω 598.

220. θυηλάς, 'incense' (θύεα, 499). Others explain as portions of the meat offered to the gods as ἀπαρχαί, first fruits representing the whole beast.

221-2. See 91-2. The line is purely formal, as the envoys had only just finished supper in Agamemnon's tent.

223. νεῦσε, 'signed to Phoenix to begin.' Odysseus, however, anticipates him. δεῖδεκτο (see 196) in its strict sense, 'pledged Achilles.'

225. ἐπιδευεῖς, sc. ἐσμέν. 'We do not come to satisfy our hunger.' Others read εἰμέν or ἡμεν for ἡμέν in the next line: Aristarchus read ἐπιδευέει, 'thou lackest not.'

227. πάρα = πάρεστι, 'there is great abundance for us to feast upon.'

229. πῆμα is accus. after εἰσορ., δεῖδμεν being added without an object.

230. Lit. 'it is in question whether to save' (i.e. that we should save) 'the ships or that they perish.' δοιή = 'doubt,' for δφιή, from δῶα ('two'), Lat. *du-bius*. σωσέμεν is a 'mixed' aor. like ἄξεμεν Ψ 111, &c. Bekker conj. σώας ἔμεν, to avoid the sud-

den change of construction, which is, however, not un-Homeric. δύσεαι ἀλκήν, 'clothe thyself in might.' So ἐπιεμένος ἀλκήν, H 169, &c. Cf. A 149.

232. αὖλιν ἔθεντο, 'made their bivouac.'

235. 'And deem that we shall hold out no longer, but fall among our black ships.' Cf. A 311. The phrase may mean 'deem that they will not be restrained, but will fall upon our ships'; it frequently recurs, and generally with this ambiguity.

236. ἐνδέξια is always used as an adv.: so here it may go with ἀστράπτει, 'lightens on their right' (the lucky quarter), 'giving them omens.' 236 and 237 rhyme, an accident of which the Greeks seem hardly to have been conscious.

238. τίει, 'cares not for men or gods.'

241. στεῦται, 'he hath resolved,' 'pledged himself.' Σ 191. κόρυμβα = ἐφλαστον, *aplustre*, the high ornamental projection at the stern.

242. πυρός, see l. 214. μαλεροῦ, perh. connected with μάλα, *mel-ior*, in the sense of 'strong'; or with μαλ-άσσω, ἁ-μαλ-δύνω, in the sense of 'melting.'

243. ὀρινομένους, 'roused up': like a wasp's nest when it is smoked out (Θ 183).

244. ταῦτα refers to what follows (μή οἱ...ἱπποβότοιο).

245. εἴη, the optat. expresses the remoter consequence, as often.

247. ἄνα, 'up'! Σ 178, &c.

248. ἐρύεσθαι, 'protect' (A 216). This is one of the passages where this word approaches the meaning of ἐρύειν, 'to draw away'; for to draw a friend from beneath an enemy is to protect him. But the approximation is accidental.

249. 'Nor is there any device' (μηχανή, 'means') 'to find the remedy when once the harm is done'; i.e. if once the camp is taken the disaster is irretrievable. πολὺ πρὶν, 'long before it comes to that.'

252. ὦ πέπον, 'gentle sir.' The word is twice used contemptuously, meaning 'weakling.'

253. Odysseus had gone with Nestor to beg Achilles' assistance from Peleus. Compare Nestor's account of the event, A 765 sqq.

256. 'Be it *thy* part to curb thy proud soul within thy breast; for gentle-mindedness is better.' Infin. for imper.

257. ληγέμεναι, not 'abstain from,' but 'cease from, a quarrel' (when thou hast been drawn into one, as needs must be).

261. δίδωσι, 'offers thee, if thou wilt renounce thy anger.'

262. εἰ δέ with imperative, 'come now.' See 46.

264-299 = 122-157, *mutatis mutandis*. Compare the rhythm of 276 with that of 134.

300. μᾶλλον, 'too much for that.' δέ (301) marks the apodosis.

302. Cf. 603. $\delta\varsigma$ in this position always lengthens a preceding short vowel, probably because it once began with j ($j\omega\varsigma$ for $\bar{u}t$, abl. of $j\alpha\varsigma = \delta\varsigma$).

303. $\sigma\phi\iota\ldots\delta\rho\omicron\iota\omicron$, 'wouldst win at their hands.'

304. Hector in his sober senses has hitherto shunned a conflict with Achilles: see 352 *sqq.*

309. 'Now must I speak out ($\acute{\alpha}\pi\omicron$ -) my thought without respect of persons.' $\acute{\alpha}\pi$ - $\eta\lambda\epsilon\gamma\acute{\epsilon}\omega\varsigma$ seems to come from $\acute{\alpha}\lambda\acute{\epsilon}\gamma\omega$, 'apart from carefulness.' $\acute{\alpha}\pi\omicron\epsilon\iota\pi\epsilon\acute{\iota}\nu$ generally means to 'refuse,' 'forbid': e.g. 431.

311. 'That ye may not sit and coax me from this side and that.' $\tau\rho\acute{\upsilon}\zeta\epsilon\iota\nu$ properly of the 'cooing' of doves ($\tau\rho\upsilon\gamma\acute{\omega}\nu$).

312. 'The gates of death,' i.e. the dreaded entrance into the world of shadows.

313. $\xi\tau\epsilon\rho\omicron\nu$ answered by $\acute{\alpha}\lambda\lambda\omicron$, as 472. Achilles of course refers to his words in 309, and is not attacking Odysseus.

316. $\Delta\alpha\nu\alpha\omicron\upsilon\varsigma$ is the subj., like $\text{'}\acute{\Lambda}\gamma\alpha\mu\acute{\epsilon}\mu\nu\omicron\nu\alpha\text{'}$: 'nor shall all the Danaans persuade me; since it seems I was to have no thanks for battling against the foemen ever without respite.'

318. 'A man hath the same share whether he stays behind or fights his hardest.' $\mu\acute{\epsilon}\nu\omicron\nu\omicron\tau\iota = \acute{\epsilon}\iota\ \tau\iota\varsigma\ \mu\acute{\epsilon}\nu\omicron\iota$ (cf. 332), means Agamemnon, who stays in camp while others are fighting, and yet takes his share of spoil as commander-in-chief. This is the same grievance as in A 163-171.

320. This line seems quite out of place here. It would naturally be used to encourage a coward to fight, by urging that a man cannot in the end escape death by shirking the toils of war. Here it can only mean, 'however, in the end Agamemnon will be no better off': a sentiment which does not suit Achilles' burning passion.

321. 'Nor doth there remain for me any profit because I suffered tribulation of soul, ever staking my life to fight.' $\pi\epsilon\rho\acute{\iota}\kappa\epsilon\iota\tau\alpha\iota$, lit. 'is laid up for me in excess, more than for others.'

324. 'And it goes hard with herself,' i.e. she stints herself. This is added independently (with the verb in indic. instead of subj.).

325. $\iota\alpha\nu\omicron\nu$, 'passed on the watch.' $\iota\alpha\acute{\upsilon}\omega$ often means 'to camp out,' 'bivouac': Σ 259, T 71, &c.

327. 'Fighting the foemen for their dames'sake.' $\delta\acute{\alpha}\rho\omega\nu$ refers to Helen, the plur. being used by a rhetorical exaggeration; while $\sigma\phi\epsilon\tau\epsilon\rho\acute{\alpha}\omega\nu$ contemptuously ignores the claim of the Atreidae.

329. $\phi\eta\mu\acute{\iota}$, supply $\acute{\alpha}\lambda\alpha\pi\acute{\alpha}\xi\alpha\iota$: the parenthetical use is not Homeric. For these raids in the Troad, see A 125.

331. $\acute{\epsilon}\xi\epsilon\lambda\acute{\omicron}\mu\eta\nu$, 'I took me out,' as $\gamma\acute{\epsilon}\rho\alpha\varsigma\ \acute{\epsilon}\xi\alpha\iota\rho\epsilon\tau\acute{\omicron}\nu$.

333. $\delta\iota\acute{\alpha}$ goes with $\delta\alpha\sigma$.; 'the smaller part he divided, but the greater he kept.'

334. $\acute{\alpha}\lambda\lambda\alpha$ he returns again to the $\pi\alpha\upsilon\rho\alpha$ of 333.

335. τοῖσι μὲν, 'their gifts remain untouched.'

336. 'He took away and keeps my darling wife.' ἄλοχον is only used rhetorically, *invidiae causa*: for in 395 sqq. he talks of marrying a Thessalian maiden. But cf. T 298.

339. ἢ οὐκ, ironical: 'surely not for Helen's sake?' i.e. 'surely we were not brought hither on account of a stolen wife by one that is himself a wife-stealer?'

342. τὴν αὐτοῦ, sc. ἄλοχον. This use of the art. with gen. is rare in Homer. Cf. Ψ 348, 376. αὐτοῦ would be αὐτοῦ in later Greek, but Homer does not use these compounded forms of the reflexive pronoun.

345. 'Let him not tempt me, now that I know him well.'

348. 'Verily without my aid he hath done great things, and built him a wall and dug a trench about it' (lit. 'in addition to it') 'wide and deep, and planted a stockade therein.' The making of the wall is described in H 436-441.

353. 'Hector had no mind to array his battle far from the walls, but only came forth just to the Scaean gates and the oak tree.' οὐκ ἐθέλεσκε almost = οὐκ ἐδύνατο, see Φ 366. φηγόν, a well-known landmark near the gates, several times mentioned. δσον, i.e. so much and no more: Ψ 327.

355. οἶον seems to imply οἶος οἶον, 'in single combat.'

358. νηήσας νῆας, a play on the sound: see l. 137.

359. δψεαι, a complete anacoluthon (instead of εἰμι or the like), very natural to Achilles' excited mood. The Hellespont seems to include the N. part of the Aegaeon sea.

363. Paley quotes Theocr. xiii. 29 where three days are spent in going from Phthia to the Hellespont. So in γ 180, from Tenedos to Argos is a four days' voyage.

364. ἐνθάδε ἔρρων, 'on my mad journey hither.' See Σ 421.

365. ἄλλον, 'other than what I left behind.' ἐρυθρόν as an epithet of χαλκόν implies that this metal was *copper*, not bronze. Gladstone, 'Juv. Mundi,' p. 530.

366. πολιδόν, 'grey'; the natural colour of iron, as is seen in a fracture.

367. The γε bitterly emphasises that which he received by lot, like the common herd, in contrast with his γέρας as commander. δσπερ ἔδωκεν, as 334: but, according to A 276, 392, Achilles received his γέρας from the army at large.

369. Observe the furious emphasis with which the hated name Ἀτρεΐδης is repeatedly forced into the most prominent place: 332, 339, 341.

370. ἐπισκύζωνται, 'frown upon him.'

371. i.e. '(it is well that they should look with disfavour on him) in case he may be expecting to outwit some other Danaan.'

372. Cf. A 149. So 'he clothed himself with cursing like as with his garment,' in the Psalms. κυνέος περ ἑών, 'though he have the shamelessness of a dog.'

374. οὐδὲ μὲν ἔργον, 'no, nor any deed'; we must supply συμπράξω from συμφράσσομαι (*zeugma*).

375. ἤλιτε, sc. με, 'sinned against me.' ἀλιταίνω is always transitive in Homer: T 265, Ω 570, &c.

376. ἄλις, 'to have done it once is enough for him.' ἔκηλος ἑρρέτω, 'let him go unhindered to destruction (see 364), for Zeus hath taken his wits from him.'

378. 'I hold him not worth a hair,' lit. 'I esteem him in the just measure' (*ἀλσα*, conn. with *ἴσος*) 'of a *ship*.' *καρὸς* does not occur again; it seems to be from *κείρω*, 'to cut.' Various other explanations, all untenable, have been advanced; e.g. 'death' (*κήρ*) or 'a Carian' (always a despised race): but either of these would require a long *ā*.

379. The apodosis of this sentence begins at 386.

381. Orchomenus in Boeotia was the city of the wealthy Minyae—apparently a commercial tribe. Homer mentions the Egyptian Thebes again only δ 126, in the same words as here. Αἰγυπτίας — — — by synizesis.

383. ἀνὰ is distributive: '200 soldiers to each gate sally forth.'

386. πείσει, so best MSS.: vulg. πείσει' (optat.). But the future is the more positive tense and suits Achilles' mood far better than the opt.: and ε of the termination -ειε is very rarely elided.

387. ἀποδόμεναι λῶβην, a condensed expression for 'pay me back the *price* of the insult.'

388. See 146. γαμέω, future.

390. ἔργα, 'feminine accomplishments.' Σ 420.

392. Bitterly ironical, 'one that suits his rank and is more royal than I.'

393. σώωσι, see line 424.

394. γαμέσσεται: the middle is always used of the bridegroom, but here it must mean 'will get me married to a wife.' Arist. conj. γε μάσσεται, 'will seek me out a *wife*' (γε gives the emphasis of contempt; as far as a mere *wife* is concerned).

395. Ἑλλάδα, in the restricted Homeric sense, a district in Thessaly.

396. ρύονται, 'protect their citadels,' as independent chieftains (from (σ)ρν = σερφ, A 216).

398. ἐπέσσυτο, 'my mind was set upon marrying' (before I left Phthia).

399. ἐκκυῖαν, 'suitable to my rank' (like ἐπέοικε, 392), for *φεικυῖαν*: the heavy feminine termination of perf. participles often dispenses with the reduplication. See Φ 254.

401. ἀντάξιον, substantively, 'an equivalent': it is the antecedent represented by the two following relative clauses.

402. ἐκτῆσθαι (an Ionic form, Att. κεκτ.) represents the plpf. (in imperf. sense) of the *oratio recta*, ὅσα Ἴλιος ἔκτητο, 'used to possess.' For the wealth of Troy see Σ 288, Ω 543.

404. ἀφήτωρ, 'the Archer,' ἐκηβόλος. Pytho is the later Delphi: the oracle there is mentioned in θ 80.

406. 'For oxen and goodly flocks are to be had for the harrying, and tripods and chestnut horses for the buying; but there is neither harrying nor purchasing that will bring a man's life back again when once it hath passed the barrier of his lips.' κάρηνα, as we talk of so many 'head of oxen'; cf. Ψ 260. πάλιν ἐλθεῖν, i.e. ὥστε π. ἐλθ. λείσση a curious form for λήισση, which perhaps we should read with η short: as we find δηίων (υ υ -), &c. (Düntzer). ἐλετή is a general word of 'acquiring,' answering to κτητοί above.

411. 'That twain fates are leading me to the bourn of death'; i.e. there are two paths by which I may pass through life, one (μέν, 412) short and glorious, the other (δέ, 414) long and unhonoured, but both alike ending in death. We do not elsewhere hear of such a choice: Achilles generally claims that since his life *must* be short, it *ought* to be glorious as well (A 352-3).

412. ἀμφιμάχωμαι, with accus. in local sense, as Π 73, &c.

418. δήετε, a future with present form (from δα-, 'to know'), like εἶμι, βέλομαι (X 431), &c.: 'ye will never find the destined end of Ilios.' So τέκμων Ἰλίου ἐδρωσιν, H 31.

422. 'Declare openly my answer, for so to do is the privilege of counsellors' (sc. to speak *openly*). ἀπόφασθαι, like ἀποειπεῖν, 309.

424. σόη, so most MSS., from σόειν, a form which occurs here, 393 and 681, in the sense of σαόειν, 'to save.' Arist. read σόφ, explained to be for σαδοί, σοοῖ with 'reciprocal assimilation,' the α turning the -οι to -φ and -φ turning α to σ. There seems, however, no reason for preferring this to the MS. reading.

425. ἐτοίμη properly means 'really existent' (conn. with ἔτυμος, ἔτεός, &c.), and here 'realised,' brought to completion. ἦδε, sc. μῆτις, 'the plan of sending an embassy.'

426. ἀπομηνίσαντος seems to mean 'having given free vent to my fury,' the force of ἀπο- being similar to that in ἀποειπεῖν, 309. We should naturally expect it to mean 'having renounced my wrath.'

431. ἀπέειπεν here may mean either 'spoke out,' or 'refused.'

433. ἀναπρήσας, 'making his tears well up.' See A 481. δῖε for δφίε, 'he feared': from root *dri*. See X 251.

435. βάλλεαι, 'art pondering over.'

436. ἀίδηλον, see Φ 220.

437. λιποίμην, mid. in pass. sense, as frequently. ἀπὸ σεῖο, 'far from thee.'

438. σοί μ' ἔπεμπε, i.e. πομπὴν ἔδωκε, 'made me thy escort.' But perhaps we should read σοί δ' ἄμ', with Paley and Düntzer.

440. ὁμοίου, 'levelling,' 'impartial'; i.e. dangerous to all alike. Compare γελοῖος by γελοῖος. Probably we ought to read

ωίίσο πολλ. (see Φ 104), as there is no reason why the second ϵ could be long.

441. Cf. ἀγορὴν κυδιάνειραν, A 490.

442. 'Therefore sent he me forth, to teach thee all these things, (namely) to be both a speaker of words and a doer of deeds.'

444. ἄν goes with ἐθέλοισι, and ὥς virtually = 'wherefore' (lit. in which, or rather, in *that*, way), like the later ὥς τε.

446. ἀποξύσας (ξυ root of ξέω = ξεῖ-ω), 'stripping my old age off me.' The metaphor is from the stripping off the wrinkled skin which characterises old age. Aristotle uses γῆρας to mean the cast-off skin of a snake.'

447. The kingdom of Amyntor appears to have been in Thessaly (Ἑλλάδα, as 395), near lake Boibe.

449. παλλακίδος, 'on account of his concubine.' For the gen. see A 65.

452. προμυγῆναι, the force of προ- is not quite clear: perhaps 'in preference to, taking the advantage of, my father.'

453. δῖσθεις, 'suspecting.' Cf. A 561. Compare the curse of Reuben, Gen. xlix. 3; 1 Chron. v. 1, 2 (Fäsi).

454. The Erinyes in Homer are not the ghastly Furies of the Latin Pantheon, but the personifications of the great powers which uphold moral order in the world. They are especially bound to punish sins against parents, the greatest crimes known to Greek morality. (Gladstone, 'Juv. Mundi,' p. 350.)

455. ἐφέσσεσθαι (transitive, as π 443, from ἔζω, root ἐδ- *sad*, to *sit*), 'that he never might set upon his knees any dear son begotten of me,' i.e. that I might die childless.

457. ἐπαινῆ, 'dread'; a strengthened form of αἰνῆ, though the force of the ἐπι- is not clear. Buttm. would read ἐπ' αἰνῆ, i.e. 'dread Persephone withal.' The word is found only in this connexion.

458-461. These lines are not found in any MS., and were introduced by Wolf from Plutarch, who says that Aristarchus expunged them from horror at the criminal intention which Phoenix is made to impute to himself. It is probable, however, that they were omitted long before Aristarchus, though they are no doubt old. The allusion to the force of public opinion as the ultimate moral sanction (460) is quite Homeric: cf. Z 351.

461. ὥς μή expresses the intention of the divine protector.

462. 'My soul could no more be restrained within me to tarry in the halls of my angry father.'

464. ἦ μὲν is answered by ἀλλ' ὅτε, 474.

465. αὐτοῦ κατερήτυον, 'kept me there.'

466. ἐλλίποδας, 'dragging the feet' (lifting them but little from the ground). ἑλικας 'rolling in their gait': 'shambling.'

468. 'Were stretched (on long spits, 213) to sing in the flame of Hephaestus.' εὐόμενοι (root *us*, 'to burn'), sc. in order to burn

off the bristles. Phoenix' friends endeavour by these festivities to distract him from his design of flight.

470. παρίαυον, 'bivouacked' by me (like soldiers, 325).

472. αὐλῆς αἰθουσα, 'the courtyard colonnade,' running along the inner side of the wall between the αὐλή and street. The πρόδομος was a sort of ante-room between the αὐλή and μέγαρον: the door of the θάλαμος, where Phoenix slept, would be opposite to it at the other extremity of the μέγαρον (see the plans of the Homeric house in Merry and Autenrieth).

475. καὶ τότε, apodosis: 'even then.'

476. ἔρκιον αὐλῆς, i.e. 'the side wall of the courtyard.'

480. εἰς, 'into the house of': so Ψ 36.

482. τηλύγετον, see 143. 'A father's increasing love for his only son is described: he is the heir (ἐπί) of large possessions, and the father's love for him grows as the chance of having other sons diminishes; the eldest (only one?) being already in early manhood.' (Merry and R. on δ 11.)

485. τοσοῦτον ἔθηκα, lit. 'made thee so great as thou art,' i.e. 'reared thee to thy full growth.'

488. The expression is slightly changed, πρὶν γ' ὅτε δὴ κ.τ.λ. being substituted for ἢ ἐμοί, which would naturally follow ἀμ' ἄλλω.

489. προταμών, 'cutting the first morsel for thee.' ἐπισχών, 'holding to thy lips' (X 83, 494).

491. οἴνου, partitive gen.: 'spiriting out' (some of) 'the wine in troublesome helplessness.'

493. τὰ introduces the relative clause beginning δ (= ὅτι): 'reflecting on this, namely that the gods were not minded (imperf.) to bring into being any offspring of mine own.' See 455.

495. ποιεῦμην, 'I strove (imperf.) to make thee as mine own son.' ἀμύνης, subj. because the wish still remains in force. See A 559.

497. 'The gods themselves may be moved' (by prayer), 'though their majesty and honour and might are more than man's.' ἀρετή means 'excellence' generally, without reference to moral qualities.

499. καὶ μὲν = Att. καὶ μήν: 'yet even on them men prevail with incense and feasts.'

501. τις, i.e. ἄνθρωποι, regarded as individuals.

502. This fine allegory tells how a man who is wronged commits a sin which will recoil upon himself, if he rejects the sincere repentance of him who has wronged him. 'Prayers of penitence are the daughters of great Zeus, halt and wrinkled, and with eyes askance, even they that come after Sin to undo her work. But Sin is strong and fleet-footed, wherefore she far outstrips all prayers, and goes before them over the whole earth making men fall; and they heal the wrong behind her. Now whosoever reverences these daughters of Zeus when they come near, him they

greatly bless, and hearken to his petitions. But when a man turns them and denies them roughly, they go up to Zeus the son of Cronos, and pray that Sin may come upon such an one, that he may fall and pay the penalty.' Διὸς κοῦραι, because Zeus watches over suppliants.

503. The epithets are transferred to the Prayers from the penitent who offers them; 'halt,' because he goes reluctantly to confess his fault; 'wrinkled,' because his face shows the inward struggle; 'with eyes askance,' because he dares not look in the face of him whom he has wronged.

504. καί belongs to the whole clause. ἀλέγουσι, i.e. are concerned about Sin's handiwork which they have to undo.

505. Man is swift to sin but slow to repent: the evil act is done long before any thought of remorse can check it.

508. αἰδέσεται (subj.); i.e. when a man grants forgiveness to him that asks it.

509. 'The quality of mercy is not strained... It blesseth him that gives and him that takes.' It is not logically exact to say that Prayers hear a man's prayers: the thought implied is, that as representatives of Zeus they can ensure that his prayers shall be heard when he in his turn has to ask anything.

512. τῷ, 'to him,' as before to the man who had done the wrong. This is exactly illustrated by the case of Achilles. Agamemnon's penitence only hardens his heart, and he pays for his sin by losing Patroclus.

513. 'But do thou also' (like other men, ἄλλοι) 'provide that there attend upon these prayers' (of Agamemnon) 'that reverence which prevails upon all other men that are high-minded.' It is the respect due to prayers, more than the prayers themselves, which makes men listen to them.

515. γάρ implies 'there is no disgrace in relenting.' 'For if Atrides were not offering thee gifts and promising thee others hereafter' (see 135 sqq.)... 'I would not be the one to bid thee,' &c.

516. ἐπιζαφελῶς, prob. from root φελ-, 'to swell' (ὀ-φέλλ-ω, &c.), ζα- being = δια-: hence ἐπιζάφελος χόλος (525) = very swelling anger.

519. δίδοι, 'offers,' like δίδοις, 164.

520. This is yet another proof of Agamemnon's sincerity.

522. ἐλέγξης, 'dishonour,' 'bring to shame.'

523. πόδας, 'their journey hither.' But this is a Tragic rather than an Epic expression: cf. σὺν πατρὸς μολὼν ποδί, Eur. *Hipp.* 661. The following passage seems to have been tampered with. It looks almost as if some rhapsodist had been tempted to insert the story of Meleager from some other source on account of its similarity to that of Achilles. See on 529.

524. τῶν πρόσθεν is in apposition with ἀνδρῶν ἡρώων. For κλέα see 189. οὕτω, i.e. 'we have heard of such conduct on the part of heroes of old.'

526. 'They were to be won by gifts and persuasion.'

529. Oeneus the Aetolian, king of Calydon, having married Althaea, daughter of Thestias king of the Curetes, the two peoples combined to slay the wild boar that ravaged Calydon, but fell out over the spoils; for Meleager, son of Oeneus, wished to give them to Atalanta, who had helped in the chase. But the sons of Thestias, indignant, had taken them from her, for which Meleager slew them, and was therefore cursed by his mother Althaea, their sister.

The sequel of the story is told in 529-532, 550-6, 573-599; and 533-549, 557-572 seem to have been added in order to explain the circumstances which led up to the war in 529. But even so the tale is only partially told, for no mention is made of Atalanta.

533. ὄρσε must be taken as = plupf. καὶ γάρ, 'for, it must be known.'

534. θαλύσια, harvest-offerings made in gratitude for the abundance of the earth (θάλλω). γουνῶ ἀλωῆς, 'on the fat of the garden-land.' γουνῶ is rightly explained by Hesych. γονίμῃ τόπῳ, 'the productive part' (root γεν-, for γον-fo-s, compare οὖλος for ὀλ-fo-s from root ὀλ-). Others not so well refer it to γόνυ, in the sense of 'projection,' 'knoll,' i.e. the sunniest part of the garden. See Σ 57.

538. λοχέαιρα, Υ 39. δῖον γένος is a very strange expression whether referred to Artemis or to the boar. Düntzer reads θεῖον γένος, of the boar, 'creature of heaven': δῖος in Homer being exclusively used in the general sense of 'bright,' 'goodly'; not 'divine.'

539. ὄρσεν ἐπι = ἐπῶρσεν. χλούνην, a very doubtful word, explained 'savage.' Apollonius derived from χλόη and εὐνάσθαι, 'lying in the grass,' i.e. 'wild,' like χαμαιευνῆς.

540. ἔθων, 'continually' (or perhaps, *suo more*).

541. προθέλυμνα, 'by the roots': lit. 'from the foundations onwards.' θέλ-υμν-ον, from root dhar, 'to hold fast.'

542. ἀνθεσι μῆλων, either 'fruit blossom,' or a periphrasis for 'blooming fruits': like ἀνθεα ποίης, ι 449.

545. βροτοῖσι, this 'dat. of the agent' after a passive is rarely found except with δαμῆναι, when it may be referred to the idea of 'becoming subject to a person.'

546. ἐπέβησε, 'brought to the pyre,' as we say 'brought to the grave.'

547. ἀμφ' αὐτῷ, 'over his body.' κέλαδον, 'noise of quarrelling.'

550. The narrative is abruptly resumed from 532.

552. τείχεος ἔκτοσθεν seems to imply that the Curetes at first, so far from besieging Calydon, had been themselves besieged. Thus the parallel is complete: Aetolians and Curetes

representing Achaeans and Trojans; Meleager Achilles; and later Althaea Agamemnon.

553. *ἔδν χόλος* (as T 16, X 94), on account of his mother's curse, though this is not explained till 566.

554. *οἰδάνει*, 'makes to swell.' Cf. *οἰδάνεται*, 646.

555. *ἦ τοι*, 'then,' begins the apodosis.

556. *κεῖτο*, 'lay idle at home' (Σ 178, &c.). (But the writer of 565 seems to have understood, 'he lay in bed.')

557-564. This digression savours of the genealogical style of poetry of the 'Hesiodean' age. The legend is that Idas, son of Aphareus, had carried off Marpessa from her father Euenus (*Εὐηνίην* is a patronymic), and that Apollo wished to take her from Idas. So the two came to fighting until Zeus separated them, and bade Marpessa choose which she would have. And she chose the mortal, for fear the god should prove faithless.

561. Idas and Marpessa called her (i.e. their daughter Cleopatra) Alcyone, because at the time of her birth her mother was plaintively wailing as does the halcyon (kingfisher) when separated from its mate. *οἶτον ἔχουσα*, lit. 'having the fortune' of the plaintive halcyon. (This is quite independent of the later legend of Alcyone and Ceyx.)

565. The next eight lines lead us back from this digression to the main story, while supplying some details omitted in 533-549. *πέσσω*, 'digesting,' 'brooding over.' Cf. A 81.

566. *ἐξ*, 'in consequence of.' *ἀρέων*, spondee by synizesis.

567. *πολλά* goes with *ἤρᾱτο*. *φόνος* is causal gen. and goes with *ἔχουσα*. For *κασιγνήτοιο* (obj. gen.) some read *κασιγνητοῖο*, and explained it as an adj., 'fraternal slaughter,' i.e. slaughter of many brothers: for, according to the legend, more than one were killed.

568. She beat the ground, to call the attention of the gods below. For 569 cf. 457. *Ζεὺς καταχθ.* is therefore the same as *Αἴδης*.

570. *πρό-χνυ*, from *γόνυ*, lit. 'knee-forward,' i.e. on her knees. The line is parenthetical, *δόμεν* depending on *κικλήσκουσα*.

571. *ἡεροφοῖτις*, 'walking in darkness'; *ἡήρ* in Homer always means 'thick air,' 'mist.' So T 87. Erinyes seems here to do no more than deprive Meleager of the proffered gifts (597). There is no allusion to the well-known legend of the fire-brand coeval with Meleager's life.

573. *τῶν δέ* (after *πύλας*), the Aetolians. We have returned to the story of the siege of Calydon.

575. *πέμπων...ἀρίστους*, parenthetical. Observe the close parallel with Achilles' case.

578. See Σ 550.

580. *ταμέσθαι*, 'to cut out for himself' (hence *τέμενος*), is

added pleonastically, repeating ἐλέσθαι. ψιλὴν ἀροσιν, arable land cleared of trees; so ἀροσις λείη, i 134.

582. Standing upon the threshold of his son's chamber, and shaking the (locked) doors (κολλητάς is the ordinary *epitheton ornans*, 'well-made'). γουνούμενος is, of course, in the purely metaphorical sense; 'beseeching.'

586. κεδνότατοι, 'dearest' (root καδ of κηδ-έω, &c., 'to care for').

588. Until at last the missiles reached even to his chamber. Compare Achilles' threat, 652.

589. βαῖνον, 'were beginning to climb': ἐνέπρηθον, 'were trying to fire the city.'

593. ἀμαθύνει, ἀμαθον ποιεῖ, 'lays in ashes.'

595. κακὰ ἔργα, 'all this sad story.'

596. ἐδύσετο, mixed aor. 'He donned upon his flesh' (χρὸς, local dative).

598. εἰξας ᾧ θυμῷ, 'yielding to his own selfish desires' (and not to the λιταί of his mother). In thi lies the application of the story. Meleager had to pay for his stubbornness because he had to yield without receiving the gifts which would have made yielding honourable. οὐκέτι, the gifts having been once refused were not again offered.

599. καὶ αὖτως, 'even so,' without recompense.

601. ἐνταῦθα τρέψειε, 'turn thee in that direction.' Phoenix does not seem to take Achilles' threat of departure seriously (cf. 650).

602. ἐπὶ δώροις, 'in consideration of' the gifts. Aristarchus read ἐπὶ δώρων, where the ἐπὶ could only be temporal, 'in the day of gifts,' i.e. while gifts are still offered.

605. τιμῆς, 'honourable'; contracted from τιμήεις: so τιμῆντα, Σ 475.

607. ἄττα, 'father': a primitive word of address to an elder, found in every branch of the Indo-Eur. family. 'Attam pro reverentia seni cuilibet dicimus, quasi eum *avi* nomine appellemus,' Paul. Epit.

608. 'I think that I *have* been honoured by the just judgment of Zeus, which shall abide with me among my ships.' He alludes to Phoenix' expression, τιμῆς. ἔξει με, i.e. 'will never leave me.' Or perhaps the antecedent to ἧ is τιμή implied in τετιμῆσθαι, i.e. 'by the justice of Zeus I have received honour which shall abide with me': cf. κλέος ἔχει, P 143.

612. Achilles admits that he has been shaken by Phoenix' arguments (σύγχει, 'trouble not my soul').

613. φέρων χάριν, 'out of complaisance to Agamemnon.' Compare ἦρα φέρειν, A 572. οὐδέ, 'but not.'

615. 'It is right that thou shouldst vex in my cause him that vexes me.'

616. A hyperbolical expression; 'ask what you will, even to

the half of my kingdom, but do not ask me to change my mind.' For the last clause he substitutes 'but these shall take my message': i.e. I will not revoke it. *ἡμῖν*, neut. adj. used adverbially; lit. 'share my rank by halves.' (But most editors reject 616 as interpolated.)

617. *λέξω*, imper. from the mixed aor. *ἐλέξαμην*, root *λεχ*, 'to lie down.' We have also *ἐλεξάμην*, 666, &c.

620. *ἐπινεύσε*, 'he nodded' (in order that a silent hint for the departure of the envoys might be given). Observe the four datives, *to* Patroclus ('jussive') *with* his eyebrows (instrumental) *in* silence (modal) . . . *for* Phoenix ('commodi').

625. *ἵσμεν*, subj. 'let us go.' *μύθοιο τελευτή*, 'the fulfilment of our errand.' *μῦθος*, 'a charge imposed verbally,' as A 25. In 627 *μῦθον* = 'message.'

628. *ἔαται* = *ἦαται*, 'are sitting in council.'

629. *ἐνθετο* (as *ἐνθεο*, 639), 'hath roused his proud soul to fury within him': lit. 'hath taken his proud soul to him raging in his breast.'

630. 'He cares not for that friendship of his comrades where-with we revered him.'

632. 'And yet (*καὶ μὴν*) a man accepts blood-money from the slayer of his brother or for a son that is dead.' It is simpler to make *παιδός* depend on *ποινήν* than on *φονῆος*. For blood-money cf. Σ 498.

634. In consideration of such large payment the homicide is allowed to remain at home in peace, and the next of kin of the slain renounces his right of retaliation.

636. *δεξαμένω*, so best MSS. for the grammatically more correct *-ον* of the vulg. The change of construction is natural and Homeric. Compare T 413-4.

637. *θυμόν*, here 'anger.' *κούρης οἷης*, 'just one single girl.' This rather coarse numerical argument is characteristic of Ajax, who is not distinguished for fine feeling.

639. *ἱλαον*, 'placable.' *ἐνθεο*, see 629.

640. *μέλαθρον*, the obligation of hospitality involved in our reception under your roof.

641. Another claim to respect: 'we are representatives of the host at large.'

642. *δσσοι Ἀχαιοί* (supply *εἰσί*) goes with *ἄλλων*, compare line 55: 'dearest of all the Achaeans, as many as there are.'

645. 'Thou seemest to say everything almost (*τι*) after mine own mind.' He refers to the last part of Ajax's speech only.

646. *ἐκείνων* represents the relative clause *ὡς*, just like *τὰ . . . ὅ*, 493: 'when I think' (*μνήσομαι*, subj.) 'of these things, (namely) how.'

647. *ἀσύφηλον* seems to mean 'rash.' Curtius connects it with *σοφός* and *in-sip-iens*, from root *σφαπ*, 'to taste,' which in

Greek is used of acute mental perception. Compare Lat. *sap-ire* by *sap-ere*.

648. μετανάστην, 'a settler from abroad,' used with the contemptuous sense of the Attic μέτοικος, as opposed to a native, who alone could have the rights of a citizen.

653. κατασμῦξαι, 'burn down': X 411.

654. τῇ ἐμῇ, spondee by synizesis. 'I think that Hector will be checked about' (in the neighbourhood of) 'my tent.'

657. παρὰ νῆας, 'along the line of ships.'

660. For ὥς ἐκέλευσε Zenod. read ἐγκονέουσai; see Ω 648.

661. 'Fleeces and coverlet and fine-flocked linen.' Cf. Ω 646. ἄωτον means *flocous*, 'the knap on woven cloths': properly 'that which is blown about'; apparently a reduplicated form from root *av* or *va*, 'to blow' (ἄημι), for ἄψ-ος-τος.

668. This Scyros is said by the Schol. to be a city of Phrygia, one of those alluded to in 329, not the island of that name in the Aegæan sea: for which see T 326.

671. 'Pledged standing up each in his place.' δειδέχατο, see 196.

673. μ', i.e. μοι, Ψ 579, &c. Cf. A 170. πολύαινος, an epithet applied to Odysseus only: it is generally explained 'much praised,' 'illustrious.' But Buttmann, perhaps rightly, makes it mean 'full of pregnant utterances.' αἶνος is used in this sense of a pithy speech of Odysseus himself in ξ 508.

678. ἔτι μᾶλλον, 'all the more': our message only exasperated him.

680. αὐτόν, emphat. 'alone,' without his aid.

681. σόης, so best MSS.: cf. 424. Aristarchus seems to have hesitated between σοῦς and σαῦς.

683. ἀμφιελίσσας, probably 'curved on both sides,' i.e. with both sides symmetrically rounded (ἐλίσσω). Others explain 'rolling this way and that.'

684-7. Compare 417-420. Only 417 is changed into *oratio obliqua* in 684 (the actual words being repeated in the other lines), giving the only case in Homer of ἄν (as X 110 is the only case of κε) with the infinitive.

688. εἰσὶ καὶ οἶδε, κ.τ.λ., 'my companions also are here to repeat this.' This epexegetic use of the infin. after ὅδε is exactly like T 140, δῶρα δ' ἐγὼν ὅδε πάντα παρασχέμεν.

690. αὐθι, 'there, in the tent.' ἔπηται, subjunctive after historical tense of an event which is still future: A 559.

694. Properly obelised by Zenodotus and Aristarchus as interpolated from 431. Some MSS. indeed actually copy ἀπέειπεν, which is meaningless here.

695-6 = 30-1: see note there.

698. μή of course belongs to λίσσεσθαι, not ὄφελος. 'Would thou hadst never besought Achilles.'

699. καὶ ἄλλως · the sense is exactly given by our collo-

quial 'at the best of times.' Lit. 'in other ways also,' in other respects, and more especially in this particular instance. So T 99, Q. v.

700. 'Thou hast hardened him in his pride more than ever.' ἐνίημι is used of 'involving' a person in any attendant circumstances: e.g. K 89 Ζεὺς ἐνέηκε πόνοισι, ο 198 ὁμοφροσύνησιν ἐνήσει. So ψ 13 ἐπιβῆσαι. For the abstract noun in plur. cf. A 205, &c.

701. ἐάσομεν, 'we will let him have his way, whether to depart or to remain.' αὔτε, 'hereafter.'

705. τεταρπόμενοι: this redupl. aor. always implies 'enjoyment to the full,' 'satiation.'

708. καρπαλίμως ἐχέμεν, 'array with all speed' (infin. for imper.).

BOOK XI.

We now begin the twenty-sixth day of the action of the Iliad: it lasts till Here brings it to a premature end in Σ 239.

1. Tithonus is mentioned again T 237. Homer does not mention the legend that he had immortality without immortal youth.

4. πολέμοιο τέρας, 'a portent of war': probably the aegis of Zeus, which is called a τέρας in E 742. Others think it means 'the rainbow': see l. 28.

6. 'Which was in the very midst, so that a man could make his voice heard' (lit. 'to speak audibly') 'to both ends' of the line of ships.

8. ἔσχατα εἴρυσαν, 'had drawn up at the extremities.'

11. ὀρθία, 'with uplifted voice.' ἀληκτον is adv. and the infinitives explain σθένος, 'courage to fight.'

13-14 are no doubt interpolated here, where there is no talk of returning home, from B 453-4, where they are fitly used when the army has been seized with a sudden impulse to launch the ships and sail for Greece.

18. The ἐπισφύρια seem to have been metal bands which went round the greaves at the ankle, both to fasten them on and to protect the foot. (v. Autenrieth.)

20. Cinyras, said to have been the first king of Cyprus, was the mythical ancestor of the Cinyradae, hereditary priests of Aphrodite in the island.

21. Κύπρονδε, a pregnant expression; because the idea of a rumour coming to a place is involved in its being heard there. πάντοσ' ἀκούειν (Π 515) is precisely similar. Our idiom is just the converse, 'he heard from Cyprus the great fame.' οὐνεκα seems to mean 'that,' ὁθούνεκα, a sense elsewhere found only in Od.

But we may translate 'because'; the expedition of the Achaeans being regarded as the cause of his hearing the rumour, not as the substance of it.

22. ἀναπλεύσεσθαι · ἀνα- means 'out to sea.'

24. οἶμοι, apparently parallel stripes (lit. 'ways') of different metals: but how they were arranged it is impossible to say. κύανος is probably 'blue steel': but this is uncertain.

26. The snakes are apparently inlaid ornaments reaching from the waist to the 'gorget' or neck-piece of the cuirass. They are said to be 'like rainbows' either from their arched form, or possibly on account of the iridescent colours produced in steel by heat; as can easily be seen by heating a needle in a flame. These colours might well be used to heighten the effect.

28. ἀνθρώπων · we should expect the dative: the gen. seems to mean 'which is what men regard as a portent.'

29. ἦλοι, 'studs for ornament.'

31. ἀορτήρεσσι, 'baldrick': straps over the shoulder to hang it (ἀ-φέρ-, αἶρω. Cf. ἄωρο, 'hung,' T 253).

32. ἀμφιβρότην, i.e. covering the whole body. θοοθριν · the epithet seems to be transferred to the shield from the wearer; it means lit. 'leaping' forward to the assault. It is generally used of Ἄρης or Ἀλκή. Cf. T 162.

33. The κύκλοι were probably concentric rings of metal; the bosses (ὀμφαλοί) perhaps served as clamps to bind them together.

35. ἔην, 'there was one of steel.' (ἔεν would probably be a more correct form.)

36. ἐπὶ goes with ἐστεφάνωτο · 'the grim Gorgon's head was set as a crown upon it,' i.e. was in some way depicted upon the surface of the shield so as to cover it (as the stars are set upon the vault of heaven, see Σ 485). It is, however, hard to see how such an ornamentation is consistent with the presence of the ὀμφαλοί.

37. Δεῖμός τε Φόβος τε, 'Terror and Rout,' personified.

39. ἐλέλικτο, 'twined.' No doubt the more correct form would be ἐέλικτο, i.e. ἐεέλικτο, a regular plpfct. from ἐείσσω (Cobet). ἐλελίζειν, 'to shake,' is quite a distinct word (see A 530), and ἐείσσω, 'to turn round,' could not make ἐέλικτο in the Homeric language.

40. ἀμφιστρεφές, 'twisted on either side,' seems to mean that the two heads at the side curved symmetrically with regard to the one in the middle.

41. ἀμφίφαλον. The φάλος, according to Autenrieth, was a metallic ridge in which the crest was fixed. It generally ran from front to back, but sometimes there were two, running from side to side, when the helmet was called ἀμφίφαλος. When it was unusually high, being formed of four distinct metallic bands placed one above the other, the helmet was called τετραφάλη-

πος. This explanation is uncertain, but is supported by the illustrations he gives in his Dictionary, q. v.

43. Observe how dual and plur. are used indifferently, especially with neuter substantives. Π 139.

45. ἐγδούπησαν, 'made the thunder crash above him.' *γδούπος = δούπος (cf. ἐρίγδοντος), seems to be a weakened form of κτύπος.

49. πρυλές, 'as foot-soldiers'; a rare word of uncertain derivation. In serious fighting the heroes generally go on foot, using their chariots chiefly to get rapidly to any desired point, or to escape a sudden attack. Here they perhaps advance on foot as a measure of extra precaution, to avoid confusion; as the Trojan successes had put them on the defensive.

50. ῥώνοντο, 'marched at speed.' ἡῶθι πρό, an obscure expression, apparently meaning 'in the morning, early' (i.e. before day): πρό being an adv. So we have οὐρανόθι πρό, Ἰλιόθι πρό.

51. φθάν (for ἐφθασαν, like στάν, 216) takes a gen. because of the implied idea of comparison, 'coming *earlier* than.' Compare φθάνειν ἤ, Ψ 444.

52. δλίγον is local and μέγα temporal, in accordance with the verbs which they modify. The footmen were arrayed *long* before the charioters were ready; but then the chariots went into battle *just* behind them (so as to be ready when needed). κυδοιμόν, an ominous confusion.

54. μυδαλέας, 'damp with blood.' Livy several times mentions blood-red rain among the omens of Roman annals.

55. See A 3.

56. See T 3. We must supply ἐκοσμήθησαν or the like from the general sense of the preceding passage.

58. Τρωσί and δήμῳ seem to be local datives literally, 'among the Trojans, in their community.'

62. The 'baleful star' is no doubt Sirius; v. X 26. οὐλιος is a word of doubtful formation, not occurring elsewhere.

67. ἐνάντιοι, starting from opposite sides of the field; perhaps for a trial of speed in mowing.

68. μάκαρος, 'wealthy.' Cf. Σ 550-560.

69. κριθέων, spondee by synizesis. MSS. κριθῶν; but Homer uses this contracted form only when a vowel precedes.

71. ἕτεροι, 'either side.' μνώοντο (μνῶμαι), 'gave no thought to fatal flight.'

72. Battle seems to be personified as a monster having two heads, representing the opposing parties, neither of which bows before the other.

73. 'Strife' is personified as in l. 3.

74. παρετύγχανε, 'chanced to be present with them.'

80. νόσφι λιασθείς, A 349. κύδει γάλῳ, A 405.

84. ἱερὸν ἡμαρ, see l. 194.

85. μάλα goes with ἤπτετο, 'the darts hit amain.' ἄπτομαι, lit. 'to touch,' is used of 'hitting the mark' in P 631.

86. περ goes with ἤμος, 'just at the hour when the woodman makes ready his dinner.' For δείπνον Zenod. read δόρπον, wrongly: for δείπνον is always the principal meal of the day, δόρπον, 'supper,' when work is over.

88. ἄδος, 'satiety': from σα, ἄω, 'to satiate.' The derived ἄδέω has ā, and perhaps we ought to read μάκρ', ἄδος or ἄδδος (cf. ἄδδην, as MSS. often write it).

89. περιαιρεῖ, 'grasps all round,' 'lays hold upon his mind.'

90. ῥήξαντο φάλαγγας, 'broke through the Trojan ranks.'

94. ὁ γε, Oileus. ἐξ ἵππων κατεπ., 'leaping down against him from his chariot' (ἵπποι is very often used = δίφρος).

96. στεφάνη, the rim of the helmet, covering the forehead.

98. πεπάλακτο, 'was bespattered' (with blood, let into it by the spear, or 'was spattered over the inside of the helmet'). The plpfct. seems to express the instantaneousness of the result.

100. στήθεσι παμφαίνοντας, perhaps an ironical allusion to the common phrase τεύχεσι παμφ., 'shining with bare breasts' (instead of cuirasses). Perhaps also the fair white skin of youth is alluded to. περίδυσε must mean 'stripped off,' though there is nothing to indicate 'taking away.' Compare the Attic λωποδύτης, lit. 'one who slips into other peoples' clothes'; i.e. 'a clothes-stealer.'

103. ἐόντε, so Aristophanes: MSS. ἐόντας. But the hiatus is allowable in the chief caesura, especially with strong punctuation.

104. παρέβασκε, was acting as παραβάρης, 'the fighting man who stood by the side of the charioteer.' But see 522. αὐ = αὐτε, 145.

105. δίδη, imperf. of δίδημι a by-form of δέω, 'had bound': impf. for plpf. as P 382, &c. μόσχοισι seems to be an adj. = 'young' (distinct from ὄσχος, 'a shoot': ὁ μόσχος, 'the young animal,' being especially restricted to the young of the cow); 'with young willow-withies.' Others make it a subst. = ὄσχος, translating 'with twigs, even willow-withies,' comparing οὐτὶ κάπρος, &c., see 293.

106. ἀποίνων, genitive of price: X 50.

109. παρὰ οὗς, so MSS. Perhaps we should read παρ' ὄας (so Curtius): the gen. οὐατος implies a stem ὄφατ- which would as naturally make ὄας as οὗς.

111. γινώσκων, 'recognising them again.'

115. σφ' ἦτορ, the double acc. usual with verbs of robbing. ἦτορ is properly 'the breath of life,' root ἄψ, 'to breathe.' See P 535.

116. τύχησι, 'even though she chance to be very close at hand.'

119. ὅφ' ὀρμῆς, 'from before the onslaught.'

120. χραιομήσαι has the construction of ἀμύνειν : cf. A 566.

123. μάλιστα goes with οὐκ εἶασκε, 124 being a parenthesis ; 'who chiefly dissuaded the surrender of Helen.'

124. δεδεγμένος, 'having accepted.' Elsewhere it always means 'awaiting.'

126. τοῦ περ, 'even his two sons it was that Ag. caught.'

127. ὁμοῦ ἔχον· they were both trying to drive: the charioteer having lost the reins, the παραβάτης was trying to help him to recover command of the horses, and hence neither was ready to resist an attack.

128. ἐκφυγόν σφεας χειρῶν, lit. 'had escaped them from their hands.' Really only one had dropped the reins; the plural is used because it is indifferent to the poet which of the two had been driving: so σφεας virtually = one or the other of them: 'they had lost the reins between them,' as we might say.

129. τῷ, sc. ἵππῳ.

130. γουναζέσθην, 'besought him'; they could not literally kneel in the diminutive Homeric chariot. Cf. I 583. For this purely spondaic line ('δωδεκασύλλαβος') compare Ψ 221.

131. ζώγρει, 'take us prisoners.'

134. An 'ablative' (or partitive) gen. indicating the source whence the ἀποινα would come. I 137.

137. 'They spake soft words, but heard an unsoftened answer.' Cf. Φ 98.

138. δὴ ἄντ-, one syllable by synizesis.

139. Μενέλαον, accus. after κατακτείνειν, 141.

140. ἀγγελίην ἐλθόντα, a cognate accus.; 'when he came on an embassy.' So ἐξεσίην ἐλθόντι, Ω 235.

141. ἐξέμεν, 'let him go' (2 aor. infin. of ἐξίημι).

142. τοῦ πατρός, so Aristarchus: Zenod. οὗ πατρός, 'your father,' with the 'free' use of ὅς (σφός) for all persons and numbers. A 393.

144. ἐρείσθη, lit. 'was supported by'; lay at full length upon the ground.

145. ἀπόρουσε, leapt down to escape. τὸν αἶ, 'but him'; αἶ is a conjunction = αὐτάρ (αἶ τ' ἄρ), cf. *autem* (so 104): it opposes Hippolochus to his brother who was slain on the chariot.

146. χεῖρας, 'arms,' as often: e.g. 252.

147. 'He sent him' (the mutilated trunk) 'rolling like a mortar through the throng.' δλμος, a round hollowed stone used for pounding (root *fel*, to turn, in the sense of *grinding*: whence ἀλέω, οὐλαί, &c.).

150-152 are perhaps interpolated, as χαλκῷ would apply to the warriors (Ἀχαιοί, 149) much better than to ἵπποι: and the form ἵππεις for ἵππηες is not Homeric. As it stands, we must either make ὑπὸ δέ... ἵππων a parenthesis, which is clumsy, or understand χαλκῷ of the bronze-shod horses, which is quite as unlikely an expression.

154. For the rhythm cf. I 134.

155. *ἄξύλω* is explained (1) 'not timbered,' i.e. consisting only of bushes and undergrowth, *θάμνοι*: (2) not cut for timber, *ἀφ' ἧς οὐδεὶς ἐξυλίσσατο*: (3) densely timbered, with 'ἀ intensive.' Of these perhaps (3) is preferable.

156. *εἰλυφδών*, 'whirling it' (the fire): cf. *εἰλυφάζει*, γ 492.

157. *ἐπειγόμενοι*, 'assailed by the rush of fire.' φ 362.

159. *κάρηνα*, i.e. persons, a periphrastic expression for *Τρῶες*, as 309, φ 336.

160. *κεῖν'*, i.e. *κενὰ*; the accent is thrown back on account of the apostrophe. *πτολέμοιο γεφύρας* · see γ 427.

162. Grim irony; 'more delightful to the vultures than to their wives.'

163. This action of Zeus seems out of place here if we compare his message in 186 sqq. This passage down to 180 contains needless repetitions, and gives no clear picture with all its laboured description. It is probably the work of a later hand.

163. *σφεδανόν*, 'vehemently': φ 542.

166. *οἱ δέ*, 'the Trojans.' The tomb of Ilus (grandson of Dardanus, γ 232) is mentioned as a landmark in κ 415, and the figtree in X 145. Cf. note on I 354.

168. *ἰέμενοι*, 'eagerly making for the city.' Verbs of 'desiring' and 'aiming at' regularly take a gen.: ψ 371, 718, &c.

169. *ἀάπτους* · see on A 567.

172. *οἱ δέ*, 'others'; i.e. stragglers from the main body.

173. *νυκτὸς ἀμολγῶ*, 'in the darkness of night.' The word has never been satisfactorily explained. Perhaps Benfey's is the most probable explanation: he connects it with Slavon. *mraku*, Norse *myrks*, our *murky*, all implying darkness. See X 317.

174. *τῇ ἱῇ*, cf. II 173, γ 269; the article with a numeral ἑ still almost a demonstrative, as it is used to separate distinctly a definite number out of a larger mass; 'to one *there* doth sudden destruction come.'

183. *πιδηέσης* = *πολυπίδακος*, here only.

184. *οὐρανόθεν*, i.e. from the summit of Olympus. *ἀστεροπή*, a lengthened form of *ἀστραπή*, seems specially restricted to denote the thunderbolt as a divine weapon, not as a mere flash.

186. *τόν*, 'this' (which follows): a very unusual use of the demonstrative δ.

187. *ἀν μὲν κεν* · for the combination of the two particles cf. Ω 437. *ὀρᾶ*, subj.

189. *ἀνώχθω*, perf. imper. from *ἄνωγα*.

192. *ἄλεται*, 1st aor. subj. from *ἡλάμην*. Herodianus read *ἄλεται*, which would apparently be 2nd aor. subj. (cf. *ἄλτο*). 'As soon as he shall have leapt into his chariot.'

193. *κτείνειν*, explanatory of *κράτος*, as we say 'strength to slay.'

194. *ἱερὸν*, probably 'strong dusk'; so *ἱερὸν ἡμαρ*, from the irresistible advance with which the alternations of light and darkness succeed each other. See A 366. 193-4 are probably interpolated here from P 454-5; the promise given there is exactly fulfilled, while if it be made now, the contrary is the case; since in Π Patroclus utterly routs Hector and the Trojans before the evening.

200. *υἱέ·* for the scansion cf. A 489.

201. *τετν = σοί*, said to be a Doric form, which is not likely. It occurs elsewhere only in Od.

202-9 = 187-194, *mutatis mutandis*.

214. For *δ' ἐλελίχθησαν* we should probably read *δὲ φελίχθησαν*, from *φελίσσω*, 'wheeled round' (Cobet); cf. 39.

216. *ἀρτύνθη*, 'the battle was ranged in order,' i.e. the lines were re-formed. *στάν* for *ἔστασαν*, cf. l. 51.

218. We now reach what is really the turning-point of the Iliad; for the wounding of Agamemnon brings about the disastrous rout of the Greeks which finally prevails upon Achilles to relax his wrath, and to send Patroclus to the rescue. Hence this section is fitly introduced by a solemn appeal to the Muses. *ἔσπετε*, from root *σεπ- = sak-*, our *say*: either for *σέ-σπ-ετε*, redupl. aor.: or for *ἐν-σπ-ετε*, compare *ἐνί-σπω*.

221. The name is introduced as an answer to a question (here *indirect*), just as in A 8.

224. Iphidamas was son of Antenor and his wife Theano (priestess of Athene in Troy, Z 298), daughter of Cisses, a chieftain of Thrace; and had married (226) his maternal aunt, a younger daughter of Cisses. From E 412 we find that Diomed also married his maternal aunt: so this connexion seems to have been regarded as legitimate.

225. *ἐρικυδέος*, because it gives a boy the power of attaining martial glory.

226. His grandfather strove (imperf.) to keep him at home in Thrace (*αὐτοῦ*, lit. 'there where he was'). *δίδου*, 'offered him in marriage' (for a consideration; see 243-5).

227. *ἐκ θαλάμοιο*, straight from the bridal chamber. *μετὰ κλέος Ἀχ.*, 'after the fame of the Achaeans': i.e. he went in the direction whence came the rumour of war, as though to find it out. Cf. l. 21.

229. Percote, a town on the Hellespont in the N. of the Troad. As he came from Thrace across the Propontis, this would be the nearest point to Troy that his ships could reach while the Greek fleet commanded the W. end of the Hellespont.

230. *πεζὸς ἑὸν* (al. *ἰὼν*), i.e. by land.

234. *κατὰ ζώνην*, in the region of the waist, (where it lies) beneath the breastplate (so Düntzer). *ζώνη* seems to be distinct from *ζωστήρ* (236), the broad belt encircling the lower part of the *θώραξ* and holding the two plates (*γύαλα*) together. See T 41

ζώνη means 'the waist' of Ares in B 479. Elsewhere it is used only of a *roman's* girdle.

235. αὐτὸς ἐπέρεισε, 'he threw the weight of his body' (αὐτός) 'into the blow, following up his heavy hand.'

236. ἔτορε, 'pierced': elsewhere we have ἐτόρησε.

237. μόλιβος, 'lead,' named only here; but μολυβδαίνη, a leaden plummet, in Ω 80—both times in similes. The poet seems to have known that this metal was not used in the heroic ages. Cf. note on Σ 219.

238. τό γε, as though ἔγχος had preceded instead of αἶχμή. The spear being entangled in the belt, Agamemnon drags it towards himself out of Iphidamas' hand. μεμαώς, 'furious.' According to the Schol., wounded lions always attempt to tear the spear from the huntsmen's hands.

241. χάλκεον, as though the sleep of death bound a man with fetters that he could not break; cf. Virgil's 'Ferreus somnus.'

242. ἀπό, 'far from.' ἀστοῖσιν, his countrymen the Trojans: for he was son of the Trojan prince Antenor, though brought up in Thrace.

243. κουριδῆς· see A 114. χάριν, he saw no return in wedded happiness for the ἔδνα or price he had paid the father for his bride. See I 146. πολλά δέ, i.e. *although* he had paid a large price.

244. He gave an immediate payment of 100 oxen, and promised a further addition of 1,000 head (observe the neuter, as though agreeing with the general idea, μῆλα) as his flocks multiplied.

245. ἀσπετα, 'untold,' 'countless.'

246. ἀριδείκετος, 'conspicuous,' 'exalted among men.'

249. πρεσβυγενής, therefore the elder brother of Iphidamas.

250. ὀφθαλμοὺς ἐκάλυψε, as though grief threw a mist over his eyes (P 591, Σ 22, &c): a very natural metaphor to express rising tears. κασιγ. πεισόντος, gen. after πένθος, 'grief for his brother's fall.'

251. στή εὐράξ, 'he came up (A 197) from the side.' Perhaps this may be a naval expression, as we say 'on the *broadside* of a ship.' It does not occur elsewhere.

252. χεῖρα, 'the fore-arm,' as often.

253. δέσχε, as we say 'held its course,' 'passed right through.'

256. ἀνεμοτρεφές, because it was thought that trees grown on a windy site were toughened by the buffeting with the storms.

257. ὁπατρον, 'son of the same father.' ὁ- is *sa-*, 'together': compare ἀ-δελφός, 'of the same womb.'

259. τόν, Coon: ἔλκοντα, as he was dragging Iphidamas οὔτησε, sc. Ἀγαμέμνων.

263. πότμον ἀναπλ., 'having fulfilled their fate,' i.e. met their doom. ἔδυν is plural, like ἔβαν, στάν (216), φθάν (51), &c.

264. ἐπεπωλεῖτο, 'ranged' in hostile sense: also used of a general reviewing his troops.

265. ἄορι: the α is always long in nom. but usually short in oblique cases, e.g. 240. It is prob. from ἀείρω, 'to suspend.' So a sailor's cutlass used to be called a 'hanger.'

266. 'So long as the hot blood still gushed from the wound,' and therefore before painful inflammation had set in. ἀν-ήνοθεν, from ἀνά and root ἀνεθ-, ἀνθ-. 'to sprout,' 'spring forth' (ἄνθος).

267. ἐτέρσετο, 'began' (imperf.) 'to dry up.'

268. δέ marks the apodosis.

269. βέλος, metaphorically 'pain.' ἔχῃ compare 'fear took hold' upon them and *pain* as of a woman in travail.'

270. μογοστόκοι is generally derived from μόγος and explained 'helping in painful labour.' Others refer it to root *magh*, 'to make great, to forward' (μῆχ-ος, μέγ-ας), in the sense of 'forwarding labour.' Εἰλεῖθυναί, 'the goddesses of childbirth,' perhaps from root *fel*, *volw-o*, literally the 'squeezers,' 'twisters': a personification of the pangs of labour. In T 103 only one is mentioned. But cf. T 119.

271. They are daughters of Here because she presides over marriage. ἔχουσαι, 'having rule over.'

272. ὀξεῖ = ὀξεῖαι; an elision which does not occur elsewhere. Bentley conj. ὀξεῖ ὀδύνη δύνειν. The line is superfluous after 268, and may be omitted, leaving out the δ' in 269, and putting a comma at the end of 268.

275. διαπρύσιον, 'with piercing voice' (lit. 'passing right through,' cf. P 748; root π(ε)ρα- of περά-ω &c.). The υ is perhaps Aeolic.

277. Agamemnon always despairs at the first reverse; and now thinks directly of danger to the ships, though hitherto the battle has been entirely on his side.

282. ἄφρεον στήθεα, spondees by synizesis. ἄφρεον is prob. intransitive, 'foamed,' and στήθεα accusative of the part affected.

284. Hector recognises the moment at which Zeus puts victory in his hands (191).

288. ὦριστος = ὁ ἄριστος. μέγα is perhaps an adv., 'has granted me my desire to the full:' and so perhaps ὑπέρτερον (290), 'that ye may win your desire in victory.' Aristarchus read ὑπέρτεροι.

293. σεύη, 'hounds on.' συὲ καπρίε, so σὺς κάρπος P 21, &c.: where the second word is in apposition with the first and limits it like the adjective here. So we talk of a 'boar-pig,' for a male pig. Cf. 105.

297. ὑπεραεῖ, 'blowing from above'; a very natural epithet of the sudden squalls which on a rocky coast 'leap down' upon the sea through the mountain valleys.

298. *ιοειδέα*, 'blue' (or perhaps rather 'dark') 'like violets.'

299. The question is analogous to the appeal to the Muses in 218, and implies that so vast a number were slain as to make it a hard matter to name them. Cf. Π 692.

305. *πληθύν*, 'the common folk.' For the long *υ* cf. X 386.

306. *νότοιο* is gen. after *νέφεα*, 'clouds brought by the white south wind.' *ἀργεστόο* seems to indicate the bright white clouds which generally accompany the south wind. Cf. Horace's *albus Notus*. *τύπτων*, 'lashing them with lofty hurricane.' *βαθείη* probably means 'extending from earth to sky.'

307. *τρόφι*, 'big'; lit. 'nourished to full size.' Compare *al-tus* from *al-o*. *πολλόν* is predicative, 'in multitudes.'

308. *πολυπλάγκτοιο* is prob. active, 'the scattering wind.' *ἰωή*, 'blast,' is apparently a reduplicated form from *φα*, 'to blow,' for *φι-φω-ή*. It is also used of the rushing of flame.

310. This line gives an expanded form of the phrase *λοίγια ἔργα*, A 518, &c.

311. *ἐν νήεσσι πέσον* · a strong expression generally used of a hostile onslaught (e.g. 325), but here of a violent retreat to the ships. Cf. I 235.

313. *τί παθόντε*, 'what has come upon us that we have forgotten?' &c.: a common phrase in Attic, but not in Homer.

314. *πέπον*, 'good sir,' see I 252. *παρ' ἐμ' ἵστασο*, 'come and stand by my side.' *ἐλεγχος*, 'a disgrace.'

317. *μίνυνθα*, 'only for a little while will there be any profit of us'; i.e. we shall not be able to give any permanent help to our friends. Compare Σ 80.

319. *βόλεται*, a present formed directly from the root *βολ-*, like Lat. *vol-o*, without the usual strengthening of the present stem (*βούλομαι* = *βόλ-νο-μαι*, acc. to Curtius). It is followed by *ἤε* because it denotes preference. See A 117.

322. *τοῖο ἀνακτος*, lit. 'the henchman of him, the chief.' Compare *τοῖο γέροντος*, I 469, &c.

324. *κυδοίμεον*, 'made havock of it': for the verb is transitive in O 136.

326. *πάλιν ὀρμένω*, 'charging back' from the direction in which they were going.

327. Construe *ἀσπασίως ἀνέπνεον, φεύγοντες Ἑκτορα*.

328. *ἔλετην* belongs to *δίφρον* and *ἀνέρε* by zeugma; 'captured the chariot and slew the warriors.' The latter is the usual sense of the word in battle-scenes; the notion of *capturing* passing through that of *overcoming* to the sense of *slaying*. *δήμον*, 'the common folk.'

329. *Περκωσίου*, of Percote; see 229. *περὶ πάντων*, 'more than all men.'

330. *οὐδὲ οὕς*, the *-δε* is lengthened because *οὕς* is really *σφούς* (*suos*). *οὐκ ἔασκε*, 'tried to prevent': 125.

332. *ἄγον*, 'the fate of death led them on' (to their doom).

334. *κεκαδών*, 'depriving them'; probably from root *skad*, 'to cut,' 'separate' (*scindo*): whence also *χάζω*, where the *s* has produced aspiration of the *k* before disappearing.

336. Cf. Π 662, γ 101. The metaphor is obscure; either Zeus is regarded as directing the course of the battle by mystic strings attached to the two armies, which he pulls this way or that; or else the two armies are regarded as pulling the opposite ends of a rope, as in our metaphor and game, 'the tug of war.' In any case the idea of pulling at a rope is involved, for *πειράρ* ('rope-end') is used in a similar passage, N 359: *ὁμοίου πολέμοιο πείραρ ἐπαλλάξαντες ἐπ' ἀμφοτέροισι τάνυσσαν*, which is strongly in favour of the second of the explanations given.

339. *οἱ*, 'his' (lit. 'for him,' ethic dat.). The neglect of the *f* of *φοι* is very rare. Bentley read *οὐ δέ οἱ*.

340. *ἄασατο*, he sinned through blind self-confidence in not having his chariot at hand, in case he might wish to escape (see 49).

341. *ἀπάνευθ' ἔχεν*, 'was driving at a distance.'

347. *τόδε πῆμα*, 'this bane.' So Hector is called a *νέφος πολέμοιο*, P 243. *κυλίνδεται*, 'is rolling upon us like a great wave.'

348. *στέωμεν* (synizesis), aor. subj. for *στήομεν*, with 'metathesis of quantity.'

350. *οὐδέ... κεφαλῇφιν* is a parenthesis. *κεφαλῇφιν* represents the gen. like *χαλκόφι* in the next line, but still with a reminiscence of the locative sense belonging to the termination; 'aiming at *on* his head,' 'the bronze glanced from *on* the bronze.'

352. *τρυφάλεια* is explained by Autenrieth as meaning 'having the *φάλος*' (see 41) 'pierced' (root *τορ-*, *τρυ-*) with holes in order to attach the plume to it: *αὐλῶπις*, as having the *φάλος* mounted upon a metal stem, *αὐλός*. *τρίπτυχος*, 'in three layers' (probably of leather and metal).

354. *ἀπέλεθρον ἀνεδρ.*, lit. 'ran back (*ἀνά*) an unmeasured distance,' i.e. a long way. For *πέλεθρον* cf. Φ 407.

355. *στῆ*, 'stopped still.' *γαίης*, local gen., 'on the ground,' like *πεδίοιο*: so 358.

357. *μετὰ δούρατος ἔρωήν*, 'after his spear-cast,' i.e. to pick up his spear again. *καταείσατο*, 'had sunk down' (from *είμι*, as 367, Φ 424, &c.).

359. *ἔμπνυτο*, 'came to himself again': see X 475.

364. 'To whom thou well mayest pray' (or, 'doubtless prayest') 'when thou goest amid the clash of arms.'

365. *ἐξανύω*, future: 'I will despatch thee.'

366. *ἐπιτάρροθος*, 'champion,' 'guardian deity' (a word of obscure origin). *ἐπιείσομαι*, 'I will attack' (357). 362-367 occur *verbatim* in γ 449-454. This violent language seems far more suitable to the uncontrollable passion of Achilles than to the always moderate character of Diomed.

368. ἐξενάριζεν, continued (imperf.) the despoiling of P., which Hector had interrupted. So αἰνυτο (374), 'was in the act of stripping off.'

371. 'Leaning against a pillar (set) upon the tomb wrought by men's hands for Ilus, son of Dardanus, chieftain in old times.' δημογέροντος, 'chieftain of a clan,' occurs again only in Γ 149.

374. στήθεσφι · see 350.

375. πῆχυν · the bow was formed of two horns, joined together in the middle by a handle (πῆχυς) probably of metal. (Compare φ 419).

376. οὐδέ... χειρός is parenthetical (compare 350); ταρσόν being governed by βάλεν. ἐκφυγέ μιν χειρός, lit. 'escaped him from his hand,' as 128.

377. ταρσόν, 'the flat of the foot.' In ι 219 ταρσοί are wicker-work shelves used for drying cheeses upon (τέρσειν, 'to dry'). There was perhaps a fancied resemblance to them in the structure of the foot. The point passes through the foot and sticks in the ground.

380. βέβληται coalesces with οὐδ' into three syllables by synizesis; or possibly -η- may be shortened before a vowel: see I 408.

381. νείατον, 'lowest'; cf. νείαιρα, and νεάτη (I 153, q. v.).

382. καί goes with the whole sentence; in addition to the delight of wounding thee, I should have also given the Trojans a respite.

385. 'Archer, reviler, brave with the bow, thou ogler of maidens.' τοξότης is a term of contempt in the mouth of the warrior who meets his man face to face (ἀντίβιον σὺν τεύχεσι). κέραι, the horn which formed part of the bow (375): this contracted form of the dat. several times occurs shortened before a vowel. παρθενοπίπα · ὀπιπέειν is used of ogling women in τ 67. It is a curious reduplicated form of ὀπ-, 'to see.' Curtius compares ἦν-ίπ-απ-ον.

387. ἄν with subj. is used like the fut. but is not quite so *positive* a prophecy, though more positive than the opt. The opt. would be the regular mood after εἰ πειρηθείης, but Diomed suddenly changes the construction to give his threat rather more directness: 'if thou *wert* to make trial of me—thy bow *shall* not avail thee, nor thy thickly flying arrows.' But the exact shade of contingency cannot be expressed in English.

388. ἐπιγράψας, 'having only grazed.' αὐτως, 'for nothing.'

389. οὐκ ἀλέγω, ὥς εἰ, i.e. I care as little as if.

390. κωφόν, 'blunt': lit. with point *beaten back* (κόπτω), like *ob-tusus*.

391. i.e. my spear brings about a very different result, though it touch but ever so slightly.

392. ὀξύ πέλεται seems to be the predicate, 'proves itself sharp.' ἀκήριον, 'lifeless'; see φ 466.

393. ἀμφιδρυφός, 'torn on either side' (in lamentation).

394. ἐρεύθων, 'reddening'; so ἐρεῦσαι, Σ 329.

395. πλέες· a strange word, for it is a positive in form, but is used as a comparative = πλείονες. The like contains an obvious allusion to Paris' character as παρθενοπίπης.

401. οἰώθη, 'was left alone.'

402. φόβος seems here to have made the easy transition from 'flight' (the usual sense in Homer) to the later sense of 'fear.'

403. This verse, which occurs seven times in Π. and four in Od., is remarkable on account of the very rare violation of the *f* in *φόν*. Bekker conj. εἶπε ἐόν (εἶπεν ἐόν? for ἐός = σέφος), as εἶπεῖν is elsewhere found directly governing an accusative.

404. τί πάθω, delib. subj. 'what is to become of me.' Cf. 313.

405. πληθύν ταρβήσας, 'for fear of mere numbers.'

408. ἀποίχονται seems to be a general reflexion: 'cowards are off in a moment' (οἴχεσθαι has *perf.* sense), 'but the leader must stand his ground.'

410. ἦ τε . . . ἦ τε = εἴτε . . . εἴτε.

413. 'They penned him in their midst, bringing destruction among themselves.'

414. ἀμφί governs κάρπριον: according to the grammarians it does not throw back its accent, although it follows its noun.

415. σέδωνται, sc. μιν, 'hunt him down.'

416. It was the old idea that the boar prepared for battle by whetting his teeth upon smooth rocks. γναμπτήσι probably refers to the tortuous folds of skin around a boar's jaws. But compare 669.

417. ἀίσσονται, the dogs and men. ὑπαί, *thereat*; 'in the midst of all is heard the gnashing of his teeth.'

418. δεινόν περ ἐόντα, 'they wait for him' (do not assail him) 'because he is very (περ) terrible.'

424. πρότμησιν, lit. 'the cutting in front,' i.e. 'the navel.' So τομή, lit. 'cutting,' is used for the place whence a bough has been cut, A 235.

425. ἀγοστῶ, 'in his grasp'; an obscure word found only in this phrase. Benfey derives it from root *ag*, *ang*, 'to squeeze.'

427. εὐηγενέος· see Ψ 81.

430. ἄτε, 'insatiate'; contracted from ἄτος for ἄ-σα-τος, root *sa*, 'to satiate.' Socus speaks in pure admiration of his enemy, for cunning is as honourable as endurance to a Greek hero. For πολύαινε, see I 673.

433. κεν . . . ὀλέσσης, a somewhat less positive assertion than the bare future (see 387); it is a common instance of Greek delicacy that of two alternatives that which is the most desired is put in the more contingent and hesitating form. See Σ 308, X 246.

435. *διδά* was perhaps pronounced *διγᾱ*; see on 679, 697.

436. *ῥήρειστο*, reduplicated plpf. from *ῥείδω*, which seems to mean primarily 'to press against,' whether to obtain support or to weigh down and break. The sense in this phrase seems to be 'pressed on right through.'

437. *ἐργαθεν*, 'stripped off,' 'separated.' *οὐδέ*, 'but . . . not.'

439. 'Odysseus perceived that' (*δ = δτι*) 'a fatal end had not come to him': cf. *τέλος θανάτοιο* in 451. There were variants *βέλος* and *κατὰ καίριον*, giving rise to numerous possible explanations; but that given seems the most probable.

441. *κιχάνεται*, 'is even now catching thee.'

442. *μέν* is lengthened *in arsi*, like *κεν* in T 243.

443. *ἐνθάδε*, 'here on the spot.'

445. *κλυτοπώλῳ*· this seems to be only an epithet of honour such as might be applied to any great lord; there is no special connexion between Aides and the horse in Homer.

451. *τέλος θανάτοιο*· compare *τέλος κατακαίριον*, 439; literally 'an end of' (consisting in) 'death.' *σε* is governed by *κιχήμενον*, 'thou wert the first to be caught by fate of death.'

453. *καθαιρήσουσι*, 'draw down,' 'close thine eyes' (in peaceful death).

454. *ἐρύουσι*, future, 'will tear.' *πυκνά*, 'their thickly feathered wings.' Others make it a predicate, 'will spread their wings thick over thee,' i.e. in dense flocks.

457. He drew forth Socus' spear from his own flesh (where it still remained sticking).

458. *σπασθέντος*, sc. *ἐγχεος*. A participle in gen. absolute with its noun not expressed is found perhaps only here and Σ 606. *αἷμά οἱ ἀνέσσυτο*, 'his blood spirted up.' *κῆδε δὲ θυμόν*, so *ἤχθετο κῆρ* is used of the physical pain caused by a wound, 274, 400.

461. *αἶε*, 'began to shout for'; *ῆυσε* being the aor.: from *ἄψ*, *av*, root of Lat. *ov-are* (Curtius).

462. *δσον*, lit. 'as loud as the man's head could hold,' i.e. with all the power of his throat; a quaint expression, with which Fäsi compares the Fr. '*crier à pleine tête*.'

467. *τῷ*, neuter; lit. 'like this, as though,' &c.: *ὥς εἰ* being explanatory of *τῷ*. Compare the precisely similar X 410. *βιόφατο*, 'were pressing him hard.'

473. *ἀμφι . . . ἔπον* (tmesis), 'were harassing him,' lit. busying themselves about him. (So La R. for *ἔπονθ'* of MSS., comparing 482-3; for the middle is not used in this sense, and the lengthening of *-ον* in the principal caesura is quite legitimate.)

475. Observe how throughout the simile aor. and present are picturesquely interchanged to distinguish momentary from continuous action, without any difference of past and present time: the subj. *δρωρῇ*, *δαμάσσεται* being therefore used, because the aor.

is here really not a historic tense at all: so we naturally translate it by the present. Cf. I 508.

477. **λιαρόν**, sc. **ῆ**, 'as long as his blood is hot.'

478. **δαμάσσεται**, when the arrow has had its full effect upon him.

481. **διέτρεσαν**, 'scatter in terror.' **δ**, the lion begins to rend in his turn.

482. **ἀμφί... ἔπον** · see 473.

484. **ἀίσσων**, 'lunging with his spear.'

486. **στη παρέξ**, 'stood forth beside him.'

488. **θεράπων**, the squire of Menelaus. Odysseus, coming from rocky Ithaca, has neither horse nor chariot.

490. **υἷόν**, i.e. **Πριάμουν**, which we must supply from **Πριαμίδην**; a rather pleonastic expression.

492. **πόταμος χειμαρροῦς**, lit. 'a torrent-river,' the two nouns being in apposition. **δπαζόμενος**, 'driven on from behind' (root **sak**, **ἐπ-ω**, **sequ-or**).

495. **ἐσφέρεται**, 'draws into its current.' **ἀφυσγετόν** occurs only here, and seems to mean *drift-wood* or *mud*. It is perhaps derived from **ἀφύσσ-ειν** and root **γα-**, 'to produce,' and will mean 'that which arises by sucking up.'

496. **ἔφεπε πέδιον**, 'ranged the plain'; supply **Τρῶας** with **κλονέων**. **ἔφεπειν** implies 'passing over with an object,' hostile or otherwise. See note on T 359.

498. **πέυθετο**, 'had heard.' For the imperf. in the sense of plpf. compare 21, P 382, 408, &c.

502. For **μέρμερα** see Φ 217.

503. **νέων**, apparently for **κούρων**, 'the battalions of young men'; a very strange expression. Aristarchus read **νεῶν**, but 'the battalions of the ships' is at least as strange.

506. **παύσεν ἀριστεύοντα**, 'stopped from' (or 'amid') 'his deeds of valour.'

508. **τῷ**, 'for him,' 'on his account.'

509. **μετακλινθέντος** · a metaphor taken from the turning of the beam of a balance. Transl. 'when the tide of battle turned.'

512. **ἄγρει**, 'come now'; lit. 'take.' It is a stronger form of **ἄγε**, with which it is etymologically connected.

514. **λητρός** is in 'limiting apposition' with **ἀνὴρ**. Compare note on 293.

518. Asclepius appears to have been a Thessalian prince, father of Machaon and Podaleirius, celebrated for his skill in medicine, which, like Achilles (832), he had learnt from the Centaur Chiron (see B 731, Δ 219). The legend which made him a demigod is post-Homeric.

520. **τῇ**, lit. 'in that way,' i.e. so to do.

521. **δρινομένους**, 'thrown into confusion': I 243.

522. **παρβεβαώς**, Hector's charioteer, standing by him. (The word is generally used of the fighting man who stands by

the charioteer (see 104), but is in itself neutral, and may naturally be used of either of the pair.)

524. *δυσσηχέος*, *horrissonus*; i.e. full of groans and cries. *οι*, 'there,' pointing at them.

529. *προβαλόντες*, 'having cast before them,' into their midst.

532. *λιγυρή*, 'whistling.' *ἀλόντες*, the horses hear the blow descending.

534. 'All the axle below was dabbled with blood, and the rail that was about the car, which the drops from the horses' hoofs bespattered, and other (drops) from off the tires.' *αἱ τε* seems equivalent to *αἱ δέ*.

537. *δμίλον ἀνδρόμεον*, 'the human throng'; a curious expression for 'the throng of men.' *ἀνδρόμεος* is elsewhere always used of human flesh or blood.

539. *μίνυνθα κ.τ.λ.*, 'he refrained but a little while from the spear,' i.e. he gave his spear but little rest. *μίνυνθα* in Homer is always used of time; else we might translate 'he retired but a little distance from the spear,' i.e. he took care never to be far out of range of the enemy.

540. *ἐπεπωλείτο*, 'ranged,' in hostile sense (cf. 496). It is also used of a general reviewing his troops. 540-3 seem to be an interpolation; the first two lines are from 264-5; the last is not given by MSS. at all, but has been inserted here from a quotation in Aristotle, *Rhet.* ii. 9. They seem inconsistent with 544, which gives a very different reason why the two heroes did not meet. In 543 *δτε* must be iterative; 'Zeus used to be jealous of him, whenever he fought with a greater hero'; which does not give any good sense.

544. *Αἶανθ'*, i.e. *Αἶαντι*. *φοβος*, *fear*, not *flight*, which begins only with *τρέσσε*. See 402.

545. *ταφών*, 'dazed.' *δπιθεν βάλεν*, swung behind him so as to hang by the *τελαμών* over his back. This would be the natural preparation for retreat.

546. *ἐφ' δμίλου*, in the direction of the throng of his flying countrymen. For this rare use of *ἐπί* with gen. compare Ψ 374. *παπτήνας*, having spied out the best course to take.

547. 'Slowly changing knee for knee,' i.e. retreating step by step, *pedetentim*. *ἐπὶ σκέλος ἀνάγειν* is used in the same sense in Attic.

548-557. This simile recurs in P 657-666. The point lies in the reluctance of the retreat, *τετιηότι θυμῷ*, 555.

549. *έσσεύαντο*, non-sigmatic 1st aor. in trans. sense, as 415, P 463, T 148, &c.

550. *ἐκ πίαρ ἐλέσθαι*, 'to tear out the fat'; cf. *ἐκ θυμὸν ἐλέσθαι*. *πίαρ* recurs only in ι 135, in the sense of *fatness*, *richness*. Others take it as an adj. in both places, translating here 'a fat

ox': but this seems quite impossible on account of the form of the word.

552. ἰθύει, 'charges straight at them.'

553. ἀντίον ἄλσσουσι, 'fly in his face.'

554. δεταί, 'firebrands'; lit. bundles of sticks (δέω, 'to bind').

555. τετιηότι, τετιημένος, 'vexed.' These obscure forms are perhaps rightly referred to the root *tvi*, which in Skt. = 'to terrify,' though the sense is not quite the same. Compare Lat. *ti-meo*. It is hardly possible to connect them in sense with τίω, 'to honour.'

558. ἐβίησατο, 'overpowers,' 'masters.'

559. νωθής, prob. from νη- and ὀθ-ομαι, 'not caring,' indifferent to blows. ἀμφίς, 'on either side of him,' over his flanks. δή, 'already,' in past times.

560. 'He goes into the standing corn and crops it.'

561. νηπίη, 'all their force is but childish' ('child's play,' as we say colloquially). αὐτῶν seems to be emphatic, contrasting the weakness of the boys with the serious beatings the ass has received in past times.

562. σπουδῇ, *vix tandem*, lit. 'with trouble.' It is as much as they can do to drive him off even when he has eaten his fill.

564. πολυηγερέες (so Aristarchus, MSS. τηλεκλειτοί), ἐκ πολλῶν ἀγερθέντες, 'assembled from many quarters.'

568. ὅτε δέ answers ἄλλοτε μὲν instead of the more regular ἄλλοτε δέ.

569. προέργε, 'he hindered them from making their way.' προ- seems to mean 'in front of,' 'in defence of his friends.'

572. ὄρμενα πρόσσω, 'while still speeding forwards.' μεσσηγύ, 'halfway.' ἐπαυρεῖν, 'to reach.' See Ψ 340.

574. λιλαιόμενα, the spear is regarded as a living thing hungering for blood: ἄσαι is intrans., 'to have their fill.' Compare Φ 70.

579. ὑπὸ πρᾶπίδων is an attribute of ἥπαρ, 'the liver lying beneath the midriff.'

580. αἰνυτο, imperf., 'began to strip.'

584. δόναξ, 'the shaft of the arrow.' The breaking of it renders Eurypylus' thigh very painful to move, as though it had made it *heavier* (ἐβάρυνε).

Observe how the cowardly but successful skill of Paris twice turns the day against the Greeks without any discredit to them.

585. ἐχάζετο, sc. Eurypylus. (This line occurs elsewhere of a warrior who has made a successful cast with a javelin, and immediately retires to escape reprisals while still unarmed. This is clearly inapplicable to the archer Paris, whom some make the subj. of ἐχάζετο.)

588. στήτ' ἐλελιχθέντες. Cobet emends στήτε φελιχθέντες, no doubt rightly, 'stand rallied.'

589. Αἶανθ', i.e. Αἴαντι, as 544.

590. φεύξεσθαι, 'I deem that he will not escape.' ἀντην, 'facing the foe.'

593. σάκε' ὁμοιοσι κλίναντες · this perhaps indicates a sort of rudimentary *testudo*, the ranks being drawn so close together that each man's shield rested against and covered the right shoulder of his left-hand neighbour. See note on X 4.

594. ἀντιος, 'to meet them.' μεταστρεφείς, turning his back completely on the foe for the first time. στρέφομαι implies a much more complete 'wheeling round' than τρωπάζκετο, 568.

596 = P 366, Σ 1. δέμας is used like Attic δίκην or τρόπον, Lat. *instar*; 'they fought in the similitude' (lit. in the formation, δέμ-ω) 'of blazing fire.'

597. φέρον, imperf. 'were carrying' in the meantime. Νη-λήϊαι, 'of the breed of Neleus,' like Τρώϊοι, Ψ 378.

599. ἰδὼν ἐνόησε, he saw (with the bodily) and marked (with the mental, eye).

600. πρυμνῇ νηϊ, i.e. upon the small deck at the stern of the ship, which was turned inland, and was high enough to enable Achilles to see over the wall. μεγακήτει, 'capacious.' See Φ 22.

601. ἰώκα, 'flight': a 'metaplastic' acc. from ἰωκή. The derivation is uncertain; it may be from *δῖωκη = δῖωξις, but the dropping of the δ would be very curious.

603. κλισίηθεν goes with ἀκούσας, 'hearing from' (i.e. in) 'the tent.'

604. κακοῦ ἀρχή, because the errand on which Achilles sends him leads to his fatal sally from the camp in Achilles' armour, as we are to hear.

606. χρεώ, one syll. by synizesis, and shortened in the hiatus. Compare I 75.

611. ἔρειο, thus accented, must be for ἔρεο, but the lengthening εἰ for ε is then hard to explain. Curtius would read ἐρεῖω for ἐρέ-εο, from stem ἐρε-: see on A 332.

612. δντινα τοῦτον ἀγει, 'brachylogy' for δστις ἐστιν οὗτος δν ἀγει.

613. τὰ γ' ὀπισθε, 'his back.' δμματα, 'face,' like πρόσ-ωπ-ον.

618. οἱ δέ, Machaon and Nestor.

621. ἀπεψύχοντο χιτώνων, lit. 'cooled away from their jerkins': cf. Φ 561, X 2. This somewhat heroic measure may perhaps have been considered healthy. The warriors in the *Nibelungen Lied* seem to have done the same thing (Fäsi).

622. θῖν', i.e. θῖνι.

624. κυκειῶ, a sort of stimulating porridge.

625. ἄρετο, won (ἀρνυμαι) as a prize (γέρας ἐξαιρετόν) to reward his pre-eminence in counsel (627), by which no doubt he had assisted in the capture of Tenedos. θυγατέρα is in apposition with τήν.

628. ἐπιπροΐηλε, 'moved forward to them.' ἰδλλω is probably a reduplicated form of root *ar*, 'to go,' in causal sense, 'make to go.' κυανόπεζαν, with feet either 'of *cyanos*' (l. 24), or 'of dark-blue colour.'

630. ἐπί, upon it (the κένεον, *platter*) an onion as a relish to the drink.

631. ἀκτήν, generally explained 'bruised meal,' from root *ῥαγ*, 'to break.' But the neglect of the *ῥ* in what is probably a very archaic formula seems surprising. Several other derivations have been proposed, but are not entirely satisfactory.

632. ἤγε, 'had brought.' So ἀγεις is used in perf. sense, 650.

633. The description of Nestor's cup is not very clear. Aristarchus explained that there was a pair of handles (οὐατα), nearly parallel, at either side; each pair running down to the base, and there forming a foot (πυθμήν). There seem to have been eight doves, represented as bending down, as though drinking (νεμέθοντο) the liquor. The ἤλοι are metal bosses for ornament; see l. 29.

630. This posset is almost identical with that by which Circe drugs her victims, Od κ 234. οἶνος Πραμνεῖος is spoken of by the ancients as 'a black rough wine'; it is said to derive its name from a Mount Pramne in Caria. κνή, 'grated'; from κνάω, which is conjugated like ζῆν, διψῆν, &c. κνήστι, for κνήστι, dat. of κνήστις, cf. Ψ 315.

642. πολυκαγκέα, 'parching'; reduplicated, with nasalisation from root *ka* 'to burn,' of which καῖ- (καίω = καῖ-ῖω) is a secondary extension. Cf. κάγκανα ξύλα, Φ 364.

647. ἐτέρωθεν, from the opposite side of the tent to that where the chairs were.

648. οὐχ ἔδος ἐστί, 'this is no time for sitting': Ψ 205.

649. Patroclus both owes Achilles respect (αἰδοῖος) and fears his reproofs (νεμεσητός = *dread*; so νεμεσίζομαι is used of fearing the gods). Transl. 'he is to be revered and dreaded that sent me to ask.'

650. ἀγεις, 'hast brought'; L. 632.

654. δεινὸς ἀνὴρ in apposition with οἶος as Σ 262, Φ 108, &c. τάχα, 'quickly,' i.e. easily.

656. Nestor asks with some irony why Achilles is thus concerned for the wounded, when he does not care for the distress of the army at large.

658. πένθος, gen. after τι, 'he knows nought of the general grief, how great it has grown.'

659. Remark the distinction always observed between βεβλήσθαι, to be wounded by a missile, and οὐτασθαι, by a thrust.

662. This line, omitted by the best MSS., is obviously interpolated from Π 27: Nestor knows nothing of the wounding of Eurypylus, which happened after he left the field.

663. νέον, 'just now' (adv.).

666. ἦ μένει, 'can it be that he is waiting?' Cf. I 339.

667. Ἀργ. δέκητι, in spite of their efforts. θέρωνται, 'are made hot with fire.' For the gen. πυρός cf. I 214.

668. ἐπισχερώ, 'one after the other,' lit. 'in a row.' It is from root σχε- = σεχ- 'to hold,' and thus is exactly the same as ἐφ-εξ-ῆς.

669. γναμπτοῖσι, 'flexible,' 'lithe.'

670-762. This long tale of Nestor's, vigorous and interesting though it is, hardly suits the hurry of Patroclus (648), and has little or no bearing upon the advice the old man wishes to enforce. It is full of expressions which are else peculiar to the Odyssey, and is not improbably interpolated from some other source of Epic legend. Perhaps the interpolation extends from αὐτὰρ Ἀχιλλεύς in 664 to the same words in 762.

671. Ἥλαιοι, the same as Ἐπειοί (688, &c.), the neighbours of the Pylians on the N.

672. βοηλασίη, 'a cattle foray.' δτε, in which foray.

674. ἐλαυνόμενος goes with κτάνον, 'as I was driving off the booty.'

676. περίτρεσαν, 'fled in every direction.'

677. ἥλιθα apparently = *tery* (else only in Odyssey), occurs always with some case of πολύς. No better explanation has been given than that of the Schol., ἄλις with -θα as suffix (cf. ὕπαι-θα, &c.).

678. πῶεα οἰῶν, an unusual place for the hiatus: cf. Σ 4. πῶν seems to mean 'that which is protected' (root *pa*) by the shepherd (ποι-μήν).

679. συὼν συβόσια, lit. 'swine-pens of swine.' The ι is made long as in ὑπεροπλίησι, A 205, τριηκόσια, l. 697, δῖα, 435. It seems to be a lengthening *metri gratia*, assisted by the fact that ι before a vowel naturally produces a γ-sound, συβόσιγᾱ. But two good MSS. read συβόσεια. αἰπόλια πλατῆα, 'wide-ranging flocks' (lit. 'goat-feedings') 'of goats.'

682. ἤλασάμεσθα, 'drove off for our own benefit.' εἰσω = εἰς, A 71.

684. τύχε πολλά, 'much good fortune had fallen to me,' on my first warlike expedition.

685. ἐλγαινον, 'proclaimed with loud voice.'

686. 'That all should come to whom a debt was owing in Elis': the 'debts' in question representing property stolen by the Eleans.

688. δαίτρευνον, 'proceeded to apportion the spoil.'

689. ὥς · see on A 182. Here, however, the word practically means 'since'; the exact sense being 'even as we were few in numbers' (as was to be expected from our small numbers) 'because we had been oppressed.' κεκακωμένοι seems to be added independently to give the reason; and ἦμεν goes with παῖροι.

690. ἐλθὼν... βίη · a construction *ad sensum*, because βίη Ἡρ. is equivalent to Ἡρακλῆς. The legend was that Heracles came to Pylos seeking purification after he had killed Iphitus. But the Pylians shut their gates on him, for which reason he took and sacked their city.

691. τῶν πρ. ἐτέων, 'in those former years.' For the gen. of time cf. X 27, &c.

694. ταῦτα, 'therefore'; so τό is often used. ὑπερηφανέοντες, lit. 'shewing themselves lifted up,' i.e. overbearing. ὑπερη- is the adj. stem ὑπερο-, with -η- as in νεη-γενής, &c.

695. ὑβρίζοντες, 'contemptuously insulting us.'

697. κρινάμενος, 'selecting,' 'adjudging to himself.' τριηκόσια, see 679.

698. τῷ, 'to him' (Neleus).

699. ἀθλοφόροι, I 124. αὐτοῖσιν ὄχ., 'chariots and all' (or 'chariot,' if there was only one, see 702: ὄχεα is often used of a single chariot).

700. μετ' ἀεθλα, 'to a contest for prizes,' perhaps at some funeral games (X 164): we can hardly suppose that the Olympian festival is alluded to. περὶ τρίποδος, so περὶ ψυχῆς, X 161.

702. κάσχεθε, 'detained,' for κάτ-σχεθε, like κάβ-βαλε, κάπ-πεσε, &c. ἐλατῆρα in the sing. would seem to imply that there was only one four-horse chariot; but Homer speaks only of two-horse chariots, occasionally with a παρήγορος or third trace-horse (II 471).

703. τῶν, 'these things, both words and deeds.' ἐπέων seems to imply that Augeas had sent an insulting message back by the charioteer.

704. ἐξέλετο, 'chose out.' δῆμον, the common stock, cf. A 231. It originally meant the *apportioned land* of a community (root δα-, to *divide*): and then any property held in common.

705. This line is perhaps interpolated from Odyssey, ι 42 (so Aristarchus). ἴση, 'fair share.' ἀτεμβόμενος, Ψ 445, 'deprived of': derivation uncertain. οἱ, ethic dat., 'as far as he was concerned.'

706. διείπομεν, 'we saw to the division of each portion' (from ἔπω, 'to attend to'; not from εἶπειν).

707. οἱ δέ, the Epeans, anxious to recover the booty.

709. Μολιόνε, perhaps 'grandsons of Molus': their mother is Μολιόνη, daughter of Molus. According to the legend given by the Scholiasts, they seem to have been regarded as a sort of 'Siamese twins,' actually joined in body. Welcker thinks they were originally an allegorical personification of the two mill-stones (*mola*): they are called Ἀκτορίωνε, 'sons of the Crusher,' in 750. See Ψ 638.

711. Θρυοέσσα πόλις, 'Sedge-town'; called Θρύον Ἀλφειοῖα πόρον, B 592.

712. νεάτη, the farthest ('lowest') town of Pylos; I 153.

713. ἀμφεστρατόωντο, 'were encamping round.' So ἀμφιμάχεσθαι takes an acc.

714. πέδιον, across the plain (acc. of 'motion over'). μετεκίαθον, 'had reached their goal.' ἄμμι δέ begins the apodosis.

715. θωρήσσεσθαι, infin. as though ἤγγιλε had preceded, 'brought us word to arm.' Compare Ω 194.

717. οὐδέ με κ.τ.λ., 'but Nestor tried' (imperf.) 'to prevent my taking arms, and hid away my horses.'

719. ἔφη, 'he thought.' πολεμήϊα ἔργα, the operations of war, as opposed to fighting with country-folk, which was all the campaigning Nestor had yet seen (672-6).

720. μετέπρεπον, 'I distinguished myself.'

721. ἄγε νείκος, 'conducted, ruled the fray.'

722. βάλλων, intrans.; as we say 'emptying into the sea.'

724. ἐπέρρεον, the hosts of footmen streamed up to us.

725. πανσυδίη, 'with all our array,' with our forces joined.

726. ἑνδιοι, 'at high day,' midday.

730. ἐν τελέεσσι, in our ranks, each in his place in order of march, so as to lose no time in starting.

733. The *f* of *ῥάστυ* (root *vas*, 'to dwell') is neglected, which is very unusual.

734. προπάροιθε, temporal; 'before that came about.' The word is usually found in the local sense.

735. ὑπερέσχεθε, 'began to travel above.' So διέχειν is used intrans. = 'to pass through.'

737. ἐπλετο νείκος, 'strife came into being,' i.e. battle was joined.

738. κόμισσα... ἵππους (parenthesis), took possession of his horses. Nestor can now act with the cavalry.

740. εἶχε, had to wife.

748. ἔλον, here 'captured' (328). ἀμφίς, i.e. falling one on either side of each chariot.

750. Μολίονε· see 709. They are called Ἀκτορίωνε because, according to the legend, Poseidon was their real, but Actor their putative, father. ἀλάπαξα is used elsewhere only of sacking towns, not of cutting men to pieces. It seems lit. to mean 'make weak,' Skt. *ālpas*, 'small.' But this is doubtful.

754. διὰ σπιδέος, so the best MS. with Zenod.; the other MSS. follow Aristarchus in reading δι' ἀσπιδέος, explaining the word 'round like a shield,' which seems impossible. σπιδής is explained by Hesychius to mean 'wide'; it is probably from root *σπα-*, 'to draw,' in the sense 'stretched out,' *ex-tens-us*.

756. Βουπρασίου, a region in which lay Aleisium and the Olenian rock. The poet would seem not to have been acquainted with the district, if these two places are rightly identified with Aleisium in the south, and Olenium on the extreme north-east frontier of Elis.

757. ἔνθα κέκληται, a pregnant expression for 'where is the hill which is called the hill of Aleisium.'

759. κτείνας contains the main idea of the sentence: 'there I slew the last man, and left him.'

761. εὐχετόωντο, 'gave glory.' Cf. X 394.

762. εἴ ποτ' ἔον γε, i.e. 'if it be not all a dream.' See Ω 426. αὐτὰρ Ἀχιλλεύς seems to mark the return to the original narrative; see on 670. 'But Achilles will have enjoyment of his valour to himself alone,' i.e. he will not permit any general profit from it. Perhaps οἶος is opposed to μετ' ἀνδράσιν: but in any case the connexion with the preceding story is very slight. For τῆς we should no doubt read ἧς. Cf. P 25, ἧς ἦβης ἀπόνητο.

764. μετακλ. μετα = 'afterwards,' i.e. when too late. This gives the idea of repentance, as in μεταμελεῖσθαι.

767-785, a long parenthesis; the ἐπέτελλεν of 765 being taken up again in 785. Aristophanes and Aristarchus expunged the lines, but hardly on sufficient grounds. νῶι δὲ ἔνδον, so MSS.: the hiatus is not unfrequently found after a dactyl in the first foot; so the emendation of the vulg. νῶι δέ τ' is unnecessary.

769. ἰκόμεσθα, 'we had come.'

770. ἀγείροντες, raising the army for the Trojan expedition.

771. The presence of Menoetius is explained by Ψ 85 sqq.

773. τερπικεραύνῳ, generally explained 'rejoicing in the thunderbolt.' But Homer nowhere else applies a 'subjective' epithet of this sort to Zeus; and the word, according to its formation, should mean 'making glad the thunder.' It is better to explain it 'hurler of the thunderbolt,' exactly like Virgil's 'qui fulmina torquet,' τερπ- being from root *tark* = *torqu*-, by labialisation, and appearing with metathesis of the liquid as τρεπ-, 'to turn.' Similarly ἰοχέαιρα, 'the pourer forth (χέω) of arrows,' used wrongly to be explained 'rejoicing in arrows.' (So G. Meyer.)

774. χόρτῳ, the enclosure of the courtyard, in which stood the altar of Ζεὺς Ἐρκείος. ἀλεισον, 'a goblet': der. uncertain.

775. ἐπὶ seems to mean 'in addition to,' 'concurrently with.' It does not seem to have been a custom to pour the libation *over* the burning sacrifice (Död.).

776. ἀμφιέπετον, 'were preparing for the meal.' (Zenodotus' reading ἐπέτην would be more correct: so ἠθέλετην, 782.)

779. ξείνοισι, sc. παρατίθουσθαι.

781. 'I opened our errand, bidding you come with us.'

782. σφῶ, 'ye two' (Achilles and Patroclus) = σφῶι, 776. See on A 336. ἠθέλετον, see 776.

784. This famous line occurs also in Z 208.

786. γενεῇ goes both with ὑπέρτερος and πρεσβύτερος by a sort of zeugma: 'superior in *descent*' (as son of a goddess)... 'older in *age*' (so I 58, 161).

788. ὑποθέσθαι, 'put into his mind.' σημαίνειν, lit. 'give'

the word of command': II 172, § 445. εἰς ἀγαθόν περ, 'to his own great (περ) profit.' Cf. I 102.

791. εἰποῖς, an opt. proper, beseeching where the imper. would command.

792. σὺν δαίμονι, 'with the favour of heaven.'

793. παραίφασις 'persuasion.' Cf. παραιφάμενος, Ω 771.

794. θεοπροπίην ἀλεείνει, i.e. if he is avoiding any fate prophetically told.

795. τίνα, any such prophecy. ἐπέφραδε, 'revealed': Zeus alone is the god of prophecy in the Iliad, not Apollo.

797. φῶς, 'salvation,' light of safety. Cf. § 538.

799. ἰσκοντες for the more usual ἔισκοντες, 'making thee like him' in thought; i.e. mistaking thee for him. The word is prob. for *ῥικ-σκω*, root *ῥικ* of *ῥοικα*, &c.

801. τειρόμενοι goes with ἀναπνεύσσει by the usual construction of verbs of *ceasing from*: 'and the Achaeans may have breathing-time from their toil, for scanty is breathing-time in battle': i.e. there is so little rest in war that even a brief respite is welcome if complete victory cannot be had.

802. ἀϋτῇ goes with κεκμηότας, 'men weary with the battle-cry.'

805. παρά, *along* the line; κατά, *over against* those of Odysseus, which were just in the middle (l. 5).

807. ἀγορή τε θέμις τε, the place of assembly and of justice. Paley compares ψῆφος = place of voting, Eur. *I. T.* 969.

808. ἦην, a probably erroneous form for ἦεν: it occurs elsewhere only in Od.

809. For the wounding of Eurypylus see 583.

812. ὤμων, gen. after κατὰ...ρέεν, flowed *down from*.

813. γε μὲν, Attic γε μήν, 'however': 'still his spirit was unshaken.'

817. ὧς ἄρα, 'thus then were ye destined to glut the dogs in Troy.' ἄσειν, from ἄω, root *sa* (*sa-tio*, &c.). ἀργέτι, 'white'; so § 127, elsewhere ἀργῆτι.

820. ἦ...ἦ, 'whether...or.' This is the traditional accentuation of the words when introducing a double indirect question for πότερον...ἦ. στήσουσι, 'will resist,' 'hold up against.'

823. ἄλκαρ Ἀχαιῶν, any bulwark of the Achaeans against the Trojans. For 824 see note on 311: the nom. to πρσέονταί is Ἀχαιοί, not Τρῶες.

829. αὐτοῦ, sc. μηροῦ.

831. προτί goes with Ἀχιλλῆος: such a separation of a preposition from its case is very unusual. δεδιδάχθαι, Zenod. δεδαδσθαι, which looks more like a Homeric form.

832. δικαιότατος, 'the most humane': δίκαιος means conversant with δίκη, the conventional order by which human society is ruled. So in Od. i 175 the Cyclops is οὐ δίκαιος as opposed to φιλόξενος. The Centaurs are wild men, φῆρες, in A 268.

833. *λητροί... τὸν μὲν, anacoluthon*: δὲ μὲν κείται would have been the regular construction, answering to δὲ δέ (sc. Podalirius) in the second clause, 836. *χρητίζοντα*, 'needing.'

838. πῶς τ' ἄρ' ἔοι; 'how can these things be'? the opt. is used potentially without ἄν: so *ῥεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαῶσαι*, γ 231. *ῥέξομεν*, a deliberative aor. subj.

839. ἐνίσπω, aor. subj. from ἐνί and σεπ = 'say'; l. 218.

841. σείο μεθήσω, lit. 'I will relax from thee,' i.e. 'desert thee.' We have elsewhere *μεθιέναι ἀλκῆς* or *πολέμοιο*, but the gen. of a person is strange. Zenod. read *σεῦ ἀμελήσω*, which Aristarchus thought less poetical.

842. ὑπὸ στέρνοιο λαβών, i.e. putting his arm round his waist.

845. περιπευκές, 'very sharp.' Cf. A 51. αὐτοῦ, μηροῦ, as 829.

846. ῥίζαν πικράν, said to be the *Achillea* or *Aristolochia*, which were known to Greek medicine as anodynes.

847. ὀδυνήφατον, 'pain-killing'; explained by the following words.

BOOK XVI.

1. νηός, the ship of Protesilaus (O 704, Π 286) which Ajax was defending alone against all the Trojans.

2. παρίστατο, 'came and stood.' Cf. A 197. Patroclus has been tending Eurypylus since the end of book Λ.

3. See on I 14-15.

7. δεδάκρυσαι; 'art thou bathed in tears'? So *δεδάκρυνται*, X 491.

9. εἰανοῦ ἀπτομένη, 'plucking at her dress,' to call attention. Cf. X 493. *εἰανοῦ* is from root *vas*, *φες-*, *to clothe*. Cf. Σ 352. *ἀνελέσθαι*, 'to take her up in her arms.' καί τε as often adds a picturesque touch having no bearing on the point of the simile, which is given by *δακρυόεσσα*.

10. ὄφρα, 'until.'

12. ἦε... ἦ... ἦ, *an... an... an*, three questions introduced asyndetically: not *utrum... an*, for then the particles must be accented ἦέ... ἦ: Λ 820. Achilles seeing his friend's distress naturally forgets the comparatively trivial errand on which he had sent him, Λ 611-615.

13. οἶος, in modern phrase 'have you any private information'?

14. φασί, 'folk deem that thy father is still alive.'

17. Ἀργείων, on account of the Argives. A 65.

21. Πηλῆος υἱέ, cf. A 489.

22. μὴ νεμέσα, 'be not full of wrath.' Patroclus reproaches the bitterly sarcastic tone in which Achilles speaks of the disasters of his countrymen. βεβίηκεν, 'hath overwhelmed.'

23-27 = A 658-662.

29. ἀκέομαι for ἀκεσ-jo-μαι, from the noun-stem ἀκεσ- (ἄκος); ἀκέομαι (ἀκεσ-ομαι) is the usual form. ἀμήχανος, lit. 'not to be dealt with,' inexorable.

31. αἰναρέτη, ἐπὶ κακῷ τὴν ἀρετὴν ἔχων, Schol. 'Cursed in thy valour,' cf. δυσαριστοτόκεια, Σ 54. It seems to be voc. of αἰναρέτης, but the -η for -ᾱ is hard to explain. Perhaps we should read -της, the nom. being used for voc. in an exclamation, as A 231. δνῆσεται, see A 762.

34. γλαυκή, 'gleaming': see A 206.

35. ἡλίβατοι, generally explained 'sheer, precipitous.' The origin of the word is very obscure. ἀπηνής · see on A 340.

36-45, repeated from Nestor's words, A 794-803, q. v.

47. λιτέσθαι, 2nd aor. infin. from λίσσομαι = λίτ-jo-μαι. 'He was fated to beg for himself evil death and doom.'

52. τόδε is explained by ὅπποτε δή, 'this grief (which arises) whenever.' τὸν ὁμοῖον, his equal in birth and worth, though not in mere power (κράτει). Cf. A 281, πλεόνεσσιν ἀνίσσει ἀμέρσαι, 'to deprive': from ἀμέρδω, which probably means 'not to give a part' (μέρος), *expertem facere*, for ἀ-μερ-jo (Pindar uses ἀμείρω).

54. ὅ τε = ὅτι τε, 'because.' A 243.

55. πάθον ἄλγεα, 'endured hardships.' I 321.

57. δουρὶ κτεάτισσα · cf. δουρικτήτην, I 343.

59. 'Whom A. took from my hands as though I were a despised stranger.' Compare I 648; from which it is clear that μετανάστην must be in apposition with ἐμέ understood after ἔλετο, as the second accus. usual with verbs of robbing; cf. P 678. Perhaps we should with Döderlein read χειρῶν μ' ἔλετο.

60. 'But all this we will let be by-gone.' See Σ 112. οὐδ' ἄρα πῶς ἦν, 'and it was not to be, it seems, that I should be ceaselessly angry in my soul.' Curtius explains ἀσπερχές as = ἀν-σπερχές, 'hastening forward' (ἀνά), i.e. heedless, unregarding. ἔφην, 'I thought,' 'intended.' See I 650.

64. τύνη · see T 10. ὁμοῖν, local dat., 'on thy shoulders.'

65. μάχεσθαι is added epexegetically: 'lead on the Myrmidons to fight.'

66. 'If in truth a black' (lit. dark-blue) 'cloud of Trojans hath encompassed the ships victoriously.' ἀμφιβαίνω elsewhere takes the accus., except in the sense of 'protecting,' when the dat. may be explained as a *dat. commodi*. οἱ δέ, they, even the Argives (Ἀργεῖοι, 69). κεκλῖνται, are leaning on the sea beach: the military metaphor of an army 'resting upon its base of support' is familiar; only here the sea is a danger rather than a help. ἔτι, 'now': lit. for the future.

69. πόλις, hyperbolic, 'the whole of Troy.'

71. ἐναύλους, the beds of the watercourses intersecting the Trojan plain (and at a distance from the camp). § 283.

73. ἡπια εἰδεται, 'were kindly affected': so ἄγρια ὀδεν, Ω 41.

75. μαίνεται, 'rages.' For this personification of the spear cf. Α 574.

76. 'Nor do I hear the voice of Atrides shouting with his hated lips' (lit. uttering his voice from his hated *head*: cf. Α 462).

78. περιάγνυται, sc. ὅψ, 'echoes around.' The word seems to be not unnaturally used of *sound*, because the breaking of anything is generally associated with noise. So we say 'a sound *crashes*.'

79. νικῶντες seems to be used in perf. sense: the μάχη has now ended and given place to a siege.

80. καὶ ὧς seems to refer back to l. 72: in spite of Agamemnon's insult.

81. ἐπικρατέως, 'victoriously,' as 67. πυρός · see Α 667.

83. 'Obey me even as I shall put' (θείω, subj., virtually = future) 'into thy mind the sum of my bidding'; i.e. the advice which is the main point of what I am going to say. Cf. I 625.

84. μοι, ethic dat.: 'that I may see thee win.' ἀρηαι, subj. of ἡρόμην, from ἄρ-νυμαι (Α 159).

86. ἀψ ἀπονάσσωσιν, 'send back' (ἀποναίω, lit. remove from her present dwelling). ποτί, 'in addition.' (All this passage seems inconsistent with the ample restitution offered to Achilles only the night before this. See Introduction.)

87. λέναι, infin. for imper. This is the μύθου τέλος.

90. ὧς, 'so'; virtually = γάρ. ἀτιμότερον, either by being slain and losing Achilles' armour; or by shewing the Greeks that they could succeed without Achilles.

94. ἐμβήη, 'step in,' 'intervene': ἐμποδῶν στῆ, Schol.

95. φάος · v. Α 797, &c.

97-100. Rejected by Aristarchus. οὖν (98) seems to have no meaning: and in 99 the dat. νῶιν seems to stand by mistake for the nom. νῶι, ἐκθῦμεν being optat.: cf. Ω 665. Aristarchus took νῶιν as dat. and ἐκθῦμεν for ἐκθῦμεναι (cf. 145), supplying εἴη or γένοιτο: but this ellipse is impossible. The sense is extravagant: 'would all the Trojans might perish, and all the Greeks, and we two only escape to take Troy.'

102. Ajax is still defending the ship of Protesilaus against the Trojan army.

105. καναχήν ἔχε, 'maintained noise,' i.e. rang continuously. So βοήν ἔχον, Σ 495.

106. κάπ for κάτ(α): as κακ κόρυθα, Α 351. φάλαρα, explained by Autenrieth as the metallic ridges forming the φάλος (Α 41): Buttmann took it to mean the 'cheek-pieces' of the helmet.

107. αἰόλον, adorned with a device, perhaps coloured, like Agamemnon's, Α 33 sqq.

108. ἀμφ' αὐτῷ, apparently 'to drive back (the shield that was) upon him.' ἀμφί with dat. is used of garments *on* the person, but not elsewhere of a shield.

111. κακὸν κακῷ ἐστήρακτο, lit. 'evil leant upon evil,' i.e. misfortune followed close upon misfortune. Compare T 290.

112. At this very critical point the Muses are again invoked. See A 219.

115. αἰχμῆς goes with δπισθεν, 'by the neck of the spear, behind the point.'

117. 'Ajax brandished it fruitlessly in his hand, a headless shaft, and the bronze point fell far from him ringing to the ground.'

119. ῥίγησεν is trans. as in P 175.

120. ἐπέκειρε, 'cut short, maimed, his plans of war.' Cf. 394.

123. τῆς is perhaps a local gen., 'on it the flame poured down,' i.e. poured down over the ship from the deck.

124. τήν, 'her,' the ship, πρυμνήν being adj., 'at the stern.' ἀμφεπεν, Σ 348.

126. ἱππόκελευθε occurs only in this book, as an epithet of Patroclus. It seems to mean 'making way with horses,' i.e. charioteer; from *κελεύ-ω, *to go*, a lengthened stem from κελ-, Skt. *kar*, 'to go'; whence κελευθός, ἀ-κόλουθ-ος. Others derive from κελεύω, as meaning '*urges on* of horses'; but we should then expect ἱπποκελευστά.

127. ἰωήν · see A 308. It is not necessary to make this line a parenthesis in order that μή may depend on ὀρσεο, 'rise up, *lest*': for μή is often used in independent sentences in Homer, meaning 'let it not be, that.' Σ 8, A 26: cf. P 93, 95. φυκτά, 'means of escape.'

129. θασσον, the compar. implies 'rather quickly than slowly'; as we say 'the sooner the better.' Compare σαώτερος, A 32. κε...ἀγείρω (aor. subj.), like κ' ἄγω, A 184.

130-139. Compare the arming of Agamemnon, A 16-43.

134. ἀστερόδεντα, 'adorned with stars,' rather than 'shining like a star.' It is always an epithet of heaven except here and Σ 370 (of the palace of Hephaestus).

137. κυνέην, originally 'a cap of dogskin': but it has lost this primary sense, and means a helmet of any sort. In σ 377 we hear even of a κυνέη πάγχαλκος.

139. ἀρῆρει, plpf.: observe the neuter subst. in the dual, the rel. in plural, and verb in singular.

143. There is clearly a play on words in the assonance Πηλ-ιάδα and πῆλ-αι · and possibly, as Paley thinks, an allusion to the name Πηλ-εύς in πατρὶ φίλῳ. Cf. I 137, 358.

145. ζευγνύμεν, for ζευγνύμεναι: the long υ is irregular and has not been explained. Compare ἴμεναι, T 365, τιθήμεναι, Ψ 83, 247.

τῷ, 'for him.' ὕπαγε ζυγόν, 'led under the yoke.'

Ξάνθον καὶ Βαλίων, Chestnut and Piebald: so T 400. ere the immortal steeds given by the gods to Peleus.

ἄρπυια seems to be the storm-wind personified as a fleet. The ἄρπυιαι in Homer are never the foul monsters of later gy. It was a common idea that mares could be impregnated by the wind: see T 223, and Virg. *G.* iii. 274 sqq.

παρηορίησιν, 'side-traces' (from root *far*, 'to lift up,' *ἰ-φέρ-ω*, *παρήγορος*; lit. = *hung on* at the side). The later: this third horse was *σειραφόρος*: he was harnessed only to the yoke, and did not pull at the yoke.

Ἡετίωνος πόλιν, Thebe; whence Briseis came. ἔπειτο, mortal, he kept pace with the immortal steeds.

ἑποιοχόμενος, 'passing in review.' P 356.

σὺν τεύχεσιν goes with *θώρηξεν*, 'arrayed them in their armour.'

See A 49. The verb of οἱ δέ is forgotten in the course of the narrative, until we reach *ῥέοντο*, 166.

The chaps of all are red with blood.' The singular is curious: La Roche suggests *παρήια* and *φοίνια*, as the common in the 'bucolic caesura.'

ἔλκελιν ἰασι gives the point of the simile. ἀπὸ τοῦ σκοτεινοῦ, 'to lap from a dark spring' (cf. I 14) 'the surges of the black water with their slender tongues, belching forth the reeking gore' (lit. 'gore of blood'; *αἷματος virgulae dentata*).

γεριστένεται, lit. 'is crowded' (Φ 220), i.e. is distended with blood. This does not seem to add to the picture, however, but suggests that it may mean 'though their belly is small (their flanks are narrow), yet they have room for a great deal'; comparing Virgil's bees, which 'ingentes animos in pectore versant,' *Georg.* iv. 83.

ῥέοντο, as A 50.

ππουσ, 'the chariots,' i.e. the charioteers. So we speak of the horse 'the cavalry.'

ἡμαίνειν, 'to give the word of command.' A 789. more correctly ἐ(φ)άνασσε: the vowels would not be allowed with the consonantal *φ* between them.

ἦς ἰῆς · see A 174. Here it means 'the first.'

κατετρός, lit. 'fallen from Zeus': a common epithet of Poseidon being born of the rain descending from heaven.

Menesthius was therefore nephew of Achilles.

τίκλῃσιν, 'in name'; Borus as her husband was putative father of her child.

ἔπεισε, 'had wedded her' (imperf. for plupf.). For *ἔδνα* see I 146.

ἦς ἐτέρης, 'the second.'

αἰθέριος, 'son of an unmarried girl.' χόρω καλή, 'in the dance.'

182. μετὰ μελπομένησιν, 'among the maidens dancing.'

183. χρησηλακάτου κελαδεινῆς, 'the Huntress with shafts of gold.' See T 70.

184. ὑπερῶα, 'the upper room, the maiden's bed-chamber.'

185. ἀκάκητα, lit. 'not harming' (κακός), i.e. 'prospering,' as god of good-fortune. Others make it a redupl. form from ἀκέσμαι, the Healer: cf. σῶκος ἐριούνιος, T 72. The word occurs only here and Od. ω 10. It seems to be an Aeolic form of nom. like νεφεληγερέτα, ἱππότα, &c.

187. μογσοστόκος Εἰλείθυια, A 270.

188. ἐξάγαγεν πρὸ φῶσδε, 'brought him forth (πρὸ) to the light of day.' So T 118.

190. ἡγάγετο, 'took her home as his wife' (Σ 87, X 471, &c.): just as Borus had done with Polydora, 178.

191. Φύλας, the boy's grandfather, 181.

192. ἀμφαγαπάζομενος, the ἀμφι- seems to imply 'embracing him lovingly.'

195. ἑταῖρον, Patroclus.

199. στήσεν, 'had drawn up.' δέ marks the apodosis. Compare A 25: 'he laid a solemn charge upon them.'

202. ὑπὸ μηνιθμόν, 'during the time of my wrath.' This temporal use of ὑπό occurs again only in X 102.

203. χόλω, 'reared thee on bile.' Elsewhere only χολή is used in this sense; but the words are of course originally identical, and it gives a very weak sense if we translate 'reared thee for wrath.' ἔχεις, 'keepest.'

205. περ, 'at any rate'; if we are not to fight, let us at least go home instead of idling here.

207. μ' may be for μοι; but more probably is for με, as βάζειν takes an accus. of the person addressed, I 59. So εἰπεῖν often takes a similar accus. νῦν δέ, 'now the great work of battle is open to you.'

208. ἐης = ἦς, a quite isolated form: δον, the common reading in B 325, is the nearest analogy, but should no doubt be δο (see Φ 104). Curtius suggests that the ἐ may represent j, as δς the relative and demonstrative was originally jos. τις, i.e. each man.

211. ἀρθεν, 'closed up,' lit. were fitted together. Cf. ἄρσαντες, A 136. ἀράρη is the redupl. 2nd aor. used transitively. πυκνολοῖσι, closely set, so as not to admit the wind through any crannies.

214. ἀραρον, 'fitted together'; here intrans.

215. 'Shield leant upon shield, crest on crest, and warrior on warrior; and with the glittering helmet-ridges the horse-hair crests touched (those in front) as they nodded forwards, so close stood they one by the other.' νεύόντων, lit. 'when the wearers nodded them.'

218. θωρήσσοντο, 'prepared for battle.' Σ 189.

221. ἀπό, pregnant: 'opened (and took away) from the chest its lid.'

223. ἄγεσθαι, 'for him to take' (middle).

224. ἀνεμοσκεπέων· compare σκέπας ἀνέμοιο = shelter from the wind, ε 443, &c. οὖλων, from root *var*, 'to cover,' whence *vell-us*, εἶρος, and our *wool*. Here it means 'woolly rugs.'

225. τετυγμένον, i.e. *artistically* wrought: Ψ 741.

227. σπένδεσκε seems to mean 'even he himself did not use it for libations to any of the lesser gods.' δτι μή, so Aristarchus, following the idiom of Herodotus. But δτε μή (so four MSS.) would be more consonant with Homeric usage, though it is not elsewhere found with the verb omitted.

228. τό, the lengthening of a short syllable in the first place is unusual; it is perhaps to be accounted for by the following liquid, as the power of sustaining the sound of a 'continuous' consonant seems sometimes to lengthen a preceding short vowel. Cf. τὸ οἶ = τό φοι, X 307, and see 774. θεείω, 'with sulphur' (θεῖον, for θέψ-ειον, root *θυ-*, whence θύω). It is several times mentioned in the *Od.* as a means of purification; the fumes are to this day often used as a disinfectant.

230. ἀφύσσατο, 'drew from the bowl,' which no doubt always stood ready filled.

231. μέσῳ ἔρκει, the enclosure in front of the tent, like the αὐλή of a house, in the middle of which stood the altar of Ζεὺς Ἐρκεῖος. Ω 306.

233. ἀνα, voc. of ἀναξ, only used in addressing gods. Δωδοναῖε· at Dodona in Epirus, one of the oldest settlements of the Greek tribes, oracles were given by the rustling of the leaves of the sacred oak, and interpreted (ὑπόφημι) by the Selli, an ascetic caste of priests. The name Σελλοί seems to be an older form of Ἑλλ-ην. Düntzer connects it with σέλας, as meaning *brilliant*, *splendid*. Gladstone, 'Juv. Mundi,' p. 222.

235. σοί is generally explained as dat. after ἀμφί, which hardly suits its emphatic position, as it is not used to contrast Zeus with any other person. Perhaps it means 'thine,' from σός.

236-8 = A 453-5.

239. ἀγῶνι, 'the assemblage of the ships': so νηῶν ἀγύρει, Ω 141.

243. εἴσεται, future, 'till Hector shall know.' This phrase occurs also Θ 111. ἤ, 'whether,' = εἰ. καὶ οἶος, i.e. 'whether our comrade can fight even single-handed, or whether his hands unconquerable rage then (*only*) when I too go (with him) into the throng of war.' ἐπίστηται, subj. ἀαπτοί, A 567.

246. ναῦφι for νηῶν, but still retaining a locative sense; lit. 'whom he hath chased away *from at* the ships.'

250. ἀνένευσε, 'refused' by the Greek sign, an *upward* nod of the head.

255. ἔτι, 'still,' after all his practice in self-control.

258. ἔστιχον, ὄφρα, marched till they fell upon the Trojans (at the ship of Protesilaus).

259. ἐξεχέοντο, poured forth from their camp.

260. εἰνοδίοις, 'dwelling by the roadside.' ἐριδμαίνωσι, 'irritate'; from stem ἐριδ- (ἐρις), apparently though a verbal noun *ἐριδμα, 'irritation.' ἔθοντες, *more suo*, i.e. 'like boys,' explained by νηπίαχοι, 'childishly.' Cf. I 540.

261. A tautological line rejected by Aristarchus. κερτομέειν elsewhere in Homer only means *verbis* (not *factis*) laedere.

262. πολέεσσι, their amusement hurts many innocent passers-by.

263. τίς τε go together, and virtually = τις. ἄνθρωπος ὀδίτης, an unusual phrase, for ἀνὴρ is the regular word in these cases of 'limiting apposition' (A 105). When once the wasps are aroused, they vent their anger on anyone who passes.

265. 'Each one flies straight forward,' reckless of consequences. πᾶς is in 'distributive' or 'partitive' apposition with οἱ and attracts the verb πέτεται into the singular.

266. τῶν, i.e. σφηκῶν, with the blind courage of wasps.

272. καὶ ἀγχέμαχοι θεράποντες is added by a very natural but not strictly logical afterthought, 'and so are his doughty followers.' For 273-4 see A 411-12.

277. ὑπό, causal; 'with the shouting of the Achaeans.'

281. ἐλπόμενοι follows φάλαγγες by a construction *ad sensum*, because φάλαγγες virtually = Τρῶες. It means, 'believing that he had cast away his wrath.' For ἔλπομαι used of anticipating *evil*, see I 40, O 110. The Trojans mistake Patroclus for Achilles because of his armour. ἐλέσθαι, 'had preferred friendliness.'

287. The Paeonians were a Macedonian tribe. ἵπποκορυστάς, 'equipped with chariots' (κορύσσω).

290. ἀμφιφύβηθεν = περίτρεσαν, A 676.

293. πῦρ, the fire which was kindled in I. 123. ἡμιδαής, 'half burnt.' λίπετ' αὐτόθι, 'they left it *behind*.'

295. ἐπέχυντο, 'poured out upon them all along (ἀνὰ) the line of ships.'

298. στεροπηγέρετα, only here: elsewhere ἀστεροπητής. The usual νεφεληγέρετα could not be used directly after νεφέλην.

299. 'And all the pinnacles appear and the tall promontories and glades, and the infinite sky breaks open down from heaven.' οὐρανός, the home of Zeus, is above the αἰθήρ or clear sky, which again is above the region of clouds (ἡήρ). The αἰθήρ is 'burst open' by the rift in the clouds below, by the hand of Zeus coming from above (οὐρανόθεν). Compare 364.

302. The point of the simile lies in the sudden gleam of sunshine, appearing for awhile in the midst of a storm, but not putting an end to it. ἔρωή, only here and P 761 in the sense of

‘cessation’: elsewhere it = *δρμή*. The verb *ἐρωέω* is used in both senses, for which no satisfactory connexion has been suggested. See A 303. Some explain ‘there took place no *violent rush* of battle,’ which is less natural, and still leaves the use of *ἐρωέω* unexplained.

304. *προτροπάδην*, ‘in utter rout.’

305. *δέ*, *only* they retired perforce from the ships.

306. *κεδασθείσης*, ‘when the ranks were broken’: the opposite of *ἀρτύνθη μάχη*, A 216. *ἡγεμόνων* belongs equally to *ἀνὴρ* and *ἄνδρα*.

308. *αὐτίκ’ ἄρα* elsewhere always begins an apodosis. Here we may supply *κεδασθείσης ὑσμίνης* = *ἐπεὶ ἐκεδάσθη ὑσμίνη* (Fäsi). *στεφθέντος*, ‘when he had turned his back.’

312. *στέρνον γυμνωθέντα*, ‘having exposed his chest.’

314. *ἔφθη δρεξάμενος*, ‘was the first to wound him in his thigh’s base.’ *δ-ρέγ-ειν*, our *reach*, properly means ‘to put out the hand’ to a thing. It is used in the sense of ‘striking’ with acc. only here, l. 322 and Ψ 805 (also with *φθῆσιν*). *ἐνθα κ.τ.λ.*, i.e. at the hips, where is the largest mass of muscle (*μυών*) in the human body.

315. *περί*, ‘round the spear’s point.’ Probably the large arteries in this region were severed: else the wound would not be immediately fatal.

317. The construction is slightly irregular, as Thrasymedes (l. 321), the other son of Nestor, is not introduced by *ὁ δὲ Θρασ.*, which would be required to make a grammatical ‘partitive’ apposition (see 265) of the two sons individually with the plural *Νεστορίδαι*. The beginning of the sentence is forgotten in the development of the subordinate incidents.

320. *κασιγνήτοιο*, on account of his brother. So A 250.

321. *τοῦ* is gen. after *ἄμον*, which is governed by *δρεξάμενος*, as in 314: *οὐδ’ ἀφάμαρτεν* being parenthetical, as A 350. *πρὶν οὐτάσαι*, before Maris could wound Antilochus.

324. *δρύψ’ ἀπό*, pregnant: ‘stripped (and separated) from the muscles.’ *ἄχρις*, *completely* shattered away the bone. So P 599.

328. The Chimaera is mentioned by Glaucus when he tells the story of Bellerophon, Z 179: it is there described as a compound of lion, dragon, and goat. *ἄμαιμάκετος* is used also of the mast of a ship in a storm: it is apparently from *μαιμάσσω*, a strengthened form of *μαιμάω*, with *ἀintensivum*, and means ‘raging, furious’; and of the mast, ‘dashing hither and thither.’

331. *βλαφθέντα*, ‘entangled in the throng.’

333. *ὑπεθερμάνθη*: the *ὑπό* denotes ‘thereat,’ ‘in consequence.’ Cf. *ὑπαί*, A 417.

334. *πορφύρεος*, ‘dark’: compare *μέλαν νέφος θανάτου*, 350.

336. *ἡμβροτον*, *ἡκόντισαν*, in plupf. sense. *μέλεον*, ‘in vain.’

338. ἀμφὶ καυλόν, 'was shattered *at the hilt*.'

340. ἔσχεθε, intrans.: 'only the skin held fast,' i.e. the head was suspended (παρηέρθη, see 152) by a strip of skin only.

343. ἐπιβησόμενον, 'as he was about to mount': or perhaps = ἐπιβάντα, from the Epic aor. ἐβησόμεν.

347. κέασσε, 'shattered.' So κέασθη, 412.

349. τὸ δέ, sc. αἶμα. δνὰ, *up* through his mouth, κατὰ, *down* through his nostrils. πρῆσε, 'made to gush forth': A 481.

352. ἐπέχραον, 'assail': gnomic 2nd aor. of ἐπι-χράω. We have 1st aor. subj. χράωσῃ (for χράω-σῃ) = *grazed*, E 138. Cf. Φ 369. The fundamental idea of the word seems to be 'rubbing,' hence 'bruising, tearing.' Compare the use of τείρω.

353. αἶ τε, as though δῖῶν instead of μήλων had preceded. διέτμαγεν, 'have straggled from the flock.' Cf. A 531. οἱ δέ, 'the wolves seeing' the stragglers straightway rend the poor cowards.'

356. φόβοιο μνήσαντο, 'turned their thoughts to flight.' A 71.

358. ὁ μέγας, sc. the son of Telamon, as opposed to the shorter son of Oileus. ὁ is here virtually the article.

359. ἰδρεῖη. Hector himself boasts of his knowledge of the arts of war in H 237-241.

361. σκέπτετο, 'was ware of the whizzing of arrows': i.e. watched, so as to avoid it.

362. 'Verily he marked that the tide of victory was turned'; lit. 'he knew that victory in fight was (now) one-sided.' σάω, see Φ 238.

364. This passage seems hopelessly inconsistent with the Homeric use of οὐρανός and αἰθήρ, both of which are above the region of clouds; see 300. We can only suppose that οὐρανὸν εἶσω means 'across the open face of heaven,' and translate αἰθέρος ἐκ δόξης, 'after a clear sky,' αἰθήρ being thus = αἰθήρη, a use not elsewhere found. τέλνη, 'spreads out.' The Trojans spread over the plain from the ship round which they are crowded like clouds which, as is usual in mountain regions, rise round the hill tops and thence overspread the sky.

367. οὐ κατὰ μοῖραν, 'in no regular order.' πέραον, 'crossed the moat.'

368. σὸν τεύχεσι, i.e. Hector's horses were so good that they brought him safe across even with all his weight of armour.

371. ἄξαντε, dual, of each pair, in 'distributive' apposition with ἵπποι. If there had been only one horse to each chariot we might have had ἵπποι ἄξας (ἑκαστος). Cf. 317. Hence Bentley is probably right in reading ἄρμα for ἄρματ', as the *f* of *φάναξ* is rarely neglected. ἐν πρώτῳ ῥυμῶ, 'at the base of the pole.'

372. σφεδανόν, 'vehemently.' (Root σφαδ-, of violent convulsive movement, σφαδ-άζω, σφενδ-όνη). A 165.

373. οἱ δέ, the Trojans.

374. τμάγεν· when they had begun to straggle: 354. ἄελλα is generally explained to mean 'a whirlwind of dust rising up to heaven,' comparing Ψ 366 and κονίσσαλος ἄελλῆς, Γ 13. But this would require νέφεα: νεφέων seems to imply that an ominous tempest is sent *from* heaven, like the thick darkness which descends upon the battle over Patroclus in P.

378. ἔχε, sc. ἵππους, 'drove.' ἀνεκυμβαλίσσον, 'fell over, clanging': apparently an 'onomatopoeia,' like κύμβαλον, 'cymbal'; expressing the ringing of metal.

381. An interpolation from l. 867, omitted by all the best MSS.; it is not appropriate here, for the mortal horse is still harnessed with the immortal pair.

384. Observe how the spondaic rhythm suits the sense. κελαινῇ, i.e. made dark by the storm.

385. ὀπωρινῷ, i.e. in the height of summer: ὀπώρα denotes the 'dog-days' and harvest time (*not* autumn): violent thunderstorms at this time produce especially disastrous floods, because all the soil is parched and hard.

387. 'Who by violence judge unrighteous judgments in the assembly.' θέμιστας is a cognate accusative.

388. 'And drive away justice, recking not of the watchful eye of heaven.' ὄπισ, lit. 'sight,' is always used in this sense. It occurs elsewhere only in Od.

389. τῶν· 'these men's rivers all run full, and the torrent beds cleave the hill-sides and roar loud as they flow to the blue sea from the hills headlong, and the works of men are laid low.' ἀποτμήγω, cut off from the plain, 'insulate.' ἐπὶ κάρ seems rightly explained by Schol. ἐπὶ κάρα κατ' ἀποκοπήν, like *praecerp-s*. For ἔργ' ἀνθρ. compare T 131; and for μινύθει, intrans., P 738.

394. ἐπέκερσε, 'had cut down.' Cf. 120. Patroclus now makes a flank movement to cut off the fugitives.

397. τείχεος must mean the Greek rampart; but it seems superfluous after νηῶν. Some edd. reject the line as interpolated.

398. ἀπετίλυτο ποινὴν, *exact*ed the penalty for many (of his comrades slain). So ψ 312 (Ὀδυσσεὺς) ἀπ. ποινὴν ἰφθίμων ἑτάρων. This is the regular meaning of the mid. ἀποτίομαι (of which ἀποτίνυμαι is a by-form); the act. meaning to *pay* the penalty.

401. Θέστορα depends on νόξε, 404; the sentence being somewhat dislocated by the parenthesis δ μὲν . . . ἤιχθησαν. Thes- tor is the charioteer of Pronous (399).

403. ἀλεις, 'huddled together,' cowering. ἐκπλήγη φρένας, as we say 'he had lost his head' at seeing his companion so suddenly slain.

405. αὐτοῦ seems here to be a simple possessive, 'pierced

through the teeth *of him*.' But this hardly suits the emphatic position of the word; Bekk. conjectured *αὐτῶν*, 'through his *very* teeth.'

406. *ἔλκε δούρος*, 'dragged him by the spear,' like *ποδὸς ἔλκειν*, as though the spear, being fixed in him, were a part of his body. *ἀντυγος*, 'the chariot rail.' *ὥς δτε*, the verb of the simile is omitted, the *δτε* being virtually redundant. So *ὥς εἰ* frequently = *velut*, and compare note on *δς τ' ἐπεῖ*, Ω 42.

407. *ἱερὸν* · prob. in its original sense, 'strong.' A 366.

408. *ἥνοπι*, 'gleaming': but the origin of the word is very uncertain. It occurs also Σ 349 and in Od. *χαλκῷ*, with a bronze hook.

410. *ἐπὶ στόμ' ἔωσε*, 'cast him to the ground upon his face.'

411. Patroclus must be supposed to have leapt from his chariot for the moment; see 427 and compare T 499.

418. *ἐπασσυτέρους*, A 383.

419. *ἀμιτροχίτωνας*, wearing jerkins (*χιτών*) without the (leathern?) apron (*μίτρη*) which was usually worn about the loins, like the Scotch 'kilt': the absence of this seems to have been a national peculiarity of Lycian armour.

421. *καθαπτόμενος*, *compellans*, in Homer not necessarily involving blame, as it does in later Greek.

422. *νῦν θοοὶ ἔστε*, 'now shew yourselves keen for war.' (For this sense of *θοός* see 494: which is in favour of the text against the variant *θοοὶ ἐστέ*, 'now are ye fleet of foot,' sc. in flight, ironically.)

423. *ἐγὼ* is emphatic. *δοῦρα δαείω*, 'that I may learn who is thus mastering us.' The idea that it was Achilles (281) seems to have been already dispelled.

433. *δ τε = ὅτι τε*, as A 244, &c. *μοῖρα*, sc. *ἐστί*, 'it is fated.' *μοι*, eth. dat., 'my Sarpedon.'

435. *διχθὰ μέμονεν*, lit. 'is minded in two ways,' is divided in desire. Cf. Σ 510.

436. *μάχης ἀπο θείω*, 'whether I shall set him *far*' (A 242, &c.) 'from battle.'

441. *πάλαι πεπρωμένον αἶση*, 'long foredoomed by fate.'

442. *δυσηχέος*, usually an epithet of war; here it means 'eath amid noisy battle.' A 524. Cf. Σ 464.

443. 'Have thine own way; but we, the other gods, shall not assent.' *ἐπαινέομεν* (fut.) takes a dat. *τοι* as Σ 312.

446. *φράζεο μή*, 'consider *lest*,' i.e. 'consider *whether* others also will *not* wish,' &c. *ἄλλος* is used in a collective sense, for *ἄλλοι*, *ἕκαστος*, *ὃν υἷόν*.

449. *τοῖσιν*, sc. *ἀθανάτοισιν*. *κότον*, 'jealousy.'

453. *ἐπεὶ λίπη*, *quum abierit*.

454. *πέμπειν*, infin. for imper.: 'send Death and sweet Sleep to bear him': *μιν* being governed by *φέρειν*. The construction is different in the similar line 681. *νήδυμος*, a word of doubt-

ful origin. Buttmann thought it was really *ἡδυμος* (σφηδ- = *sweet*) and that the *ν* had wrongly fastened on to the beginning when the word had become antiquated, being the *ν* ἐφελκυστικόν of the preceding word which in certain passages had been added to avoid the hiatus: e.g. B 2, Δία δ' οὐκ ἔχε (ν)ἡδυμος ὕπνος: more probably it is either from δύνη = 'pain,' and νη- = *not*; or is conn. with Skt. root *nand*, to refresh oneself. The latter derivation is now the most generally accepted.

456. ταρχύσουσι must here, on account of the τύμβω and στήλη (which are 'comitative' datives), have a general sense, 'perform funeral rites.' It seems literally to mean 'embalm,' and is probably conn. with root *τεрс-*, *torr-co*, 'to dry.' Cf. τάριχος.

459. For this omen of slaughter see A 53, and compare A 45.

462. The narrative is resumed from 430.

463. Θρασύμηλον depends on βάλε, 465; owing to the interposition of the parenthesis, 464, τόν is added in 465 for the sake of clearness, 'even he it was that,' &c. The heroes are in front of their chariots, to the great risk of horses and charioteers.

465. νείαιραν, 'the lower part of the body' (root *νι*, 'down'; I 153).

466. He misses, although lunging with the spear in his hand (οὔτασε shews that it cannot have been cast. See A 659).

468. ἔβραχε, 'shrieked,' 'roared.' αἰσθων, 'gasping away his life,' γ 403. μακών, 'with a groan' (μηκ-δομαι).

470. τώ the two immortal horses start asunder, straining the yoke till it creaks again. σφιν, 'their reins got confused.' παρήορος (see 152), 'the trace-horse.'

472. τοιο, 'of this' (confusion) 'A. made an end.'

474. Automedon cuts the παρηορίαι, 'side traces.' οὐδέ ματησε, 'and delayed not,' lost no time.

475. ἰσυνθήτην, lit. 'straightened themselves' (opposed to διαστήτην), 'and pulled at' (lit. stretched themselves in) 'the traces.'

476. πέρι, as though in a contest for a stake. X 161.

481. φρένες ἔρχαται, lit. 'the midriff is fenced off,' i.e. forms a fence, 'about the beating heart.' ἀδινόν implies *busy movement*. ἔρχαται is perf. from ἔργω (φέργω), 'to shut off.' The *φ* is neglected as in P 354, 571.

483. βλωθή, 'tall.' It is probably for *φλωθ-ρη*, *φλωθ-* being for *φλαθ-* = *vardh*, 'to grow,' with the common metathesis of the liquid. Compare *altus* from *alo*.

484. νεηκέσι, 'freshly whetted.' νήϊον, 'to make a ship's timber.'

486. δεδραγμένος, 'clutching' (δράσσομαι).

487. ἀγέληφι, locative: lit. 'in the herd, having pursued it' (the bull). εἰλιπόδεσσι, I 466.

490. ὑπὸ Π. goes with κτεινόμενος, 'when being slain by Patroclus.' μενέαινε, 'kept his fury' to the last.

492. πέπον, I 252. μετ' ἀνδράσι is used as though a superlative had preceded; πολεμιστά is in fact a pregnant expression, almost = 'eminent warrior': and so αἰχμητήν in the next line.

494. ἐελδέσθω, 'let war be thy desire.' This passive use of ἐέλδομαι is not found elsewhere. θοός· see 422. Glaucus had been disabled by a wound in his arm as he was scaling the rampart (M 387-391), and cannot take any active part in fighting.

496. ἀμφιμάχεσθαι takes a gen. in the sense of 'fighting for the possession of a thing'; an acc. when it means 'fighting around' a city.

498. 'For I shall be to thee hereafter a hanging of the head and a shame through all thy days for ever.' For κατηφέη see Ω 253; and compare X 358.

500. νεῶν ἐν ἀγῶνι, 'in the assemblage of the ships,' goes with συλήσωσι, not with πεσόντα. πεσόντα of course agrees with με, not with τεύχεα. ἔχεο, 'hold out,' 'resist.'

503. ῥίνας· perhaps because the 'pinching in' and pallor of the nose are among the most familiar signs of death. δ 86, Patroclus (who has not been mentioned since 490).

504. φρένες, the midriff came out with the spear-point.

505. τοῖο, 'from him he drew forth life and spear-point together.'

506. σχέθον ἵππους, held the horses of Sarpedon.

507. λίπεν must here = ἐλίπησαν, a pass. aor. not elsewhere found; 'eager to fly since the car was deserted by their masters.' Zenod. read λίπον, which cannot be satisfactorily explained unless we read ἄνακτες for ἀνάκτων.

509. δ τε, 'because': A 244.

510. He presses his wounded arm either to relieve the tension of the inflamed part, or to vent his vexation at the wound.

511. βάλεν takes a cognate accus. of the wound inflicted as well as a direct accus. of the person wounded. So ἔλκος δ με βροτὸς οὐτάσεν, E 361. τείχεος seems to mean 'upon the wall,' a local gen. like πεδίοιο. ἀρήν, 'disaster': Σ 100.

515. πάντοσε, pregnant; 'canst hear prayers' (sent) 'any whither.' See note on A 21.

516. ἀνέρι seems to be a *dat. commodi*: lit. 'to hear' (his prayers) 'for the good of a hero in distress.' Düntzer compares θεά οἱ ἐκλυεν ἄρης, δ 767. But see l. 531. ὥς, 'even as.'

517. ἀμφί, adv. 'all over.' ἐλήλαται, 'is pierced,' as though with wounds: ἐλάσαι often = οὐτάσαι, e.g. A 109.

519. βαρύθει, *graratur*, intrans. like μινύθω, 392. Cf. A 584.

522. οὐδ' οὐ should no doubt be οὐ οὐ (σφοῦ): οὐδέ does not give any appropriate sense.

523. σύ περ, i.e. whatever Zeus may do, do *thou* otherwise.

526. For νέκυι we should expect νέκυος (see 496): perhaps the dat. is local, 'over the body.'

528. ἀπό goes with τέρσηνε, 'dried up from the wound' or we may take the participial phrase as an attribute to αἷμα, 'dried the black blood' (rising) 'from the wound.'

530. γήθησέν τε is parenthetical.

531. οἱ...εὐξαμένοιο · here οἱ seems to be the *dat. commodi* as ἀνέρι in 516, and εὐξαμένοιο virtually = εὐχῶν, his prayers. When used in this way the *dat.* of the enclitic personal pronoun becomes to all intents a particle, regarded as out of the construction, and is very frequently followed by a participle in the case which naturally goes with the principal verb. Precisely similar constructions will be found in Ξ 26, ζ 155-7, and elsewhere. Compare note on Υ 414.

538. λελασμένος εἰς, 'thou hast forgotten': a periphrastic perf.: so λελασμένος ἔπλεν, Ψ 69; πεφυγμένον γενέσθαι, Χ 219, &c.

542. εἰρυτο, 'kept ward over'; cf. Ι 396. δίκησι, 'by his righteous judgments.'

543. ὑπὸ Πατρόκλῳ, 'vanquished at the hand of Patroclus, with his' (Patroclus') 'spear.' ἔγχεῖ would more naturally mean the spear of Ares: hence Döderlein's conj. Πατρόκλου (gen. after δουρί) is very probable.

544. νεμεσσήθητε δὲ θυμῷ is parenthetical: a later writer would have said νεμεσσηθέντες. 'Have indignation in your souls.'

545. μὴ ἀπό · Cobet conj. μή f' ἀπό, where f' would stand for fε, i.e. εἶ (cf. Ω 154): and the acc. of the person as well as of the thing certainly seems required after ἔλονται. Δαναῶν, 'on account of the Danaans.'

548. κατὰ κρήθεν is explained as meaning 'from the head downwards, from head to foot,' i.e. utterly. Others read κατ' ἄκρηθεν, comparing κατ' ἄκρης (Χ 411, Ω 728) in the same sense. οὐκ ἐπιλεικτόν means literally 'not capable of yielding,' i.e. unconquerable, unchangeable.' ἔρμα, 'a buttress': Α 486.

552. λελιημένοι, 'with all speed.'

557. This line is added as though νῦν σφῶι ἀμύνεσθε had preceded: we may paraphrase 'now be it your pleasure to repel the foe with the courage that was ever yours among warriors, yea, with more than ever,' supplying ὄντες with οἶοι; lit. 'being what ye ever were among warriors, or even braver.' For μετ' ἀνδράσιν cf. 492.

558. ἐσήλατο · Sarpedon was the first to leap upon the wall, though it was Hector who actually penetrated it first (Μ 438), as Sarpedon's attack was repulsed by Ajax and Teucer, Μ 290-435.

559. εἰ is an interjection expressing a wish, 'Oh that we could seize his body and evil entreat it.' It is not necessary to suppose any ellipse of the apodosis.

560. τινά, 'many a one.'

561. αὐτοῦ is gen. after ἀμυνομένων, 'defending *their* lord' (αὐτοῦ is emphatic). So ἀμυνόμενοι Καλυδῶνος, Ι 531; οὗ παιδὸς ἀμύνει, 522.

565. σύμβαλον, 'joined battle'; a sense elsewhere confined to the mid. Cf. τ 55.

568. μάχης πόνος = φυλόπιδος ἔργον, 208: 'that the task of battle might be deadly.' The repetition of ὀλοός is however very weak, and the darkness is not again mentioned: the couplet is probably interpolated in imitation of the heaven-sent darkness in P 368, 594, 643.

572. ἦνασσε should be ἐ(ῥ)άνασσε, as 172.

573. τότε, sc. at the time when Achilles was about to leave for Troy, as appears from 575.

574. ἐς, to the house of; so I 480. ἰκέτευσε, pregnant, 'came as a suppliant,' to obtain protection against the avengers of blood: ἐξικόμην, I 479. Cf. Ω 480.

578-80 = 412-4.

585. ἔσσουσ, 2nd pers. of the aor. ἐσσύμην, for ἔσσουσ. The apostrophe is abandoned and the 3rd person resumed in the next line.

587. ἀπὸ τοῖο, 'tore away the sinews *from it*' (the neck).

589. 'As far as the range of a long hunting-spear reaches when a man casts it to try his hand whether in a contest or in battle by reason of deadly foemen, so far did the Trojans yield ground.' αἰγανέης, lit. 'goat-spear,' a light javelin for hunting. ριπή, lit. 'the cast' (ρίπ-τω). ἀφέη, 2nd aor. subj. of ἀφιέναι. This is the only instance where the stem-vowel is short in the sing.: elsewhere we have only forms like ἀφήη, θήη (θείη), βήη, &c. δηίων ὑπο, 'under the influence of.' This construction, without a passive verb, is elsewhere only used with a participle: e.g. ἐλιχθέντων ὑπ' Ἀχαιῶν (cf. Σ 220); it is certainly harsh here.

594. ἐτράπετο, 'turned back from flight.'

595. Ἐλλάδι· here obviously in the strict Homeric sense, a district in Thessaly.

598. 'Suddenly wheeling as Bathydes was catching him up from behind.' Compare the story of Abner and Asahel, 2 Sam. ii. 18-23.

600. ὥς = ὅτι οὕτως.

602. μένος φέρον, lit. 'they carried their courage straight against them,' i.e. advanced bravely against the foe.

604. δς, sc. Onetor, not Laogonus. The priests were elderly men and are never mentioned as fighting.

605. δῆμῳ, local dat. 'in the land.' See Λ 58.

609. ὑπασπίδια προβιβώντος, 'as he advanced under cover of his shield.'

611. 'For he bowed forwards, and the long javelin stuck in the ground behind him, and the spear-butt quivered; and so did Ares spend its force there.'

614-5. These two tautological and inappropriate lines are omitted by the best MSS. and are clearly interpolated from N 504-5. Aristarchus rejected 613 as well.

617. ὀρχηστήν περ, 'for all this dancing.' He jeers at Meriones' agility, perhaps with an allusion, as Schol. A says, to the πυρρίχη or war-dance, a national amusement in Crete, the home of Meriones. διαμπερές, 'for good.' κατέπαυσε is exactly the Americanism 'to stop a man' with a bullet.

620. σε for σοι, 'attracted' to the accus. by the following construction with the infin., with which the acc. is of course the regular case. ὅς κε stands 'distributively' for πάντων ἀνθρώπων; A 367, &c.

623. μέσον agrees with σε, which is acc. after βάλοιμι, τυχών being added absolutely, 'hitting the mark.'

625. Compare A 445.

626. ἐνένιπεν· ἐν-ίσσω (= ἐν-ικ-ῖ-ω) and ἐν-ίπ-τω are from root ικ=ίπ=ιαπ (by labialisation)=ιασ, 'to cast,' used of 'casting hard words' at a man, as we say 'to throw in a man's teeth.' The reduplication of the preposition is unique in Greek, but there appear to be some Skt. analogies. Curtius thinks it a mistaken form, from the ἐν being supposed to be part of the root.

629. πάρος, i.e. before that happens many a one (τινα as 560) of us must die. γαῖα κατέξει, lit. 'the grave will be his master.' Compare Σ 332.

630. 'The issue of war is in strength of arms, but the time for talk (lit. the success of words) is in the council-chamber.' τέλος must be supplied to ἐπέων by a sort of zeugma; the antithesis would be more correct if the second clause were ἔπεισιν δ' ἐνι βουλῇς. The sense, however, is practically clear and vigorous, which is all the poet wants. μῦθον ὀφέλλειν, lit. to make words increase, multiply talk.

633. τῶν has to be repeated in 635 on account of the insertion of the simile. For ὀρώρη MSS. give ὀρώρει, but the plupf. cannot be used in a simile. γίγνεται ἀκουή, lit. 'the hearing of them comes into being' (i.e. is possible) 'from afar,' 'the noise is heard afar.' ἔκαθεν is the converse of πάντοσε, 515: see note on A 21.

635. ὤρνυτο ἀπὸ χθόνος, i.e. 'rose from earth to heaven.' εὐρυοδείης, lit. 'with broad ways,' i.e. open to all to traverse. The epithet occurs elsewhere only in Od.

636. ῥινοῦ and βοῶν are both used of leather shields: it is hard to say what the distinction here is. Aristarchus omitted the τ' after βοῶν, understanding 'the leather' (ῥινοῦ) 'of well-worked ox-hide shields': cf. T 276.

637. νυσσομένων, passive. ἀμφιγύοισιν is generally explained to mean 'having a joint at either end,' i.e. with a point at the butt (σαυρωτήρ) to fix them in the ground, as well as the spear point proper.

638. φράδμων may be either 'observant'; or 'one acquainted with Sarpedon.' The word does not again occur, but φραδέος (Ω 354) is used in the former sense.

639. 'He was covered' (*φείλυτο* = *involutus est*) 'with darts and blood and dust.' *βελέεσσι* seems to mean spent javelins that had fallen upon him.

642. *βρομέωσι*, 'hum about the full milk-pails.' *περιγλαγέας*, lit. 'with milk all over them.' *γλάγ-ος*, from *γλαγ* = *γ(α)-λακ(τ)*, with weakening of *κ* to *γ*. *δμύλεον*, 'swarmed.'

646. *κατ' αὐτοὺς ὄρα, καθόρα αὐτοῦς*.

649. *αὐτοῦ ἐπ'*, 'there, upon' (local) 'the body of Sarpedon.'

650. Observe the subj. *δηώση, ἔληται* followed by the opt. *δφέλλειεν*. It is difficult to draw a distinction between them, without over-refinement. The subject of *δφέλλειεν* is Patroclus.

652. *δοάσσατο*, 'seemed'; perhaps for *δφάσσατο*, root *δεξ*, 'to appear' (lit. to be bright), whence *δῆλος*, &c. But this is doubtful. We have an imperf. *δέατο* in the same sense, ζ 242, which seems to come from *δι*, a shorter form of the same root.

653. Instead of *δφρα* with the opt. we should have expected an infinitive construction: compare A 133.

654. *ἐξαῦτις*, 'once more,' after this temporary rally.

657. *ἔτραπε*, sc. *δίφρον*, or *ἵππους*. So *ἔχω* is often used without *ἵππους*, = 'to drive.'

658. *τάλαντα*, i.e. the *mill* of Zeus, as shewn by the turning of the scales he holds: X 209, &c.

660. *βασιλήα*, Sarpedon. *βεβλαμμένον ἦτορ*, lit. 'interrupted, damaged in his life'; a strange expression. The common phrases *βεβλημένον* and *δεδαῖγμένον ἦτορ* occur as variants; and also *βεβολημένον*, which could not be applied to a dead man: see I 3, 9. For *ἦτορ* in the sense of *life* see A 115.

662. *κάππεσον*, 'had fallen.' *εὔτε*, 'since,' in temporal sense. For *ἐτάνυσσε* see A 336.

667. *κάθηρον* takes a double acc. like *ἀπολούειν*, Σ 345, Ψ 41: compare Φ 122.

668. *ἐκ βελέων* seems to go with *ἐλθών*, 'going out of the range of javelins' (A 163) 'to do so': but we should rather have expected some participle expressing 'taking him,' like *αίρας*, 678.

669. This laving of the body seems to be a ceremonial purification of the body before burial, *κάθηρον* expressing the mere physical cleansing. *ἀμβροσίη*, cf. T 38.

671. *πέμπε*, deliver him over to fleet attendants to bear. Compare 454-8 and I 438.

685. *δάσθη*, was infatuated, fell into blind foolhardiness: like A 340. He forgot Achilles' command not to pursue the Trojans to the walls of the city: l. 87.

688. *τε* is gnomic, as often. Compare A 218.

689-90 are interpolated from P 177-8: the three best MSS. omit them here.

692. See A 299, and compare Aen. xi. 664.

693. *θανατόνδε*, sc. *ἵεναι*, a pregnant construction; as we say 'called thee to death'; X 297, cf. Ω 328.

697. For ἔλεν Zenod. read ἔλες; but the sudden change to the 3rd person is like 585. φύγαδε is pregnant like θανατόνδε above, lit. 'began to bethink them flight-wards.' We may supply τραπέσθαι.

698-711 were rejected by Lachmann, not without reason; for the context seems to know nothing of any such imminent danger to the city, and Hector's attitude of hesitation in 712-4 appears quite inconsistent with it. They seem to be imitated from E. 436-444.

699. ὑπὸ χερσὶ is used only with verbs which are passive either in form or at least in idea (πίπτειν, &c.). Cf. A 180.

702. ἀγκῶνος, the angle of the wall, where it abutted on the tower.

704. νύσσων, 'smiting,' is generally used of 'pricking' with a spear.

708. πέρθαι, a form occurring only here; it is apparently for περθ-σθαι (Curtius) or πέρθ-θαι, as though from a syncopated aor. ἐ-πέρθ-μην (Buttmann). ἀγερῶχων, 'haughty' according to the ancient explanation. This word is perhaps the greatest *ornis* of Homeric etymology: some fifteen derivations have been suggested and satisfactorily refuted. The most specious are, ἀ-γερα-οχος (ἀ-*intensive*), 'having great honour': and ἀγ-ερω-χος, from ἀγα-, 'very' and ἐρωή = *impetus*, as though = 'very impetuous.'

713. ὀίζε is apparently identical in sense with δίζημαι, 'he sought,' i.e. questioned. Curtius takes δίζημαι as a reduplicated form for δι-δῆ-μαι, and regards δῆ- as a lengthened form of root *ja*, 'to go,' in the sense of 'going after, aiming at' (cf. *λέμε-ρος*).

714. ὁμοκλήσειε ἀλῆναι, 'should shout to them to gather together.'

716. εἰσάμενος, 'likening himself to' (i.e. taking the form of) 'a young man and strong.' αἰζηός is strangely applied to Hector's uncle, who cannot have been in any sense young.

722. ἥσσων, 'inferior in strength.'

723. στυγερῶς ἀπερ., 'thou wouldst leave the fight in unwelcome wise,' i.e. I would drive thee away in disgrace.

724. ἔφεπε is here causal of ἐφέπομαι, 'make them pursue Hector.'

728. πεπληγέμεν, 'to whip them into the fight': redupl. aorist.

735. μάρμαρον, 'sparkling' (root *mar* reduplicated.) δν... ἐκάλυψεν, i.e. as big as his hand could grasp.

736. οὐδὲ δὴν χάζετο φωτός seems to be parenthetical; 'for he had not long' (i.e. not at all, *meiosis*) 'retired before his foe.' But this seems harsh, and a further difficulty is that all the best MSS. give ἄζετο (or ἄζετο) instead of χάζετο. Possibly ἄζομαι (which elsewhere always takes a gen.) may originally have meant 'to keep aloof from,' and hence 'to regard with awe.'

737. οὐδ' ἄλλωσε βέλος, 'he wasted not his throw,' lit. did not cause it to fail.

740. σύνελεν, lit. 'brought together,' i.e. smashed into a single mass. ἔσχεν, intrans., 'resisted not.'

742. αὐτοῦ, adv. 'there, before his feet.' Cf. 405. ἀρνευτήρι, 'a diver' (Lat. *urinator*), from *φαρνευτήρι*, root *vâri*, 'water.' For δ δ' ἄρ' we should no doubt read δ δέ. The similarity of course lies in the 'header' which Cebriones takes out of the chariot.

745. κυβιστᾶ, 'plays the tumbler.' See § 605.

746. καί, 'also,' i.e. as now on land.

747. τήθεα διφῶν, 'by fetching' (seeking) 'shell-fish.' διφᾶν is used of 'hunting' by Hesiod and Callimachus: its derivation is unknown. τήθεα, perhaps from root *dha*, 'to suck or suckle': either 'that which is sucked,' in reference to the soft nature of shell-fish, or 'that which gives nurture.' The sea-goddess Τηθύς seems to be from the same root in the sense *Alumnia*. Sea-animals are never mentioned as articles of food in Homer except as a last resource, δ 368, μ 331. Fishing, however, is occasionally mentioned in similes.

748. δυσπέμφελος, 'boisterous'; apparently from the onomatopoeitical root πεμφ of πομφολύξ, &c. Hesiod uses it in this sense in *Theog.* 440; but in *Op.* 720 it means δύσκολος, 'hard to satisfy,' which would explain Zenodotus' reading here, δυσπέμφελοι εἶεν.

750. καί, perhaps 'as well as among the Cretans': § 605.

752. οἶμα, 'the swoop,' onslaught. Φ 252.

754. ἄλσο· see A 532. μεμαῶς, the long α is strange: it is perhaps imitated by false analogy from μεμαῶτες, where there is 'metathesis of quantity,' for μεμαῶτες.

756. θηρινθήτην must be formed from a present stem θηρίνομαι coordinate, like θηριάομαι, with the usual θηρίομαι. So we have both ἐκλίνθην and ἐκλίθην in Homer.

762. κεφαλῆφιν, 'at the head,' a locative representing the more usual gen. found in the next line, ποδός.

765. For the contest between two opposite winds see I 5.

766. πελεμιζέμεν, 'to buffet a thick forest in the mountain glades.' The names of trees are in apposition with ὄλην.

767. τανυφλοιόν, because the bark of the cornel-tree peels off in long strips. τανυηκέας, an epithet elsewhere applied only to swords ('with long edges'), here means 'with long spikes.' (Autenrieth takes τανυ- in both compounds as = *tenue*-is and translates 'with slender bark' and 'with tapering points,' respectively.) πάταγος· supply γίγνεται.

774. The α of χερμάδια is lengthened in *arsi* before μεγάλη, just like τε in 767. Out of 321 cases of a short vowel lengthened before μ only about 76 can be explained etymologically (by the law of σ before μ, for instance, as φιλομμειδής = φιλο-σμειδ-ής).

The others must be referred to the power which a liquid has of being sustained in pronunciation, as though it were pronounced double.

775. μαρναμένων, gen. abs. στροφάλιγγι, 'the whirlwind of dust.'

776. μέγας μεγαλωστί, 'mighty and mightily fallen, forgetful of his chivalry' (Butcher and Lang, trans. of ω 40). λελασμένος for λε-λαθ-μένος; so we have λέλασται (E 834): the Attic form is λελῆσθαι.

778. See A 85-6. The day has not advanced much since then.

779. βουλευτόνδε, 'began to advance to the unyoking of oxen,' i.e. the evening. Compare *Sol ubi juga demeret botus fatigatis*, Hor. *Od.* iii. 6. 41.

780. ὑπὲρ αἶσαν, cf. ὑπὲρ μόρον, Υ 30. So valiant were the Greeks that they almost vanquished even adverse destiny.

789. ὁ μὲν, Patroclus: τόν, Phoebus. ἥερι, 'thick mist,' as usual.

791. στή δπιθεν, A 197. χειρὶ καταπρηνεῖ, with the flat of the hand turned down. For πρηνής, lit. 'face forward,' see A 340. στρεφεδίνηθεν, 'his eyes swam.' The word seems to come from *στρεφεδίνη or -νος, in the sense of 'whirling round' (Düntzer), but there is no exact analogy for the formation. Patroclus is only stunned, not wounded, by the blow.

794. καναχὴν ἔχε, see 105. αὐλώπις τρυφάλεια, A 352.

796. οὐ θέμις ἦεν, *non fas erat*, it was not allowed by the gods, because the armour was divine.

800. οἱ, sc. Ἑκτορι: his victory was to him the approach of death: δέ implies 'and thereby.'

801. πᾶν, was utterly shattered. κεκορυθμένον, 'shod': χαλκῷ is always added elsewhere.

803. τερμιόεσσα, apparently 'furnished with a border' (τέρμις) 'of tassels,' and thus = θυσανόεσσα, Σ 204. It is used of a garment in τ 242.

805. ἄτη seems here to mean 'blindness of mind' in the sense of 'confusion,' 'giddiness,' without any moral significance. Cf. Ω 480. ταφών, 'dazed.'

807. βάλε, with a cast, not a thrust (812).

808. This was the Euphorbus whose soul Pythagoras believed himself to have inherited: Hor. *Od.* i. 28. 9. ἡλικίην ἐκέκαστο, 'surpassed his equals in years.' The present form in use is καίνυμαι, apparently for καθ-νυμαι, as ραίνω from root ραδ. Curtius refers it to Skt. *ṛad*, 'to adorn oneself.' The transitive use, though the common one in Homer, is curious: we should rather have expected the gen. usual after verbs of excelling, as in Ω 546.

810. 'For already at this time he had dismounted twenty warriors from their cars, though he had but just now come with his chariot learning the art of war.' This was the first time he

had joined in a cavalry battle, and his first lesson in war was the overthrowing twenty enemies. *πολέμοιο*, the genitive is similar to that commonly used after *εἶδός*.

813. Though he wounded, he did not completely overcome him. *ὁ μὲν*, Euphorbus, after plucking out his javelin, retires to the ranks of his friends. *γυμνόν*, 'disarmed.'

820. This cowardly attack of Hector almost reconciles us to the treachery by which he is himself slain; v. X 226.

822. *ἤκαχε*, 'grieved'; redupl. aor. from root *ἀχ-*, present *ἀκαχίζω*. The transitive use is elsewhere confined to the Odyssey.

823. *ἐβλήσατο*, 'overcomes,' A 467, &c.

825. *ἀμφί*, 'concerning,' takes the gen. elsewhere only in 8 267; elsewhere always dat. or acc. The spring is represented as too small for both of them to drink at.

826. *πολλὰ ἀσθμαίνοντα*, 'panting fast.' *πολέας πεφνόντα* answers correctly to *ἀκάμαντα*, the unconquerable boar (Paley). The boar was regarded as a more valiant fighter than even the lion, P 21. A Mahratta proverb says, 'A boar will drink between two tigers.'

830. *κεραιξέμεν* is Bekker's correction for *-ιζέμεν* of all MSS.; *ἄξειν* shows it to be absolutely necessary. *ἀμήν* = *ἡμετέραν*, and it may always mean 'our,' though in some cases 'my,' as certain ancient grammarians explained the word, suits rather better.

833. *τάων πρόσθε*, 'in front' (i.e. in defence) 'of them' (*γυναικῶν*) 'Hector's fleet horses stretch out their feet to fight.' *ὀρωρέχεται*, perf. of *ὀρέγω*, 'to reach out.'

835. *δ* = *δς*, 'even I that keep from them the day of bondage.' *ἀναγκαῖον* is the opposite of *ἐλευθερόν*, 831.

838. Hector tauntingly attributes to Achilles advice which is almost the opposite of what he had really given. *που* thus means 'no doubt.' *μένων*, 'as he stayed behind.'

839. *λέναι*, imperative. *πρίν* is here, as often, long *in arsi*, but in the next line it is long *in thesi*, and indeed in the very weakest place in the line, just after the principal caesura, a license which cannot be defended. Probably we should read *πρίν γ' Ἐκτορος*, with several good MSS.

841. *αἱματόεντα* is proleptic: 'so as to be blood-stained.'

844. *μεγάλ' εὖχεο*, 'boast loudly.'

846. *ῥηιδίως*, as being gods, T 444. *αὐτοί*, i.e. *they* it was, and not thou, that took my armour.

847. *ποιοῦτοι εἰκόσιν*, 'twenty such as thou.'

850. *τρίτος*, because Fate and Apollo are regarded as one, Apollo only carrying out the plan of Fate.

852. *βέη*, 'thou shalt not live long.' Cf. X 431 for the fut. sense of *βέομαι*.

854. *δαμέντ'* may be for *δαμέντι*, agreeing with *τοι*; but it seems more Homeric to take it as representing *δαμέντα*, and to

ly *θανεῖν* from *θάνατος*. Patroclus has a dying man's insight the future, like Hector, X 358 : and compare Socrates' words at. *Apol.* 39 c.

56. *ρεθέων* · see X 68.

57. *ἀνδροτήτα* is a word which is metrically inadmissible ; there is hardly any MS. variation in any of the three places where it occurs (X 363, Ω 6), and the conjectures *ἀδροτήτα* ('ripe-') and *ἀρετήτα* ('manliness') are unsatisfactory in themselves, and would be extremely unlikely to be altered into an etrical word. Hoffmann thinks that *ἀνδροτήτα* stands for an archaic word which had lost its meaning to the later soddists, and which it is hopeless to try to restore now.

60. See note on X 365. *εἰ φθήη*, 'if he shall be the first' ; say 'if he shall *not* be the first.' *δλέσσαι* seems to go with *ὅς* = *ὥστε ἀπολέσσαι*. *φθάνω* in Homer always goes with a principle, never with an infin.

67. See 381. The line is in place here, now that Pegasus has been killed. The horses were a wedding-gift from Poseidon.

BOOK XVII.

4. *ἀμφιβαῖνε*, 'he strode over it.' Cf. A 37.

5. *κινυρή*, 'lowing' mournfully. The picture seems to be of a cow whose calf has died in being born. Others suppose she is trying to protect it from a beast of prey.

7. *οἱ*, i.e. Patroclus ; a *dativus commodi*. *τοῦ* must also mean Patroclus, but *ἀντίος ἐλθεῖν* is strangely used of 'coming to see' a corpse. Perhaps we should read *οὗ*, = *οὐ*, the 'orthodox' forms of the pronoun of the 3rd person (*οὗ*, *οἱ*, *ἐ*) being used reflexively ; it will then mean Menelaus.

9. *ἐϋμμελής*, 'with good ashen spear,' is used elsewhere in Homer only of Priam. *ἀμέλησε*, i.e. he did not resign his claim to Patroclus, whom he had been the first to wound.

12. *δρχαμος*, 'leader,' from *ἀρχ-ω*, *-αμο-s* being a superlative suffix, the Lat. *-imus-s*.

16. *τῷ με ἔα* · a similar hiatus is found in X 339 and elsewhere : but there is little trace of *ἔαν* having ever begun with a consonant. Perhaps the older form was *εἰδω*, so that we could read *τῷ μ' εἰα*. For *τῷ* see A 418.

19. *Ζεῦ πάτερ* is merely an ejaculation to add force to the following words. *ὑπέρβιον* is an adv., 'it is not good to boast above measure.'

20. *οὖν*, 'it seems.' For *οὗς κάπρος* see on A 293. *μέγιστος*

forms part of the predicate with *βλεμεῖν*. *περί* is an adv. and must be joined with *βλεμ.*; compare the difficult phrase *περ κῆρι φιλεῖν*.

23. The other sons of Panthous were Polydamas and Hyperenor.

24. οὐδὲ μὲν οὐδέ· cf. Σ 117: *μὲν* here = Attic *μήν*.

25. ἀπόννηθ', he had no profit of his youth when he reviled me and awaited my attack, and deemed that of all the Argives I was the most despicable warrior. For ἀπόννητο compare A 763: 'he was none the better for his youthful vigour.' ὄνατο, apparently a 'mixed' aorist, from ὄνομαι, Ω 241, having the α of the 1st aor., though it is non-sigmatic, like ἔχενα, &c. It is an obscure form and does not recur.

27. πόδεσσι γε οἶσι, ironical, meaning that he was carried home by others.

32. βεχθέν is opposed to πρίν; 'after a thing is done even a fool can understand it'; do thou therefore shew thy wisdom by fore-seeing. The τε is gnomic, A 218.

34. τίσεις, 'thou shalt pay the price of my brother.' Compare I 387, 632-5: A 42. γνωτός can be used of any kinsman, but generally means a brother, e.g. X 234. ἐπευχόμενος δέ, for & ἐπυχ., by the favourite transition from the relative to the direct construction.

36. νέοιο implies that they were newly married.

37. ἀρητόν, a word of doubtful meaning, recurring only in the identical line Ω 741. It perhaps means 'thou didst make wailing and sorrow the desire of his parents' (lit. 'prayed for'): i.e. didst awake the ἔμπος γόοιο. Others translate, 'thou didst make the child of their prayers a weeping and a sorrow to them': but the bare ἀρητόν could hardly be used in this way. Others again read ἄρρητον, 'didst cause grief unspeakable': but Homer only uses ἄρρητον once (ξ 466) in the literal sense, ἔπος ἄρρητον = the word unspoken.

41. 'Not for long shall the struggle be untried or unfought, whether for victory or for rout.' ἀλκῆς and φόβοιο are genitives explanatory of πόνος, 'a struggle ending in victory or defeat.'

44. οὐδ' ἔρρηξεν, 'did not break through the shield.'

47. στομάχοιο θέμεθλα, 'the base of the throat.' στόμαχος never means 'stomach' in Homer.

48. See A 235.

51. χαρίτεσσιν ὁμοῖαι, a compressed comparison ('brachylogy') meaning 'like the hair of the Graces.' Cf. ♣ 191.

52. πλοχμοί, 'his locks that were bound tight with bands of gold and silver.' σφηκώ seems to mean 'pinched in like a wasp's waist.'

53. ἔρνος, a young sapling. So Odysseus compares Nausicaa to a 'sapling of a young palm-tree' in ζ 163.

54. οιοπόλω, 'solitary, where its growth would not be impeded by any surrounding trees. ἀναβέβρυχεν (so MSS.) must be an Aeol. form for ἀναβέβροχεν, which Zenod. read; cf. ὑπόβρυχ-α, ε 319. It seems to be from βρέχω, 'which makes water gush forth in abundance.' See Buttmann's Lexilogus, s.v.

55. τηλεθάον, 'flourishing' (agrees with ἔρνος): a lengthened form from *ταλ-θά-ω, root θαλ-, with imperfect or 'broken' reduplication. πνοιαί· see note on A 256. βρύει, 'bursts forth'; conn. with βλύειν.

58. βόθρου ἐξέστρεψε, 'whirls it out of the hole' in which it was planted. βόθρος (conn. with βαθ-ύς) is explained by Virgil's '*scrobidus mandet mutata subactis*,' *G.* ii. 50. ἐξετάνυσσε, 'lays it at full length.'

60. κτάνε, though in a subordinate clause, gives the principal idea on which the simile depends.

63-4 = A 175-6.

66. ἰύζουσιν, 'shriek' to scare him away. The verb goes with κύνες only by zeugma; we must, as the Schol. says, supply ὕλακτοῦσιν, for the dogs.

70. For φέροι we should have expected φέρε, which is given by one MS. There are, however, several cases of the construction, e.g. καί νύ κεν ἔνθ' ἀπόλοιτο ἀναξ ἀνδρῶν Αἰνείας, εἰ μὴ ἄρ' ὀξὺ νόησε κ.τ.λ. E 311.

71. ἀγάσσατο, grudged him the honour (lit. 'thought it ἄγαν, too great a thing').

75. ἀκίχητα διώκων, 'chasing that which cannot be caught'; a proverbial expression, like πετόμενόν τινα διώκεις, Plato, *Euthyphr.* 4 A; compare Aesch. *Ag.* 394. Hector was left pursuing the horses of Achilles in Π 864.

77. ὀχέεσθαι, 'to ride upon them,' with a change of subject: lit. 'they are difficult to be subdued to mortal men and' (for mortal men) 'to ride upon.'

80. περιβάς, 'striding over,' like ἀμφιβαίνειν, l. 4.

83. ἀμφιμελαίνας· see A 103.

86. κατά, lit. 'in the region of,' i.e. 'from.' οὐταμένην ὀτειλήν, lit. 'the wounded wound,' a case of what is called the *figura etymologica*, where two words from the same root are joined together. Compare Π 511, which will explain how the expression οὐτασθαι ὀτειλήν can be used.

89. ἀσβέστω οὐδ' seem to coalesce into three syllables by *synizesis*, which is, however, strange with a colon between. Hence Bentley conj. ἀσπέτω, and Barnes νῖα λαθ'. Cf. A 380, βέβληαι οὐδ'.

90. See A 403. These deliberative speeches of heroes doubtful whether to fly or stand are all formed on the same model: see on Φ 553, A 404. The final decision is always introduced by ἀλλὰ τίη μοι ταῦτα, κ.τ.λ. (97).

91. λίπω κατά = καταλίπω : the preposition rarely *follows* the verb in tmesis.

92. τιμῆς = τιμωρίας, 'for the sake of my revenge,' as A 159.

93. νεμεσῆσεται, aor. subj. : see Z 8.

95. περιστήωσι, so Aristarchus ; vulg. -στείωσι, but see A 26. αἰδεσθείς means 'for fear of what people will say.'

98. πρὸς δαίμονα φωτὶ μάχεσθαι, 'to fight, against the will of heaven, with a hero whom god honours. πρὸς δ. as in 104, is the opposite of σὺν δαίμονι, A 792. κυλίσθη, cf. A 347.

100. μ' = μοι ; I 673. Ἑκτορι χωρήσαντα, 'giving way to Hector.' ἐκ θεόφιν, 'by commission from heaven.' Cf. ἐκ Διός, 251 ; πρὸς Διός, A 239.

104. ἐρυσάιμεθα seems here to mean 'draw away' (root *φερ-*) rather than 'protect' (root *σερφ-*) : but the two words accidentally coincide in sense ; see A 216. Ἀχιλῆι 'for Achilles,' *dat. commodi*.

105. φέρτατον, 'the best of evils,' we say 'the *least* evil.'

109. ἐντροπαλίζομενος, 'turning his face to the enemy from time to time' ; A 547. δίωνται, from δίεμαι, 'chase away.'

112. παχνοῦται, 'grows chill' with disgust, πῆγνυται, φρίσσει, Schol. *λαίνεσθαι*, 'to grow warm,' i.e. cheerful, is the opposite, Ψ 598.

116. ἐπ' ἀριστερά, probably on the Greek left, the wing furthest from the Simois.

121. σπεύσομεν, 'let us bestir ourselves about P.' νέκυν περ, 'that we may bring Achilles the corpse *at least*' though not the armour.

127. τὸν δὲ νέκυν, 'and give him as a corpse to the Trojan dogs.' νέκυσ is often thus used in apposition : e.g. X 386.

130. τεύχεα, the arms of Patroclus.

132. καλύψας, throwing his shield as a covering over Patroclus. This construction of καλύπτω is the same as in Φ 321, X 313, &c.

133. λέων · really it is the lioness who protects her cubs ; but Homer does not use the form λέαινα, so that λέων has to cover both sexes, but necessarily takes masculine pronouns and epithets.

135. ἐπακτῆρες, 'huntsmen' ; compare ὡς ἐπάγοντες ἐπῆσαν, τ 445, 'as they pressed on *in the chase*,' lit. 'setting on (the dogs).'

136. 'He draws down all his brow to cover his eyes.' The lioness was believed to hide her eyes, so as not to see the huntsmen's spears, when fighting for her young. ἐπισκύνιον, the skin above the eyes, from root σκυ, *to cover, darken* ; whence σκιά, *ob-scure-rus*, &c.

139. ἀέξων, 'cherishing, nursing his sorrow.'

141. ἠνίπαπε, 'rebuked,' from ἐνίπτω (see Π 626). It seems to be a reduplication combining the two forms of the root, *ιπ*

and *ιαπ*, for *ἐν-ιπ-ιαπ-ε*. The lengthening of the *ἐν-* is as irregular as its reduplication in *ἐνένιπε*.

142. *εἶδος ἄριστε*, ironical, 'most lordly in seeming.' *εἰδεύεο* (-εο being one syll. by *synizesis*), 'thou art lacking in battle.' Cf. Ψ 670, Ω 385. The imperf. is idiomatically used (especially with *ἄρα*) of that which one suddenly discovers to have been a long time in existence; *ἤμελλον* is a very common instance.

143. *αὐτως*, 'it is for nothing that great glory rests on thee, being a coward.'

144. *ἄστν*, 'home,' the city regarded as a dwelling-place (*ῥάστν*, from root *ras*, 'to dwell'). οἱ ἰλῖες ἑγγ., your own native troops, opposed to allies, Lycians and others.

147. *εἶσι περὶ*, 'will march in defence of.' *χάρις ἦεν* · see I 316.

149. *μεθ' ὀμιλον*, pregnant; 'bring safe into thy ranks.'

150. *σχέτλιε*, 'unfeeling'! used of a man who will have his own way at any cost to others: see Σ 13.

153. *πολλά* is adverbial, 'in many things,' virtually = *πολλάκις*.

155. *ἔμεν*, 'we will go home.' Others take it as = *ἔμεναι*, an epexegetic infin. after *ἐπιπείσεται*, 'will hearken to me to return home'; *Τροίη δέ* will then begin the apodosis. *πεφήσεται*, 'will be revealed' (cf. 244), from *φα-*, *to shew*, the root of *φη-μί*; the lengthened forms *φαν* (*φαίνω*) or *φαῖ* are generally used in this sense in Greek. *πεφήσεται* is elsewhere used as fut. of *φέν-ω* ('shall be slain': cf. *πέφαται*, l. 164), a root which thus equally appears in the double forms *φα* and *φαν*.

158. *ἀνδράσι*, the dat. usual after *μάχεσθαι* ('to fight with'), which here is implied in the periphrasis 'to array toil and strife' against. For *ἔθεντο* cf. Ω 402.

160. *οὔτος*, Patroclus. *ἔλθοι*, 'were brought.'

163. *λύσειαν*, 'would surrender in exchange.' *αὐτόν*, 'his body' (A 4). Glaucus does not know that Sarpedon has been miraculously carried back to Lycia.

165 = Π 272. *πέφαται* · see on 155.

166. *ἑτάλασας* = *ἔτλης*, 'thou hadst not the heart to meet Ajax and look him in the face in battle.'

170. *τοῖος ἔών*, i.e. 'being of sober mind': it is explained by the next line.

171. Construe *περιέμμεναι ἄλλων φρένας*, 'I thought thou didst surpass other men in wisdom'; like A 258.

173. *ὀνοσάμην*, 'I think lightly of thy wisdom.' Compare *ὀνόσασθε*, Ω 241: perhaps the only cases in Homer of this use of the aor., to express a momentary feeling, which is so common in Attic (*ἀπέπτυσα*, &c.). *οἶον* = *ὅτι τοῖον*.

176. *κρείσσων*, i.e. *ἢ περ ἀνδρός*, which some good MSS. read instead of *αἰγιόχοιο*.

177. *καί* goes with *ἄλκιμον*, 'even a brave man.' *φοβεῖ*, 'keep'

in terror' (pres. tense). ἀφέλετο, 'snatches away in a moment' (aor.). ὅτε δέ, 'even as at other times.'

179. ἔργον, 'my handiwork'; like ἔργον μάχης, Z 522, 'skill in battle.'

181. ἀλκῆς seems to be gen. after σχήσω, 'I will make to cease from his prowess': ἀμυνέμεναι is then added epexegetically, 'his prowess to defend Patroclus,' i.e. shewn in defending. Or we may put the comma after Δαναῶν and make ἀλκῆς depend on μεμαῶτα, as N 197, Αἶαντε μεμαῶτε θούριδος ἀλκῆς.

186. δύνω is aor. subj. from ἔδυν, *doneo induerim*.

187. τὰ . . . βίην, the usual double acc. after verbs of robbing and taking away.

189. ἑταίρους, to whom he had given Patroclus' armour, 131.

190. μετασπών, 'catching them up.'

192. πολυδακρύου, so the two best MSS. The form does not recur and πολλαδακρύου is given by all other MSS.: this would involve a violent synizesis of οὐ^νέν, as the penultimate is always long. Bentley conj. πολυδάκρυος (see 544).

193. Observe ὁ μὲν . . . ὁ δέ, used to distinguish different acts of the same man, not different persons. Compare A 191.

195. οἱ . . . πατρί, i.e. 'to his father'; compare A 200.

196. ἄρα: the α is lengthened before the σφ of (σφ)ῶ.

197. γηράς, an anomalous aor. participle of γηράσκω, like ἀποδράς from ἀποδιδράσκω: it implies an indic. ἔγηραν.

200. κινήσας, 'shaking his head' in sign of pity rather than displeasure (see 442).

201. καταθύμιος, 'floating in the mind'; i.e. thou hast little thought of death. σχεδὸν εἴσι, 'draws near.'

204. ἐνῆα, 'kindly,' a word specially used of Patroclus. The derivation is disputed.

205. οὐ κατὰ κόσμον is explained by οὐ θέμις ἦεν, Π 796; 'not according to the ordinance of heaven.'

206. νῦν γε, 'for the time.' τῶν ποινῆν, 'as recompense for this, that, &c.' δ=ὅτι, the pronominal sense being lost in the adverbial, so that although in the singular it follows τῶν in the plur. The negative idea extends to ἐκνοστήσαντι as well as δέξεται; we should translate the partic. by a principal verb, 'thou shalt not return home for Andromache to receive at thy hands,' &c. For the construction δέχεσθαι τινί τι compare A 596.

210. ἤρμοσε, 'he' (Zeus) 'made the armour to fit Hector.' ἀρμόζειν does not seem to be used intransitively: see T 385.

214. μεγαθύμῳ Πηλεΐωνι, so the Venetian MS. with Aristarchus: all the others read μεγαθύμου Πηλεΐωνος. We must then transl. *ινδάλλετό σφισι*, 'he shewed himself to them': the text will mean 'he seemed like in their eyes to proud Pelides, as he glittered in his armour.' The two senses of *ινδάλλομαι* are closely connected, and there is little to decide between them. Cf. Ψ 460.

218. οἰωνιστήν, 'augur,' οἰωνοπόλον, A 69.

221. πληθύν, i.e. mere numbers to swell my retinue. Hector means that he expects *work* in return for the sustenance offered.

224. ρύοισθε, 'protect'; I 248. ὑπό, 'from.'

225. κατατρύχω λαούς, lit. 'I wear out mine own people with gifts and sustenance,' i.e. I impoverish them by exacting subsidies and food for you, our allies. θυμὸν δέξω, 'I nurse your courage' at their expense.

227. ἰθὺς τετραμμένος, 'turning' (so as to go) 'straight against the foe.' τις, 'each one.'

228. δαριστύς, 'that is the dalliance of war.' δαριστύς properly means 'friendly intercourse' (X 127), and is here used ironically. ἥ for δ, attracted to the gender of δαριστύς, like ἡ θέμις ἐστίν, &c., I 39.

232. τὸ δέ οἱ κ.τ.λ., 'and so his glory shall be as great as mine' (lit. 'that shall be to him a glory as great as to me').

233. βρῖσαντες, 'charging' with all their weight. Compare 512.

235. ἐρύειν is future; A 454.

236. νήπιοι, nom. used interjectionally, as though ἔλποντο preceded: see A 231. ἐπ' αὐτῷ, over the body of Patroclus. ἀπηύρα, sc. Ajax.

237. εἶπε = προσεῖπε, as 334.

239. αὐτῷ περ, 'by ourselves at any rate, without assistance.'

240. νέκυος is in apposition with Πατρόκλοιο· see 127.

243. πολέμοιο νέφος seems to be nom. in apposition with Ἑκτωρ; 'Hector, like a storm-cloud of battle, wraps everything in darkness'; compare *duo fulmina belli Scipiadae*, and A 347, where Hector is called a 'πῆμα.' We may also make νέφος accus.: 'wraps the battle-cloud about everything': compare 132.

245. ἥν, 'if perchance,' i.e. 'in the hope that.'

247. Menelaus justifies his title, βοὴν ἀγαθός.

250. δῆμια πίνουσιν, 'drink of the public stock'; as we should say, 'at the public expense'; i.e. from the good things apportioned by the people to the king for his sustenance, a revenue in kind. We should naturally expect πίνετε and σημαίνετε. In the next line there is the favourite transition from the relative to the direct construction; 'and them honour from Zeus attends.'

252. διασκοπιάσθαι, 'to distinguish in the turmoil.'

254. αὐτός, *ultra*, even without being summoned by name. νεμεσιζέσθω, 'let him feel righteous indignation'; compare σέβας in Σ 178.

256. δξύ, 'acutely,' clearly: it is generally used of seeing rather than of hearing.

259. ἐνυαλίῳ ἀνδρεϊφόντῃ, this harsh *synizesis* occurs several times in this phrase.

260-1. A couplet rejected by Zenodotus, and apparently not Homeric in construction. There does not seem to have been any very great number of chieftains helping Menelaus, as the words would imply. ἦσιν, i.e. by his own unaided powers. μετόπισθε, coming up behind Ajax and Menelaus.

262. προὔτυψαν, 'charged forward.'

263. 'As at the outlet of a heaven-born river the great wave bellows against the stream, and the high cliffs around echo as the sea roars on the beach.' βέβρυχεν, from βρύχω, has nothing to do with ἀναβέβρυχεν, 54. ἔξω, out of its proper bed. ἐρευγομένης, v. Σ 580; and compare ε 402, ῥόχθει δὲ μέγα κύμα ποτὶ ξερὸν ἠπείροιο δεινὸν ἐρευγόμενον. The wind is represented as forcing the sea waves against the current of the river, thus producing a wild confusion of surge, to which the noisy onslaught of the Trojans is compared, in contrast to the quiet steadfastness of the Greeks.

268. ἀμφί goes with κορύθεσσι, σφιν being an 'ethic' dat., 'their helmets.' ἥερα, 'thick darkness,' to protect them from the Trojan darts.

270. οὐδέ goes with the whole sentence, 'neither did he hate Patroclus before . . . and now,' &c.

272. μίσσησεν = μισητὸν ἡγήσατο, 'endured it not.' Τρωῆσιν is coordinate and equivalent to δηίων; a curious construction, not elsewhere paralleled in Homer.

275. οὐδέ = ἀλλ' οὐ.

277. ἀλλά, 'they did not slay any of them, although they began to drag away the corpse.' καί goes with Ἀχαιοί, 'the Achaeans in their turn were to be kept but a little while from the corpse.' ἐλέλιξεν, 'shook' (the Trojans) by his attack: unless with Cobet we read ἐέλιξεν (έφελ.), 'rallied' (the Greeks). See A 530, A 39.

279. περιτέτυκτο = περιῆν; construction as A 258.

281. σὺ καπρίω, A 293.

283. ἐλιξάμενος, 'having turned at bay.' διὰ βήσας goes with ἐκέδασσε, 'scatters through the mountain glades.'

285. βεῖα goes with ἐκέδασσε, like ῥηιδίως above. μετεισάμενος, following them up.

290. 'Binding him by the ancles with a strap around the sinews.' He seems to have already pierced a hole between the tendo Achillis and the bone, and passed the strap through it, as X 396: see the illustration in Autenrieth's Dictionary under ἀσπίς, where a precisely similar contest over the body of Achilles is represented.

294. αὐτοσχεδίην is generally explained by an ellipse of πληγὴν, 'struck him a hand-to-hand blow.' But the feminine acc. is sometimes used adverbially in a manner which precludes this explanation, e.g. ἄντην, ἀντιβίην. The dat. αὐτοσχεδίῃ is found in O 510.

295. ἤρικε (ἐρείκω), 'broke,' intrans.

297. παρ' αὐλόν, 'ran out along the socket of the spear-point': or perhaps 'by the side of the socket in which the crest was fixed,' which is also called αὐλός.

299. ἦκε κείσθαι = 'he dropped.' ἀγχ' αὐτοῖο κ.τ.λ., 'close to the body' (of Patroclus) 'prone on the corpse.'

301. Λαρίσης, 'Rock-town': a name frequently occurring as a pre-Hellenic (or 'Pelasgian') name, both in European and Asiatic Greece. It may be noticed that this Lethus is called 'son of *Pelasgus*,' 288.

302. θρέπτρα ἀπέδωκε, 'he paid them not back the price of his nurture,' by supporting their declining years.

306. τυτθόν, adv. with ἡλεύατο, 'just avoided.'

309. διαμπερές is separated by tmesis, as A 377.

310. ἀνεσχεν, 'projected by the base of the shoulder.'

315. διὰ . . . ἤφυσε, 'drew through,' 'let out' the entrails like water from a cask (ἀφύσσω).

319. ὑπ' Ἀχαιῶν, 'by the Achaeans,' because εἰσανέβησαν is passive in sense, 'would have been driven into.' See A 242.

321. καὶ ὑπὲρ Διὸς αἶσαν, 'even against the ordinance of Zeus'; see Π 780.

324. κήρυκι, so MSS., though the υ is not elsewhere short. Barnes conj. κήρυκ'. Ἡπυτίδῃ seems to be a sort of official patronymic, for ἡπύτα, 'loud-voiced,' is used as an epithet of a herald. οἱ goes with πατρι, as an ethic dat., 'his father'; as 195, and often.

325. φίλα μήδεα, lit. 'being cognisant of friendly thoughts' (towards Aeneas) 'in his mind,' i.e. being kindly disposed towards him. So ἥπια εἰδέναι, Π 73, &c.

327. 'How could ye ever protect steep Ilios if god were *against* you' instead of on your side. ὑπὲρ θεόν = ὑπὲρ Διὸς αἶσαν, 321.

328. With ἀνέρας we must supply εἰρνομένους (σφετέρην πόλιν), to which πεποιθότας is subordinate, 'through confidence in,' &c.

330. πλήθει σφετέρῳ, 'their *own* numbers' (such as they were, not swelled by any allies such as the Trojans had) 'although their folk were but very few.' ὑπερδέα (for ὑπερδεέα, so we must scan it υ - - by *synizesis* of -εα; compare I 22) seems to mean σφόδρα ἐνδεᾶ. Others explain it 'very timid,' from δέος; we must then suppose ἀνέρας, 'the chiefs,' to be opposed to δῆμον, 'the common herd.' But this seems unlikely.

331. πολὺ βούλεται, 'wishes us victory far more than to the Danaans': see A 112, 117.

332. τρεῖτ' ἄσπετον, 'tremble beyond measure.' The aor. τρέσσα means 'to flee.'

334. ἐς ἄντα ἰδών (= ἄντα εἰσιδών, 'looking him in the face') is probably more correct than the ἐσάντα of MSS. εἶπε = προσ-εἶπε, 237.

336. αἰδώς is exactly our idiom, 'it is a shame that we should be driven.'

338. ἀλλὰ γάρ, as often, gives the reason in anticipation of the advice, ἴομεν, 340, and thus means 'but since.' ἔτι, 'still,' goes with ἐπιταρρ. εἶναι.

340. ἔκηλοι, at their ease; like ἔκων, from root *vak*, 'to wish,' 'be willing' (φέκηλος; so εὐκηλος = ἐ-φέκηλος, 371).

341. πελασσαίατο, the optative in the strict sense, after the hortative subj. ἴομεν, expressing what is only a wish or hope, not immediately in the speaker's power.

342. πολὺ ἐξάλμενος, 'leapt forth far in front of the champions.'

343. ἐλελίχθησαν, i.e. *φ*ελίχθησαν, 'rallied.' A 39.

348-9. See A 578-9.

354. εἶχεν = ἐδυνήθη, sc. ἰθύνειν, like Π 110; he could not advance further. ἔρχατο, 'were fenced about with their shields': see Π 481. πρὸ ... ἔχοντο, 'they kept their spears in front of them,' like infantry formed in square.

357-8. These lines are 'exegetical' of the last, and are thus added asyndetically (A 453): for οὕτε is not = οὐδέ. Ajax bids them form a solid body, neither retreating nor advancing individually (προμάχεσθαι) against the enemy. σχέδοθεν, i.e. not to use their spears for casting.

361. ἀγχιστῖνοι, 'thickly,' lit. close upon one another: an adj. formed from the superlative ἄγχιστος: cf. ἐπασσύτεροι, A 383.

363. οὐδ' οἱ γάρ, i.e. 'for not even the Danaans fought without loss, though (δέ) far fewer of them fell' than of the Trojans, because they were drawn up so as to render mutual assistance.

366. See A 596.

367. 'Nor wouldest thou think that the sun still endured,' lit. 'was safe and sound.'

368. Literally 'they were covered with mist over as much of the battle-field as where the chieftains stood over dead Patroclus,' ἐφ' ὅσον οἱ ἄριστοι ἔστασαν, ἐπὶ τοσούτο ἄερι κατέχοντο, Schol. The text was probably that of Aristarchus; the MSS. generally read μάχης ἐπὶ, ὅσσοι (i.e. 'in the place of battle'), or μάχης ἐπὶ θ' ὅσσοι (which cannot be satisfactorily translated.) ἐπὶ θ' ὅσσον must be taken as = ἐφ' ὅσον τε, but there is no other case of τε coming *before* the pronoun or adverb that it modifies. Perhaps Lachmann's conj. μάχης ὅσσον τ' ἐπ' ἄριστοι is the best resource: the sense will be the same as that of the text. ἡέρι, the supernatural darkness of 269.

371. εὐκηλοι· see 340, A 554. πέπτατο, 'there was spread over them the piercing sunlight, and on all the earth and all the hills there was no cloud seen.' γαίης and ὁρέων are local genitives. Compare I 219, &c.

373. μεταπαυόμενοι, 'intermittently.'

375. ἐν μέσῳ, in the centre of the line, where Patroclus lay.

376. *τείροντο χαλκῷ*, were worn out by the weight of spears and armour.

379. *Πατρόκλοιο* is gen. after *πεπύσθην*; our idiom, 'they had not heard of Patroclus being dead,' is identically the same. *ἔφαντο*, 'they thought.'

381. *ἐπιόσσομένω*, 'watching,' 'keeping their eyes upon,' as we say (see A 105); to be ready to defend the body if one of their men fell (*θάνατον*), or to rally them when they gave way (*φύζαν*). *νόσφιν*, apart from the other chiefs, who had left their own men in order to fight over Patroclus.

382. *ἐπετέλλετο*, 'had commanded'; the imperf. must here stand for the plpf., as Σ 237, &c. This is perhaps a reminiscence of the time when 'the Perf. Indicative was nothing but a particular kind of Present. From being a reduplicated present with intensive signification it gradually grew to be an independent member of the system of verbal forms.' (Curtius, *Verb.* ii. 120.)

385. *καμάτῳ καὶ ἰδρῷ* must be a hendiadys, 'with the sweat of toil.' *παλάσσετο* seems to be a case of *schema Pindaricum* (the verb in the singular following a noun in the plur.); there is no other instance of it in Homer. *μαρναμένοιιν* the dual refers to the two parties (several good MSS. read *-οισιν*).

389. *ταῦρος βοῦς* is used like *σὺς κᾶπρος*, l. 21. *βοῦς βοεῖην* a pleonastic expression recurring in Σ 582.

390. *μεθύουσαν*, lit. 'drunk,' i.e. saturated with fat. The grease is spread thickly over the skin, which is then stretched by pulling, in order that the natural moisture (*ἰκμάς*) may leave the pores, and the fat take its place, rendering the skin watertight and supple. *λαοῖσιν*, 'his retainers.'

392. *κυκλόσε* perhaps goes with *διαστάντες*, pregnantly, rather than with *τανύουσιν*; 'standing into' (i.e. in) 'a circle.' *ἔβη*, aor., 'departs instantly': *δύνει*, pres., 'soaks in.' *διαπρό*, all over, thoroughly.

398. i.e. neither Ares nor Athene could disparage the valour even of the party they hated, neither Ares of the Achaeans nor Athene of the Trojans. *ἰδοῦσα*, though agreeing with *Ἀθήνη*, belongs equally to Ares; and so *μιν* (Fäsi).

401. *ἐτάνυσσε* · cf. Π 662.

404. *τό* must mean 'therefore': *because* they were fighting far from the ships, Achilles was not alarmed by his friend's long absence. But by reading *μέν* for *μιν* with one MS. we get the simpler sense, 'this he never looked for, namely that Patroclus was dead.' *ἔλπετο* is used in a neutral sense, cf. Π 281.

405. *ἐνιχριμφθέντα*, lit. 'after having grazed,' i.e. just reached, the gates. Ψ 338.

407. *ἔθεν* and *αὐτῷ* seem both to refer to Achilles. 'Not without him, nor indeed with his own help': for Achilles knew that he was to die first. Cf. Π 709.

408. νόσφιν, 'apart,' i.e. in secret meeting.

411. ὅττι explains κακόν, 'this disaster, namely that his dear comrade was dead.' See note on Σ 10.

413. ἐγχερίμπτοντο, 'pressed upon one another.' Compare 405.

414. Homer several times introduces remarks of the common soldiers in this manner; e.g. Γ 319.

416. ἀλλά, 'rather let the black earth swallow us all up here upon the spot' (αὐτοῦ).

417. ἀφαρ, 'straightway' after our disgrace.

420. This line was rejected by Aristarchus, who ran the two speeches into one. ὥς is nowhere else used to mean 'as follows' (which is ὥδε): it always refers to what has been already said, as l. 423.

422. ἐρωείτω, 'withdraw': see Π 302 and Α 303.

424. σιδήρειος, i.e. hard, invincible; 'the iron din of war.' Compare μένος πυρός σιδήρεον, Ψ 177; χάλκεος ὕπνος, Α 241. There is no contrast with χάλκεον, which represents heaven as a brazen vault. For ἀτρυγέτοιο, usually an epithet of the sea, v. Α 316.

427. ἐπεὶ δὴ πρῶτα, since they had only just heard of their master's fall. Patroclus had left the chariot at Π 733, and since then the horses had been fleeing before Hector. They are endowed with supernatural intelligence, because of their divine origin. See the episode in Τ 404 *sqq.*

430. ἐπεμαίετο strictly means 'handled' them; here, 'plied them with the whip.'

431. μειλιχίοισι, sc. ἔπεσι, Α 539. ἀρειῇ, with imprecation, Τ 109.

434. στήλη · cf. Α 371.

437. ἐνισκίμπαντε, lit. 'leaning their heads on the ground,' i.e. lowering them down to the ground. Cf. οὐδεὶ δέ σφιν χαῖται ἐρηρέδαται, Ψ 283. σκίμπω is from a nasalised and weakened form σκιμπ- of the root σκαπ-, of σκήπτω: compare Lat. *scīp-io*, 'a staff.'

439. θαλερή, thick, luxuriant. ἐμιαίνετο, was defiled by trailing in the dust. ζεύγλης, 'the yoke-cushion,' a thick pad on the under-side of the yoke, to keep it from chafing the horses' necks.

442. See 200.

443. δόμεν is here ἔδομεν; elsewhere it stands for δόμεναι.

444. δέ · we should say, 'when ye are ageless and immortal.'

445. 'Was it only that ye should have sorrow among hapless men?'

446. γάρ explains δυστήνοισι. διζυρώτερον, the ω is contrary to the Attic rule after a long syllable: but we also find *lāpōtatos* in β 350. 'Of a truth there is nothing more piteous than man of all things that breathe and creep upon the face of the earth.'

450. ὥς = ὅτι οὕτως, lit. 'how.' 'Is it not enough that he thus hath indeed (καί) the armour and boasts himself vainly?'

452. καί, i.e. your driver as well as yourselves. σαώσετον, aor. subj.

453. σφίσι, the Trojans. For the next couplet see A 193.

460. 'Swooping down with his chariot like a vulture upon wild geese.'

461. ῥέα, one long syllable by synizesis. ῥεῖα in the next line is a good instance of the flexibility of the Epic dialect, and the wealth of forms which it had to choose from. ὀπάζων, 'pursuing.' See A 493.

463. He could only drive hither and thither, but could not kill anyone. -τε is long before σεύαιτο, as Ψ 198.

464. ἱερῶ probably means 'strong,' see A 366. Others explain it 'holy,' because drawn by divine steeds.

465. καί, i.e. 'and at the same time.' ἐπίσχειν is a present, 'to be driving' (ἴσχω), not aor. (ἐπι-σχεῖν).

466. ὁψὲ δῆ, only after a long time.

469. νηκερδέα, useless, unprofitable.

471. οἶον = ὅτι τοῖον (τοῖον being an adv. = οὕτως). Compare ὥς, 450.

476. ἔχεμεν may fairly be translated 'to manage the taming and spirit of the horses'; but it is used with the two nouns by a sort of *zeugma*, one of them being abstract and the other concrete.

477. θεόφιν, 'counsellor equal to the gods.' The suff. -φιν has here lost its original instrumental or local sense, and represents the simple dat.

478. κίχάνει, 'hath found him'; pres. in perf. sense; see 382. αὖ = *autem*.

481. βοηθόον seems used in its literal sense, 'swift to the battle-shout,' βοῇ θόον (which is indeed an ancient variant here). βοή is used even to mean 'noisy warfare,' 267; compare the frequent phrase βοήν αγαθός. (The transition to the later sense, 'bringing succour,' is obviously not very difficult.)

487. ἡνιόχοισι, the plural includes the fighting-man as well as the charioteer, even when the former is, as now, for the time on foot.

489. νῶι seems to be governed by τλαῖεν, 'they would not abide our onslaught.' μαχέσασθαι is added epexegetically = ὥστε μαχ., 'to meet us in battle.' But τλήναι τινα is not elsewhere found, and the sentence begins as though ὑπομεῖναι were to follow instead of μαχέσασθαι.

492. βοέησι, shields of ox-hide. ἐπελήλατο, lit. 'was run over the surface,' was overlaid upon the leather.

497. ἀναιμωτί, 'without shedding' (their own) 'blood,' 363. νέεσθαι seems to be future; Σ 101, Ψ 150, &c.

499. ἀμφιμελαινὰς · see A 103. This passage seems hardly consistent with the idea that the word implies sudden rage.

502. ἐμπν. μεταφ., i.e. so close that I can feel their breath on my shoulders: Ψ 380. See note on Λ 52.

503. μένεος σχήσεσθαι, 'I deem that Hector will not relax his fury till he has mounted (behind) Achilles' sleek horses.' φοβῆσαι . . . ἀλώη, the two constructions of πρίν, admissible when a negative precedes, are here combined. In β 374 we have conversely πρίν γ' ὅτ' ἂν γένηται ἡ ποθέσαι. ἀλώη is subj., the personal termination of the mood, -η, being added to the aor. stem ἄλω- (ἄλω-ναι, &c.).

509. οἱ περ, sc. ἐκείνοις, οἱ περ; 'leave the corpse to them that are bravest, to protect it and repel the foe.'

511. ζωοῖσιν is opposed to νεκρόν. Automedon means that the living are worth more than a dead corpse.

512. ἔβρισαν · see 233.

514. ἐν γούνασι, we say 'are in the *hands* of the gods.' The exact metaphor is not quite clear; but probably the gods sitting in council are conceived as holding in their laps the fates or lots which are to be awarded to men, as the judges in a contest held the prizes for the competitors; whence the later proverb, ἐν πέντε κριτῶν γούνασι κεῖται (Fäsi).

515. καὶ ἐγώ, 'I for my own part will cast my spear, and all the rest shall Zeus see to.'

518. εἶσατο, 'went' (εἶμι). ἔλασσε, Automedon 'forced it through the belt.' ἐλαύνω is not used intransitively.

521. 'Smiting behind the horns of an ox of the homestead.' ἀγραυλος means 'pastured in the farm,' as opposed to wild or half-wild oxen.

522. ἵνα, the great sinew at the back of the neck.

524. ἐν goes with νηδυίοισι, 'in his (οἱ) entrails.' ὀξύ, adv. with κραδαινόμενον, 'quivering very piercingly,' i.e. so as to pierce still further by the quivering of the shaft.

526-9. See Π 610 *sqq.*

531. 'If the Ajaces had not separated them in their fury.'

533. ὑποταρβ., ὑπο- means 'trembling *before* them'; it always indicates some influence from without. Compare ὑπεθερμάνθη, Π 333.

535. ἦτορ here means 'the seat of life,' not the physical heart (see Π 660), for the wound was in the abdomen, l. 524. Instead of 'mangled in the life' we say 'wounded unto death.'

538. ὀλίγον is adv., 'I have a little relieved my heart of grief for Patroclus' death, though I have slain but a worthless warrior.' Perhaps μεθέηκα should be regarded as intrans. and κῆρ as 'accus. of respect,' 'I have had a little respite in my heart from grief.'

542. ἐδηδώς · this form of the perf. of ἔδω occurs only here, but is regularly formed like ὀδ-ωδ-α, ἄρ-ηρ-α, &c., the root being simply reduplicated without any characteristic suffix being added.

545-6 were rejected by Zenodotus, and are no doubt interpolated, for there is no sign of any change of mind on the part of Zeus; he is steadily carrying out a purpose long resolved on. *προήκε* is not elsewhere found, *προέηκε* being always used.

547. *πορφυρέην* cannot indicate any one special colour; we can hardly translate it except by 'gleaming.' For the rainbow as a *τέρας* see A 27. The point of the simile seems to be that Athene wraps herself in a cloud shining 'like a rainbow,' i.e. like a cloud with a rainbow upon its face.

549. *δυσθαλπέος*, 'chill' (lit. 'ill-warming'). *ἔργων*, i.e. forces men to refrain from agricultural work.

555. Phoenix commanded a division of the Myrmidons, Π 196. The conventional epithet *ἀτειρέα* is not very appropriate to so old a man.

556. See Π 498, and for 561, I 607.

564. *ἔσεμιάσσετο*, T 425.

568. *ἡρήσατο*, 'had prayed' in saying 'would that Athene would give me strength.'

570. *μύλης θάρσος*, the undaunted persistence of the fly, 'which though driven away once and again from the skin of man still is eager to bite, so delicious is man's blood to it.' *ἀνδρόμεος*, see A 537. *λοχανάα*, Ψ 300. *λαρόν* is from root *λα-*, *las*, to desire; whence *λι-λα-ί-ομαι*, *las-civus*, *lus-t*.

574. *βῆ ἐπὶ* with dat. 'he went' (and stood) 'over Patroclus.'

575. *υἱός* the *-ι-* seems to have been pronounced *y*, *ῥ-γος*, so that the first syllable is short.

577. *εἰλαπιναστής*, *conpina*, 'boon companion.'

579. *ἀτξαντα φόβονδε*, 'having started to flee.'

582. The rhythm is very unusual, as there is no caesura until the fourth foot. Zenod. read *Ἐκτορα δὲ φρένα διὸς Ἄρης ὥτρυνε μετελθών*, for which no doubt he had authority. But this sudden appearance of Ares, who has not been heard of for a long time, instead of Apollo, who has been busy throughout the last two books, is a serious objection to the reading.

585. Omitted by the best MSS. and not recognised by the Scholia.

586. *ἔτι*, 'in future'; 'how should any Achaean henceforth ever fear thee, seeing thou hast thus shrunk before Menelaus?' *οἶον* = *ὅτι τοῖον*, 471. Menelaus, most undeservedly, had a poor reputation as a warrior; see l. 26.

589. *νεκρόν* as well as *ἐταῖρον* seems to refer to Podes; there is thus a 'prothysterion,' for the slaying naturally comes before the corpse.

591. See Σ 22.

593. For the 'tasselled aegis' see Σ 204.

595. *τήν* must refer back to the aegis. Zenod. read *γῆν*, which gives a much more forcible and natural sense.

598. *πρόσω τετρ.*, keeping his face ever to the foe.

599. ἐπιλίγδην, lit. 'grazingly,' 'just grazing the skin,' adv. like ἐπιγράφδην, Φ 166. ἄχρῖς, 'quite scratched the bone' (Π 324). A wound may be quite superficial which reaches to the collar-bone, for this has nothing but skin over it.

600 ρ' here seems to be only a metrical stop-gap, and three MSS. omit it. Hence Nauck conj. *f'*, i.e. *fε*, 'him': see Π 545, Ω 154.

603. τρέσσε δὲ παπτήνας, Λ 546.

605. ὁρμηθέντα, starting in pursuit of L.

607. ἐν καυλῷ ἔάγη, 'broke at the socket,' which fastened the point on to the shaft.

609. δίφρῳ ἐφισταότος, he had just got into his chariot in order to escape after the accident to his spear.

610. This passage is involved, not only on account of the long parenthesis from 612 to 616, which is quite Homeric, but much more on account of the mention of Meriones; for as Idomeneus is clearly the nom. of πεζὸς ἦλυθε, the sudden change of subject is very harsh. Düntzer boldly reads δ γ' Ἴδομενῆος for δ Μηριόναο, which makes everything clear: αὐτῷ will then mean Idomeneus, and we shall not have to suppose that Idomeneus took refuge in Meriones' chariot during the accidental absence of its master, who elsewhere, far from having a chariot of his own, is himself charioteer to Idomeneus.

612. πεζός · he had bidden his chariot follow him, as we are told in Λ 47-9. μέγα κράτος, the glory of killing him.

615. τῷ, to Idomeneus he brought safety. (φάος, Σ 102, &c.)

617. τὸν resumes Κοίρανον (611) after the parenthesis.

618. δόρυ πρυμνόν seems naturally to mean 'the base, butt-end of the spear,' which is impossible here. Düntzer well conjectures πρυμνοῦς, 'thrust out his teeth by the roots.'

620. Meriones was clearly following Idomeneus on foot. ἐκ πεδίοιο goes with ἔλαβεν, 'picked them from off the ground' and handed them to Idomeneus, who is standing in the car.

623. δ τ', 'that,' δ τε, Α 244, &c.: and so in 627. ἑτεραλκία νίκη, 'decisive victory,' as Π 362.

631. 'All their darts hit the mark, whoever cast them, be he underling or chieftain, for Zeus directs all alike; but ours all fall to the ground, spent uselessly.' ἀπτεται, Α 85. ἀφήη, aor. subj. of ἀφιέναι, is La Roche's reading; the MSS. vary very much, generally reading ἀφείη or ἐφείη: but the opt. does not suit the passage. ἑμπης, 'anyhow,' 'all the same.' αὐτως goes with ἐτώσια, 'merely useless.'

634. αὐτοί περ, i.e. on our own account, since Zeus will not help us.

637. ἀκηχέδαται, 'are grieved': a perf. formed directly with reduplication, it would seem, from a stem ἀχεδ-, whence comes the pres. ἀκ-αχίζω (= -εδῶ). The form is however not entirely explained. Cf. ἀκηχέμεναι, Σ 29, and ἐληλέδατο, η 86.

639. The subject to *πρσέεσθαι* here seems to be Hector; 'that he will assault the black ships.' Compare I 235 and A 311, 824.

640. ἀπαγγέλλει is opt. by attraction to *εἴη*, *utinam sit qui nuntiet*.

641. οὐδέ seems to mean 'he has not even heard a rumour of the sad tidings' (much less received a direct message).

643. This is consistent with 269 and 368, but hardly with the incident in 507 *sqq.*, where Ajax and Menelaus have no difficulty in answering Automedon's call. But that passage may not improbably be a later insertion.

645. 'O Father Zeus, only save thou the sons of the Achaeans from the darkness, and make clear sky and vouchsafe sight to our eyes, and then, so it be but in the light, slay us, since such is thy good pleasure.' ἀλλά, 'only,' a very common word in tragedy in prayers to the gods: e.g. ὦ θεοὶ πατῆροι, συγγένεσθέ γ' ἀλλὰ νῦν, Soph. *El.* 411. εὐαδεν, 'it pleases thee,' οὕτως, 'so to do.' The *υ* of *εὐαδεν* represents the *ϕ* of *ἐ-(σ)ϕαδ-εν*, root *σϕαδ* of *ἀνδάνω*, *ἡδομαι*.

650. The force of *ἐπί* is not quite clear; it may be an adv. 'thereat,' or may belong to the verb, *ἐπιφανῆς ἦν*, as Paley takes it.

651. εἶπε = *προσεῖπε*, 237.

658. *δς τ' ἐπεί* is used without a verb; cf. Ω 42. *κάμη-σιν ἐρεθίζων*, 'has grown tired of harassing' by his persistent attacks. The rest of the simile is repeated from A 550 *sqq.*, the point of comparison being the same, viz. the reluctance with which Menelaus leaves the fight.

667. *πρὸ φόβοιο*, an obscure expression; the Homeric use of *πρὸ* hardly permits of our translating it by the closely-related *prae metu*, 'for fear.' It may mean 'before the face of Rout' (compare Ω 734), or perhaps 'forward on the path of flight' (so Düntzer, comparing *πρὸ ὁδοῦ*, 'forward on the road').

668. πολλὰ, 'he *instantly* charged Meriones.'

670. ἐνείης, 'kindliness': see 204.

671. ἐπίστατο εἶναι, 'he knew how to be,' i.e. it was his nature to be. Cf. *ἥπια, ἄγρια εἶδέναι*, to be kindly, fiercely disposed. 672 = 478.

677. ἀμφικόμῳ, lit. with foliage all around: trans. 'crouching beneath a leafy bush.'

680. πάντοσε δινείσθην, '*ranged around* everywhither among the host of thy many comrades.' The subject to *ἴδοιτο* may be *δσσε* (which is followed by a verb in singular dual or plural indifferently), or *Μενέλαος*, with a sudden change from the second person to the third, as Π 386. The Schol. tells us that οἱ ἀπὸ τῆς σχολῆς (the school of Aristarchus) read *ἴδοιο*. 682 = 116.

686. μή may be regarded as belonging to *γενέσθαι*, but it is perhaps a 'constructio ad sensum,' because ὥφελλε expresses ~

wish, and is thus in thought equivalent to an optative, which would of course take μή, not οὐ. δφέλλειν is another form of δφείλειν, both being for δφελ-*j*-ειν, the *j* being in the one case assimilated, in the other transposed by *epenthesis*; and has nothing to do with δφέλλειν = *augere*.

688. κυλίνδει, 'is rolling upon us like a wave.' νίκη sc. ἔστι, 'victory belongs to the Trojans.'

692. εἰπεῖν, tell all this. εἰ κε, if perchance he may yet bring safety.

694. κατέστυγε, 'shuddered,' Homer's strongest word to express horror.

695. ἀμ-φασίη ἐπέων, 'speechlessness of words came upon him.' ἀμ- here represents the negative ἀνα- (I 146), ἀν-, ἀ-: this seems to be the only case where the ν is not dropped before a consonant. ἐπέων is redundant.

696. ἔσχετο, 'his full voice was stayed.' θαλερή is appropriately used of the rich strong voice of a young man.

699. ἔστρεφε, 'was wheeling this way and that,' so as to follow close to Antilochus wherever he went. Antilochus gives him his heavy armour that he may run the faster.

703. 'To help the wearied friends from whom Antilochus had departed,' i.e. the Pylians whom he was commanding.

704. δέ· we should say 'whereby,' making the clause subordinate to ἀπῆλθεν, to which it really belongs; Homer adds it independently after the archaic manner (*parataxis* instead of *hypotaxis*).

705. δ γε, Menelaus; the apostrophe is abandoned, see 681. τοῖσιν, *dat. commodi*, to their help. ἀνῆκεν, lit. 'stirred up,' i.e. bade him go to help his brother's men.

706. ἐπὶ...βεβήκει· see 574.

709. οὐδέ = ἀλλ' οὐ: 'but I think not that Achilles will come now.'

711. γυμνὸς ἐὼν, having no armour.

712. αὐτοῖ περ, here 'without Achilles' help'; see 634.

714. ἐνοπῆς, 'the battle-cry,' here stands for μάχης; like βοή (see note on 481) and ὀρυμαγδός, 741.

717. ὑποδύντε, 'going under,' i.e. putting your shoulders beneath the body, *subeuntes*.

720. 'Like-minded as we are like in name, whose wont it hath been from old time to abide fierce battle side by side.' For the use of πάρος with the present to denote an old custom still continuing, see A 553.

722. οἱ δέ, Menelaus and Meriones. ἀγκάζοντε, took in their arms.

724. αἰρонтας for αἰρόντας (root ἀφερ-); this contracted form occurs only here in Homer, though we have ἀρθεῖς in N 63, ε 393 (ἀρῆσθαι, 'to win,' is from root αρ, 'to attain'; see A 159).

725. ἰθυσαν, 'charged.' πρό, 'in front of.'

727. ἔως, 'for a while.' The word occurs five times in the Od. as a monosyllable by synizesis, but not again in Il. Perhaps we should read εἰως (ῆος) γάρ τε, with two MSS. ἐλίσσεται, wheels round (aor. subj.) among the dogs.

732. κατ' αὐτούς, 'over against them.' τράπετο χρώς, they changed colour. So τοῦ μὲν γάρ τε κακοῦ τρέπεται χρώς ἄλλυδις ἄλλη, N 279.

736. πόλεμος τέτατο, 'the tug of war grew hard for them, fierce as fire that leaps upon a city of men and bursting suddenly forth blazes, and the houses are laid low amid the mighty glare; and the strength of the wind sets it in a roar.' Compare a similar expression in Φ 13, 14. Perhaps φλεγέθει is trans., 'burns up.'

741. ἀζηχής, 'incessant'; apparently for ἀ-διεχής (ἀ- *intensivum*), the 'having passed into *j* and *δj* undergoing the regular change to ζ.

742. μένος ἀμφιβαλόντες, apparently 'clothing themselves with might,' like ἐπιεμένος ἀλκήν, though we should expect the mid. voice in this sense. Others translate 'throwing their strength into the work on both sides of the yoke,' which is almost more than can be got out of the words, though it certainly makes the simile more picturesque.

744. ἡ δοκὸν κ.τ.λ., a beam or huge ship's timber. Π 484.

747. ἰσχανέτην, held their ground, sustained the attacks, 'even as a wooded ridge, that chances to stretch all its length across a plain, holds back a flood; when it stays even the destroying streams of mighty rivers, and straightway turns all their current wandering into the plain.' τετυχηκώς is hardly more than ὤν, as the closely connected τέτυκται virtually = ἐστί. Compare δν περὶ πέτρῃ ἡλίβατος τετύχηκε, κ 88. διαπρύσιον, 'from end to end'; the picture being that of an isolated ridge, such as is sometimes seen lying wholly in a plain, and not connected with any neighbouring mountains. The word is elsewhere used only of sound, 'reaching across,' i.e. penetrating, heard afar. πεδίοιο, the usual local gen., 'on a plain.'

751. πλάζων, 'diverting,' lit. making them to wander.

752. ἀνέεργον, 'kept back' (ἀν-εφεργον) 'the battle-array of the Trojans.' ἄμα, 'side by side.'

755. τῶν δέ is left without construction; or rather it is for οἱ δέ (κοῦροι Ἀχ., 758), attracted into the case of ψαρῶν: while κεκλήγοντες conversely is in the nom. instead of the gen. κατὰ σύνεσιν, in anticipation of the nom. plural which is to follow; a very curious double attraction, caused by the substitution of ψαρῶν νέφος for ψᾶρες. Starlings are mentioned again in Π 583, as ψῆρες, a curious variation in form.

756. Three entirely different words are represented by οἶλος: (1) 'whole,' *sarvas*, ὀλος (only ρ 343 and ω 118); (2) 'woolly,' from root *var*, 'to wrap,' *fel-f-*, whence *vell-us*, &c.; (3) 'deadly,' ὀλ-φος, ὀλοός, root ὀλ, 'to destroy.' Some refer the word here to

(2), explaining 'thick, confused shrieking' (or as Düntzer, 'dense,' *φείλιν*, 'to compress'); others to (3), 'with a deathly shriek,' i.e. a shriek of anticipated destruction. Neither of these is entirely satisfactory.

760. *περί τ' ἀμφί τε*, *circumcirca*, 'about and around,' i.e. all around; something like the reduplicated *προπρο-*, X 221. *ἐρωή*, 'cessation.' See II 302.

BOOK XVIII.

1. See A 596.

3. *ὀρθοκραιράων*, 'with upright horns.' The high stem and stern suggested a resemblance to a cow's horns. See l. 573.

5. See A 403.

7. *ἀτυζόμενοι πεδίῳ*, 'flying in rout upon the plain.' This use of *πεδίῳ* is common as a locative, and is to be compared with *γαίης* in P 372, *τοίχου* I 219.

8. *μή*, virtually *δείδια μή*. Cf. II 128, P 93. *θυμῷ*, a locative, the sorrows in my soul.'

10. This was fulfilled in an oracular sense; for Patroclus, though not really a Myrmidon, might be held to be such 'within the meaning of the prophecy.' It had thus hitherto misled Achilles, cf. T 328 and P 410.

13. *σκέτλιος*, 'headstrong' (lit. enduring, root *σεχ*, *ἔχω*): of a man who will have his own way. Cf. on X 41.

19. See P 686.

22. i.e. his mind was utterly darkened with grief.

23. *κόνις αἰθαλόεσσα* and *τέφρη* (l. 25) can here hardly mean more than 'dark dust'; though etymologically *τέφρη* is 'warm cinders,' root *tap* of *tep-eo*, and *αἰθάλη* is from *αἶθω*, 'to burn.' Achilles is out of doors, where there would hardly be a fire. *ἥσχυνε*, 'defiled with dirt.'

24. *νεκταρέω* probably means 'fragrant as nectar.'

26. *μέγας μεγαλωστί*. see II 776.

28. *ληίσσατο*, a pregnant expression, 'gained in raids.'

29. *ἀκ-ηχέ-μεναι* (the accent is Aeolic, according to the grammarians), perf. part. from stem *ἀχε-*, formed like *ἐδ-ήδο-ται*. Cf. note on *ἀκηχέδαται*, P 637.

33-35. The subject is three times changed: δ 86 is Achilles; δέδιδε, Antilochus; ἀπαμήσειε and ὤμωξεν, Achilles. 34 is parenthetical, to explain *χείρας ἔχων*: it makes the passage very confused, and might well be dispensed with. *ἀπαμήσειε*, lit. 'mow off': so Aristarchus for *ἀποτμήξειε* of Zenod., and all our MSS. but one.

Sereus. A 358.

α'; see Ω 621.

α, 'to my sorrow mother of noblest son';

το ἐπεὶ begins at τὸν δέ, l. 59: δ δὲ... ἴσος
τὸν μὲν... μαχησόμενον a coordinate clause
leaving in suspense the apodosis which is a
thought, though not in form: for
directly answer to τὸν μὲν, since both refer to

we have the same idiom of a rapidly growing
so ζ 162, φοίνικος νέον ἔργον ἀνερχόμενον.

l. I 534.

εἰς locative; ἐπιπροέηκα, 'I sent forth to the
with acc. = εἰς, as A 71.

relative applies to νοστήσαντα equally with ὑποδέξ-

αῖν in Homer means 'to hear so as to understand.'
A 549.

αῖς = ἐφεξῆς (σ(ε)χ = ἐχ), 'in a row.'

so best MSS.; the vulg. has ἐῆς, the bad emenda-
thus having spread to passages where it is super-
fluous. See note on A 393.

μήν.

note on A 409.

ἡλια (ἀπ. λεγόμενον) was derived by Arist. from
the sense of 'matters not of quietness,' i.e. παραχώδη.
perhaps be referred directly to root *vak*, 'to wish,' of
ἐκηλος (cf. A 554), 'unwished for,' in the sense of
by litotes.

What pleasure have I from these things?'

πελώρια is explained by Schol. τεράστια, i.e. 'super-
rather than 'big.' So of the arms of Rhesus, K 439.

ἐμβαλον, a strong word, because the marriage was
her will (l. 432).

νῦν δέ we must supply a verb from the preceding: but
(the gods wedded thee, all this came to pass) only that
mightest have grief beyond measure (A 2). Then τόν
nom. This gives a better sense than taking ἵνα... ἀποφθ. as
thesis, and joining νῦν δέ τὸν οὐχ ὑποδέξεται (where τόν is an
anaphoric repetition of παιδός). The optative εἴη with a primary
would be quite allowable in this rendering (cf. l. 308) as
expressing the remote result.

90. οὐδ' ἐμέ, sc. 'bids me also to die' (like Patroclus).

92. πρῶτος, 'first, chiefest of all': or perhaps, in the
re, before all other considerations.

93. ἔλωρα, in plur. only here (cf. ἐλώρια, A 4). The
means to mean literally 'pay for his preying upon Pa'

ἔλωρ is generally used in reference to dogs or wild beasts, and in the concrete sense, an object of prey. Here it must be abstract. It is possibly connected with Lat. *vel-lere*.

95. οἶα = ὅτι τοιαῦτα, as often.

98. αὐτίκα · he takes up and repeats with tremendous emphasis the word which Thetis had just used.

100. It seems necessary to take δῆσεν as = ἐδέησεν, 'he stood in need of me to be his protector from harm': though neither this form nor meaning of δέω occurs elsewhere in Homer. The nearest analogy is ἐδεύησεν, ι 540, and δει I 337. But no other perfectly satisfactory explanation has been given. Arist. read Ἀρεω (gen. of Ἄρης) for ἀρῆς in sense of battle. But ἀρή, = 'harm,' is a common word in Homer. It is not to be confounded with ἀρή = 'prayer.'

101. After a long parenthetical digression, νῦν δέ is taken up again at νῦν δ' εἰμ', 114.

102. φάος = light of safety, salvation; as often; e.g. ♣ 538.

105. Homeric heroes know no false shame; but this line offended the refined taste of the Alexandrians, who called it ἀλαζών καὶ φορτικός. So Achilles calls himself ἄριστον Ἀχαιῶν, A 244.

106. δέ τε here virtually means 'although.'

107. ὥς, 'would that.'

109. καταλειβομένοιο · the idea is of wild honey trickling down a tree.

110. Like smoke which from a very small fire fills every place, so does contentiousness from very small beginnings fill men's hearts.

112. This line is a characteristic expression of Achilles; cf. T 65, Π 60, &c.

115. δέξομαι, 'I will accept, welcome.'

117. οὐδὲ γὰρ οὐδέ · the first οὐδέ belongs to the whole sentence and is answered by καί in 120; the second emphasizes the following word (like the affirmative καὶ γὰρ καί): lit. 'for neither did even Heracles.' To Homer Heracles is no god or demi-god, but a merely human hero (except in the late interpolation, λ 602-604).

118. δς, *constructio ad sensum*, βίη Ἡρακλῆος being = Ἡρακλῆς.

121. κείσομαι, lie helpless and idle. ἀροίμην, ἐφείμην, γνοίεν are all strict optatives, expressing wishes. ἀροίμην, 'win'; see note on A 159.

123. ἀμφοτέρησιν, on account of the abundance of tears.

124. ἐφείμην, as we talk of 'setting a man on' to do a thing. Cf. 108, A 518.

125. δευρόν, only fifteen days; but as Aristarchus says, μία ἡμέρα Ἀχιλλεῖ πολὺ ἦν ἀφεστῶτι.

128. ἐτήτυμον, adverb; 'truly, these things thou sayest are no base matter'; or putting a stop after ἐτήτυμον and supplying

ἔστι (as with μίνυνθα, A 416), ταῦτα ἀληθῶς ἔχει. But the construction in either case is harsh. Cobet would read τοῦτο, Nauck ἐτήτυμα.

132. ἀγάλλω and ἐπαγλαΐεσθαι are both from root γαλ, 'to be bright'; in sense of 'to make a display,' or 'to feel oneself brilliant.'

133. αὐτῷ, emphatic, 'to himself,' even as it was to Patroclus.

134. καταδύσσο, aor. imper. Both ἐδυσάμην and ἐδυσόμην (the 'mixed' or 'Epic' aorist) are used.

136. νεθμαι, contracted from νέομαι, future, as 101.

138. πάλιν with gen. = back from, as T 439. εἰοῖο, best MSS. for vulg. ἐῆος, as l. 71.

141. ὀψόμεναι, i.e. to visit: a familiar idiom in English.

149. ὑφ' Ἑκτορος, because φεύγοντες is virtually a passive verb, = being chased. See A 242.

151. οὐδέ κε the protasis is forgotten in the explanatory narrative, and only reappears in 166 after a restatement of the apodosis in 165 with different form. Düntzer reads οὐδ' ἄρα, a variant given by Schol. Ven., for οὐδέ κε. περ, i.e. even though they might have saved themselves, they would never have rescued Patroclus. τόν γε in the next line repeats the same idea.

153. αὖτις, again, after the temporary success of Menelaus and the Ajaxes at the end of P.

155. ποδῶν, 'by the feet' (which hung behind as he was carried).

158. ἔμπεδον, 'persistently.'

162. δίεσθαι, trans. 'to chase away' (δίεμαι).

167. θωρήσσεσθαι, a general term, equivalent to καταδύναι μῶλον Ἄρης (compare 189 with 134). Achilles' armour being lost, there can be no special allusion to the breast-plate.

168. κρύβδα, because in book Θ Zeus had forbidden the gods to interfere.

170. ὄρσο, a 'mixed' aor. like καταδύσο, 134. ἐκπαγλότητε, see A 146; it seems to be used of anyone very much out of the common, 'extraordinary,' expressing amazement but not necessarily blame.

175. Τρῶες ἐπιθύουσι, where we should expect ἐπιθύοντες simply. But Homer is always fond of passing from a relative or participial to a direct construction. Τρῶες is added epexegetically to οἱ δέ. ἐπιθύουσι is generally derived from ἰθύω, on account of the ι, =rush straight forward. We might perhaps divide it ἐπι-θύουσι, with ι made long by the arsis.

177. σκολόπεσσι, apparently palisades or *cheneaux de frise* along the top of the Trojan wall; as on the Phaeacian wall, η 45 (La Roche). The word is generally used of the palisade by the moat of the Achaeans: but to fix it there would virtually be to hand it over to the enemy, which is not Hector's wish.

178. σέβας, like αἰδώς, a feeling of awe at the thought of the great common law of humanity, as expressed by public opinion.

180. 'Thine the disgrace if he reach thee a mangled corpse': or perhaps with Döderlein, 'if he go down mangled among the dead' (νέκυσ, acc. pl. as ω 417; and cf. νέκυσ καὶ δῶμ' Ἀἰδαιο ἕξεσθαι, O 251).

188. ἐκείνοι, he points with his finger. θωρήσσεσθαι, see 167.

191. στεῦτο, she pledged herself. So I 241. Curtius derives from στυ, a parallel form of στα = 'stand': hence στυ-λο-ς, στο-α (= στοφ-α). In Homer it is always metaphorical, 'to stand firm in the mind' = to set oneself, pledge oneself, to do a thing, with infin.

192. ἄλλου δ' οὐ τευ, for ἄλλον οὐ τινα, by attraction to the following genitive: a somewhat similar use to the familiar idiom by which verbs of knowing take an object which belongs not to them but to a following subordinate clause (see A 536). τεθ, a strange use of the interrogative instead of δτεν. Possibly we should read τοῦ with one MS.

193. Ajax' shield was famous for its size, σάκος ἥτε πύργος.

197. ἔχονται, are held by the foe, kept from thee.

198. αὕτως, even as thou art, unarmed.

201. The last part of the line explains τειρόμενοι. 'battle gives but little breathing-space.' But the line is omitted by many MSS., and is perhaps spurious. See A 801.

204. θυσανόεσσαν, 'tasselled.' See B 448, where the aegis is described as having a hundred θύσανοι hanging from it, πάντες ἐϋπλεκέες, ἐκατόμβοιός δὲ ἕκαστος. Root prob. θυσ-, a secondary of θυ-, expressing waving, swinging motion.

205. ἔστεφε, 'placed as a crown': construction like that of καλύπτω, P 132, &c. ἀμφί with κεφαλῇ. ἐκ δ' αὐτοῦ, from the cloud.

207. The point of this grand simile is indicated by ἄμα δ' ἡελίφ κατὰδυντι in 210. The beacons of the besieged islanders are only columns of smoke by day, but the moment the sun sets the blaze is seen below, like the glory on Achilles' head, with the illuminated cloud above it.

209. οἳ τε, so all MSS.: it must then mean the besiegers, and we can only get sense by making ἄστεος ἐκ σφετέρου mean 'far away from their' (the besiegers') 'city,' which is very harsh after ἄστεος in 207. No doubt we should read οἱ δέ, sc. the besieged. Then ἄστεος ἐκ σφ. = fighting from the walls of their city, a sense which is, however, elsewhere given by ἀπό.

211. ἐπήτριμοι, 'in a line.' Usually referred to ἥτρον, 'like the threads of the warp (ἥτρον) on the loom.' But this seems very unsatisfactory.

212. γίγνεται, 'comes into being,' 'shews itself.' Cf. Π 634, T 374.

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257. οὗτος ἀνὴρ · it is needless to name the great enemy.

258. ῥηϊτεροί, for ῥηϊτερον ἦν πολεμίζειν Ἀχαιοὺς : a common construction, e.g. A 589, Ω 243.

259. χαίρεσκον, iterative in form but a simple imperf. in meaning, as Υ 28; for only on one night had the Trojans bivouacked (ἱαύων, I 325) near the ships. ἐγὼ γε, emphatic: sc. 'it is I, the very one that took delight, &c., who now advise return.'

262. οἶος, sc. ἐπεὶ τοιοῦτος.

264. ἐν μέσῳ, in the midst (halfway between camp and city), where both sides are on equal terms, and so 'share equally the spirit of the battle.'

265. περὶ, 'for'; as though for a stake to be won. The expression is unusual as used for the attacking party; but cf. λ 403, περὶ πτόλιος μαχεούμενον ἡδὲ γυναικῶν.

266. ὧδε introduces what follows.

269. σὺν τεύχεσιν, as opposed to the mere shout by which he had just routed them.

270. ἀσπασίως, he will be thankful to reach Ilios.

272. Lit. 'may the thing happen thus' (as I fear) 'far away from my hearing,' i.e. when this happens, may I not be there to hear of it. The expression occurs more naturally in X 454.

273. κηδόμενοι περ, though reluctantly.

274. σθένος ἔχομεν, 'we shall possess our strength in the assembly,' i.e. we should find our safety in taking counsel together. So Aristarchus, τῇ βουλῇ κρατήσομεν. σθένος is not used by Homer as = force, in the sense of 'army.'

275. πύλαι, the gates as a whole. σανίδες, the folding portions, doors. εἰρύσσονται, 'protect,' A 216. ἐξευγμέναι, 'being closed.'

279. περὶ, as in 265.

281. ἡλασκάζων, wandering aimlessly about: a lengthened form of ἄλ, ἀλά-ω (cf. ἡλ-εός, ἡλίθιος). παντ. δρ. ἄσῃ, when he has given them their fill of galloping every whither.

286. ἀλ-ήμεναι and ἐ-ελ-μένοι, aor. and perf. pass. of εἶλω, φείλω: A 409.

288. μέροπες (A 250) is not elsewhere used in nom.

292. περνάμενα in the original sense, 'crossing' (the frontier as exports): whence the later meaning, 'to be sold,' was derived. See Φ 40. The gold was sent to pay for Phrygian and Maeonian troops.

300. Hector alludes to Pulydamas' nervousness for the city itself, which he unjustly attributes to a fear for the safety of his riches. The sense is, 'If any Trojan is overmuch troubled by his wealth' (sc. by the anxiety it gives him), 'the patriotic course is to give it for the public benefit—as has been already done by the wealthy citizens at large (288-292)—and so to escape any fear lest it fall into the hands of the Achaeans.' καταδημοβο-

ρῆσαι, to consume as a public stock. Cf. δημοβόρος βασιλεύς, A 231, and see A 704. ἐπαυρέμεν, to get it: A 410.

303. Hector repeats Pulydamas' phrases, 277, in order to emphasize the complete difference of his conclusions. So ἀλγίων, 306 from 278: 'what will really be the worse for him will be to find us boldly facing him; as I at least shall do.'

305. ναυφιν, here for the gen. with a reminiscence of the locative sense, as A 351.

308. 'To see whether he shall win a great victory' (as most expect) 'or whether I might' (might *not*, we should say) 'win it.' The opt. expresses the less likely contingency. Cf. note on A 433 and X 245-6. φέρω and φέρομαι seem interchangeable. ἦ ... ἦ = εἴτε ... εἴτε, as A 410, X 253.

309. 'The god of battle is impartial, and (sometimes) slays him that would slay.' We should probably read κτενέοντα (fut.) for κτανέοντα, which could only be a lengthened present. The τε and aor. are both gnomic, as A 218.

312. ἐπαινέω is generally used by Homer without an object: it means *assentiri* rather than *laudare*, and hence goes with a 'dativus commodi.' Later it always takes the accus.

316. ἀδινού, apparently 'strong,' 'loud.'

317. 'Laying his deadly hands on his comrade's breast'; ἐπιθέμενος, with tmesis. The pathetic ἀνδροφόνους is yet more touchingly used in Ω 478-9.

318. λῖς, i.e. a lioness, as P 133. ἡυγένειος; the lioness was said to have the finest beard, the lion the finest mane.

319. ἐλαφηβόλος, a hunter, with no particular limitation to stag-hunting. Cf. note on A 598.

320. ὕστερος, 'too late.'

321. ἐρευνῶν is added epexegetically, 'seeking him, if perchance she might find him.' The opt. ἐξεύροι is used not because of ἐπῆλθε (which among the present tenses of the simile is virtually a primary tense), but to represent the mere possibility as a hope in the creature's mind, not a 'may be' but a 'might be.'

326. Ὀπέντα, Patroclus' home; his exile in Phthia being only temporary, on account of homicide.

329. ὁμοίην, 'the same.' ἐρεῖσθαι, 'redden with our blood,' A 394.

332. αὐτοῦ, 'on the very spot'; i.e. here where I am.

335. μεγαθύμου goes with σεῖο, which is an objective gen.: 'murderer of thee, the noble-hearted.'

338. αὐτως, as thou art, unburied. τόφρα, 'till then.'

341. καμόμεσθα, 'we won by toil.' κάμνειν originally meant 'to labour,' weariness being only a derived sense. So in modern Greek κάμνειν = *to do*. v. Merry on i 125.

345. The double accus. is regular with verbs of 'washing' or 'cleansing': e.g. Π 667.

346. κηλέω, prob. = burning, from root *καφ*: like *πῦρ* *δήιον* from *δαφ*, *δαίω*.

348. ἀμφεπε has the primary meaning, 'to go close about,' from root *sak*, 'to attend,' accompany (*sequor*).

350. λίπ'; λίπα may perhaps be an old instrumental, for λίπεσα, afterwards used as an adjective (root *λιπ* of λιπαρός, ἀλείφω). It is always used in phrase λίπ' ἐλαίῳ, except ζ 227.

351. ἐννεώροιο (with synizesis of *εω*) apparently means 'nine years' old' from *ἔρα* = *jāra*, our 'year.' Perhaps it was thought that ointment which would keep for nine years must be a good antiseptic. Others divide ἐν-νέ-ωρος, taking -ωρος as termination, and explain the word as meaning 'in its youth' (νεφ-, root of νε-ος, *nov-us*), i.e. fresh.

352. ἐανῶ λίτι, 'with soft cloth.' Both words are of doubtful origin. ἐάνος, = *garment*, is *φέσανος*, root *vas*, 'to clothe': but ἐάνος shews no sign of *φ*. Buttmann is perhaps right in deriving from ἐάω and explaining 'yielding, flexible.' The only other form of λιτί is λίτα (α 130, &c.): but it is quite uncertain whether the noun is masc. (ὁ λίς, acc. sing. λίτα) or neut. (τὸ λί, pl. λίτα).

357. ἐπρηξας, the object is left indefinite; as in our colloquial idiom, 'you have done it after all.' So τελέσσαι, 362.

359. Ironical, 'Surely they must be thine own children,' such is thy love for them.

361. See A 552.

362. 'Truly I suppose a man is to be allowed to do what he will for his brother man, even though he is but mortal and hath not all our wisdom.'

365. ἀμφοτέρων, accus. of relation, 'in two respects'; as though γενεήν τε καὶ τιμήν or some such phrase were going to follow in apposition.

371. Κυλλοποδίων, lit. 'the Crook-footed,' cf. ἀμφιγυῖς, A 607 (root *κυρ-*, *κυλ-*, 'to be bent,' *cur-vus*, &c.: so *carvus* perh. = *ovar-us*).

372. ἐλίσσόμενον, lit. 'turning himself about,' i.e. busy with; exactly like *versari*.

373. He was making tripods (stands to carry tables, caldrons, &c.) to stand along the wall of his hall, and to go of themselves to the assemblage (ἀγῶνα) of the gods (to be used at their feasts) and then to return again to his palace. πάντας = 'in all.'

375. ὑποθήκεν, he had made wheels under the base of each one.

378. τόσσον μὲν . . . οὐδ' ἄρα, they were finished all but the setting on of the handles. τόσσον refers forwards: 'they were thus much finished, that they had got everything but the handles.' X 322, Ψ 454.

379. ἤρτυε, 'was preparing,' elsewhere only of devising mischief. κόπτε, was welding rivets, or chains (as ornaments).

382. Grace is a fitting wife to Hephaestus, ὅτε τῇ τέχνῃ χάριν

προσεῖναι δεῖ (Schol.). The legend which made Aphrodite his wife (Od. θ 266-366) is perhaps later.

383. ἔπνιε, 'had married'; imperf. in sense of plpfct., l.

237. ἀμφιγυήεις · see A 607.

384. Lit. 'She grew in her (ol) hand,' i.e. she clung to her hand. See note on A 513.

386. αἰδοῖη τε φίλη τε, 'a revered and dear guest.' For πάρος with present, of a habit extending up to the present time, A 553.

θαμίζεις exactly = *frequentas*.

392. ᾧδε · Aristarchus maintained that this word never means 'here' in Homer, but alway οὕτως; and paraphrased it οὕτως ὡς ἔχεις, οὐδὲν ὑπερθέμενος, 'come as you are.' But it is much more natural to regard it as an isolated case of a use which afterwards became common.

395. The legend differs from those in A 593, O 23, but probably had the same origin. Cf. also Ξ 202.

398. The verb in the singular is curious after τε . . . τε.

399. The 'epanalepsis' of the *former* of two names is unusual. Thetis of course needs no amplification. ἀψορρόου, because Ocean surrounds the whole earth, and so flows back into himself again.

401. The nature of these ornaments cannot be decided with certainty. Translate 'brooches and twisted whorls and rings and necklaces.'

405. ἴσαν, for ἴδ-σαν, a plpfct. formed directly from the root without reduplication. For the short *i* compare ἴσᾱσι.

406. ἧ, demonstrative, 'even she.'

407. ζῳάγρια τίνειν, 'repay the saving of my life.' So Nausicaa to Odysseus θ 462; μνήσῃ ἐμεῦ, ὅτι μοι πρώτη ζῳάγρι' ὀφέλλεις, 'thou owest me the price of thy saving.'

410. αἶητον is ἀπαξ λεγόμενον, but connected with ἄητον, Φ 395. It seems to mean 'huge,' but of the many derivations given none is quite satisfactory. Buttman refers it to αἰ-νός, which is perhaps as probable as any. Others explain 'panting' from ἄημι: which suits the passage in Φ (cf. Φ 386).

411. χωλεύων agrees with πέλωρ 'κατὰ τὸ σημαινόμενον.' ῥώοντο, 'moved nimbly.' See on A 529. ἀραιαί, 'slender': derivation uncertain.

417. ὑπό, in his service.

418. εἰοικυῖαι, so best MSS. The form is unique and should probably be written ἡοικυῖαι, for ἡεφοικ., with compensatory lengthening of the *e* on loss of the second *f*. Cf. ἡικτο, υ 31 by ἔικτο, Ψ 107: and ἡεῖδη.

420. ἔργα · see A 115.

421. ὑπαιθα (only in Iliad, five times) = ὑπό. ὑπαι is a locative form, -θα a suffix like -θε of αἶθε. ἔρρων is always used of going painfully, or to one's harm. (It is from ἔρρ-σ, a secondary of ἔρρ, 'to drag,' cf. A 356.) This passage perhaps shews the

origin of this connotation, in the dragging of the feet of a lame man.

427. 'If I can accomplish it, and if it be accomplished in the designs of fate.' (So Butcher and Lang, transl. of ε 90. The common explanation is that a thing which *has been* done means a thing which can be done again: but this is less satisfactory.)

434. πολλὰ μάλ' οὐκ ἐθέλousα go together; like πολλ' ἀέκων.

435. ἀρήμενος, 'worn out'; perhaps connected with ἀρή = 'harm,' though the quantity differs. (Paley suggests 'dried up,' *areo*, but this does not suit the use of the word in the *Odyssey*.)
ἀλλὰ δέ μοι νῦν, sc. κήδεα ἔστι.

436. τραφέμεν, intrans., 'grow up'; see Φ 279.

437-443 = 56-62.

446. ἔφθινεν· the ἰ indicates that this is a 2nd aor. rather than imperf.: the middle ἐφθίμην is commoner. The verb may be intransitive here, like φθινύθεσκε, A 491, and φρένας accus. of relation; but κ 485, οἳ μὲν φθινύθουσι φίλον κῆρ is in favour of the transitive use.

449. ὀνόμαζον, recounted the gifts offered by Agamemnon.

453. πᾶν ἡμαρ, 'all the rest of the day,' like πανημέριοι, A 472.

457. τὰ σὰ γούναθ' ἱκάνομαι, 'I fall as a suppliant' (*ικέτης*) 'at thy knees.'

358. ἐμῷ ὠκυμόρῳ· -μῷ ὠκ- must be scanned as one syllable by synizesis. Aristarchus wrote ἐμῷκυμόρῳ.

460. ὃ = ὃς, the one which he had.

464-6. ὃδε...ὥς, i.e. would I could save him from death as easily as I can give him armour. See note on X 346. The second clause is slightly varied in expression, unless with Zenod. and Aristophanes we read παρέξομαι for παρέσσεται, which would make it quite regular.

465. ἱκάνοι, opt. instead of subj. or fut. indic. by the usual attraction to the mood of δυναίμην.

467. πολέων τις ἀνθρώπων· a curious expression, apparently meaning 'many a one of the multitudes of men.' τις (*quilibet*) itself implies *many*, as T 71, &c.; but this idea is strengthened by the addition of πολέων· the more human beings there are, the more unnamed persons will there be to admire. αἶτε, in after days: A 340, I 135, T 107, &c.

469. The bellows, like the tripods (376) and the golden hand-maids (418), are intelligent automata.

471. εὐπρηστον, lit. 'well-puffed.' See A 481. παντοίην, 'of every degree.'

472-3. 'Epexegetic' lines. παρέμμεναι, so as to be at hand, to help. For the second alternative, after ἄλλοτε δ' αἶτε ('and then again'), a later writer would have given πανομένῳ συμπαύεσθαι or the like; but Homer, with his usual rapidity of

thought, suddenly changes the form of the sentence and expands this idea into a whole line. The construction of the sentence is not to be defended from the point of view of the strict grammarian or logician, but is none the less forcible and intelligible.

475. τιμήντα · for this contracted form see I 605.

476. γέντο, 'he grasped': acc. to Fick for γενθ-το; from *gadh*, *gandh* = *ghad*, *ghand* (with metathesis of aspirate) of *χανδ-άνω*, *pre-hend-o*, our 'get.'

478. The structure of the shield is not clearly given; γ 270 indicates an absurd arrangement with the gold in the middle, and that passage is no doubt spurious. Probably the shield itself was, like all shields, of hides in five layers (πτύχες); this the poet would naturally not think it necessary to state. The five metals (four in 474-5, and κύανος, 564) were used to give the different colours by which the following scenes were represented in a metallic layer over the whole. The pictures themselves were no doubt in concentric rings, the heavenly bodies occupying a circle in the middle. The description is of course purely imaginary, and not only far in advance of any art-work the poet could have seen, but often outside the limits of the plastic art altogether. Recent investigations have, however, proved it to be founded upon Assyrian works brought into Hellas by the Phoenicians as early as the time of Homer.

479. πάντοσε διαδάλλων, adorning it all over (carrying the decoration everywhither).

481. αὐτοῦ, the body of the shield, as opposed to the decorations on its surface.

485. 'All the stars wherewith heaven is crowned.' τείρεα, apparently for (σ)τείρεα, our 'star' (ἀ-στήρ, &c.). The marked alliteration of τ only shews how little notice was taken of such accidental phenomena; as may also be observed in the occasional occurrence of rhyming lines.

486. Πληγάδες, generally explained, the 'sailing' stars, as indicating by their rising the season for navigation; Ὕαδες, the 'rainy' stars of autumn. But the other names of constellations are not maritime but pastoral (ἄρκτος, ἄμαξα, Βοώτης, ε 272, &c.): and it is not improbable that the old explanation, Πελεΐαδες = 'flock of doves,' and Ὕαδες = 'litter of pigs' (Lat. *Sturulae*), may be right.

488. δοκεύει, 'watches.' When the Bear is nearest the horizon, which in N. Greece he just touches when at his lowest point, Orion is rising in the E.: the Bear then moves upward, as though the great hunter had driven him from his ocean bath. αὐτοῦ, in the same place, round the pole.

489. οἷη · Homer recognised only a few of the most important constellations; and of these all set below the horizon in N. Greece except the Bear. *Ursa Minor*, *Draco*, &c., had not then been named.

490. The poet now paints us two cities, one at peace (490–508), the other at war (509–540). The peaceful city includes two scenes, a marriage-feast and a law-suit in the assembly. In the beleaguered city the narrative form prevails over the descriptive, and we cannot accurately distinguish the successive scenes, the parley before the walls, the ambush, the attack, and the rescue.

493. ἡγίνεον, a lengthened form of ἄγω, trisyllable by synizesis (Ω 784). πολύς, the loud bridal song.

495. αἱ δέ, demonstrative; 'there, the women.'

497. Second scene: Litigation about blood-money (ποιμή) for a man who has been killed. The homicide asseverates (εὐχεται) that he has paid it: the next of kin of the dead man denies having received it: and both are eager to obtain a final settlement (πείραρ, 'consummation,' cf. πέρας) by the mouth of a witness (ἴστωρ, 'one who knows.' Each has brought his own witness and claims that his testimony should be final).

500. δῆμῳ πιφαύσκων, trying to make it clear to the people. μηδέν, the usual superfluous negative after verbs of denying.

502. 'The people shouted applause to both, taking part on either side,' i.e. the assembly at large was equally divided between the two litigants.

503. ἐρήτυον, held back, kept in their places. οἱ δέ, 'there,' as 495.

504. ἱερῶ, sacred to the administration of justice.

505. 'They held in their hands the loud-voiced heralds' staves.' There was really only one σκῆπτρον, which was handed first to one and then to another (hence the plur.) to confer 'possession of the house.' See Ψ 567 and A 234. ἡερόφωνος, prob. from ἀείρω, 'lifting up the voice,' cf. ἀερί-ποδες and μετ-ήρο-s (Düntzer).

506. 'Thus they' (the γέροντες) 'rose up before them' (sc. the people: or else, 'with them,' sc. the staves, 'in their hands,' σύν τοῖσι), 'and gave judgment in turn.' ἤισσον for ἀνήισσον.

507–8. No certain explanation can be given of these two lines, as the phrase δίκην εἰπεῖν does not occur again, and we cannot say whether it is used of the litigant (*causam dicere*) or the judge (*sententiam dicere*). The apparently close connection of the words δς μετὰ τοῖσι ('him among the judges, who') seems rather in favour of the latter. The two talents of gold will then represent a 'court-fee' which was handed over to the judge who was considered to have given the most just decision. It is much too small a sum to be the amount in dispute: see on Ψ 269, whence it must be far less even than the value of a woman, and *a fortiori* less than the value of a man.

509–40. Of the many explanations of this difficult passage the following seems preferable. Two allied armies besieging a town are disputing whether terms shall be offered, or the town be stormed and sacked (510–512). Meanwhile the townsmen, so

far from being ready to capitulate (*οὐ πω πείθοντο*), are preparing a counterstroke in the shape of an ambush to capture the flocks and herds of the besiegers at a watering-place on the river. The noise of the attack interrupts the debate between the besieging armies, who fly to rescue their supplies, and attack the townsmen.

510. Lit. 'advice pleased them in two directions'; i.e. two distinct plans found support: one army wishing to prosecute the siege and sack the town; the other to accept half the movable property of the townsmen as a condition of raising the siege. (See X 115-120, where Hector thinks of making this very proposal to the Greeks.)

515. *ἐφεσταότες*, 'constructio ad sensum,' as though *παῖδες* instead of *τέκνα* had preceded; cf. 525. *ρύατο*, 'guarded' (syncopated aor.; infin. *ρύσθαι*, O 141).

516. *οἱ δέ*, the warriors on their way to the ambush.

518. *ὥς τε θεῶ περ*, 'as befits gods': as beautiful as gods should be.

519. *ἀμφὶς ἀριζήλω*, 'conspicuous all around.' *ὕπῳ*, at their feet. The vulg. *ὑπολίζονες* should mean 'somewhat smaller': but this sense of *ὑπό* in composition is not Homeric.

520. *εἶκε*, 'seemed good,' in the pregnant sense of *εἰκώς*, &c.: from *φεικ-*, whence *φέφοικα*.

523. 'There were set by them at a distance two scouts' ('pickets') 'of their hosts,' i.e. from among their number.

524. Cobet would read *δέχμενοι* = watching, as a syncopated present: the aor. *δέγμενοι* being here out of place, as it properly means 'having received.'

525. *οἱ δέ*, the flocks and cows; the masc. covering both sexes of living animals. *τερπόμενοι σύριγξι*, 'playing on their pipes.'

528. *τάμνοντ' ἀμφί*, cut off, intercepted. So λ 402, *βοῦς περιταμνόμενον*.

530. *οἱ δέ*, the besiegers, whose flocks are being attacked.

531. The *εἶραι* are the 'tribunes,' the places whence the orators spoke, *ἀπὸ τοῦ εἶρειν ὃ ἐστὶ λέγειν*, Aristarchus. The debate of l. 510 is still going on.

533. *στησάμενοι*, having set the battle in array. *μάχην* goes both with *στησάμενοι* and *ἐμάχοντο*.

535. 'And Strife and Tumult mingled in the fray, and fell Destruction with them, holding one live warrior freshly wounded and one unwounded, and another she dragged by the feet, dead, through the battle-din.'

541. Three agricultural scenes—ploughing, harvesting, and vintage—follow.

νειόν is generally explained as 'fallow,' Lat. *novalis*; but according to Merry (ε 127) there were three ploughings at different seasons of the year (whence *τρίπολον*); the third in sum-

mer 'was called νεῶν, and the field so "freshened" was called νειός.'

543. δινεύοντες, wheeling round at the end of each furrow. ἐνθα καὶ ἐνθα, 'backwards and forwards.'

544. τέλσον, 'the boundary': prob. connected with τέλος.

546. ἐπιών, going from one to another (cf. ἐπ-εστέψαντο, A 470). τοὶ δέ, others were turning back (at the further end) along the furrow. ὀγμός, from ἄγω, 'a drawing out,' a straight line; hence in 552 'the swathe,' the straight line made by the reapers.

548. 'The field was black behind them and was like to ploughed land.' ἀρ-ηρο-μένη from ἀρό-ω, like ἀκ-ηχέ-μενος (l. 29) from ἀχέ-ω.

550. τέμενος, 'apportioned land': in Homer always of a royal demesne, or public land given in reward for public services, or the sacred land belonging to a temple. For βαθυλήιον, 'deep in corn,' the best MSS. give βασιλήιον, a much less picturesque word. ἥμων, 'were reaping,' v. Ω 165. δράγματα, 'armfuls of corn.'

553. ἀμαλλα, 'sheaf,' from ἀμάω, 'to gather.' ἐλλεδανοῖσι, 'twisted bands of straw'; prob. from ἐλλ- = *felf* (*volv-o*), 'to twist.'

556. παρέχον, kept supplying corn to the sheaf-binders.

558. The lord's retainers (κήρυκες = henchmen) are roasting an ox for a banquet, while the women are preparing a porridge for the hired labourers. παλύνειν is used of putting meal into water to make a thick drink, A 640. δεῖπνον is in apposition with ἀλφίτα, and thus = 'for dinner.' It seems to be contrasted with δαῖτα, the luxurious feast of the master.

563. ἐστήκει: apparently ἀλφή (the vineyard, i.e. the vines collectively) was supported on poles.

564. κάπετον, 'a ditch' (so Ω 797): root σκαπ of σκέπ-αρρον, σκάφ-ος, 'ship,' 'shape,' acc. to Curtius. κυανέην, 'of dark colour': or perhaps 'wrought in steel,' though κύανος is not mentioned in l. 474.

566. The frequentative opt. shews that this cannot properly form part of the picture on the shield.

567. ἀταλὰ φρονέοντες, perhaps 'in childish glee,' ἀταλός being always used of children. Benfey connects with τέρ-ην, as = very tender. Cf. λ 39.

570. λίνον seems to be the name of a song, probably either a festive paean, or 'the Linus-dirge,' which seems originally to have been a lament for the departure of summer, and so would be appropriate to vintage-time. καλόν is adv. (A 473). ὑπό, to the accompaniment.

571. λεπταλέη, 'thin,' 'treble.' ῥήσσοντες, 'stamping,' 'beating time': apparently not conn. with ῥήγνυμ, but with ἀράσσω, v. Ω 454. ἀμαρτῇ, in time with the music.

573. ὀρθοκραιράων · see l. 3.

575. κόπρου, i.e. the byre. Paley compares τυρός = cheese-market.

576. ῥοδανὸν δονακῆα, 'a bed of wavy rushes.' This reading seems the best, but there were several variants even in Alexandrian days. ῥοδανός is probably, like ῥαδινός, from *vardh*, 'to grow' (for *φροδανός*); i.e. pliant like a young growing shoot.

579. A second scene, in effective contrast to the first.

580. ἐ-ρυγ-μ-ηλό-ς, 'bellowing': ἐ-ρεύγ-ω = *rug-io* (the meaning *e-ruo-to* being secondary). We must assume a subst. *ἔρυγ-μος as an intermediate step, -ηλος being the adjectival suffix (Düntzer). με-μυκ-ώς = *myg-iens*.

583. λαφύσσετον for λαφυσσέτην. (This termination occurs in historic tenses elsewhere only in K 364, N 346.)

584. ἐνδίσσαν must mean 'were urging on,' κύνας being object both to ἐνδ. and ὀτρύνοντες. But Autenrieth well conjectures ἐδίσσαν, 'gave chase in vain' (αὐτως) for (ἐδφίσσαν, from δφί-ημι = δίω).

585. σακέειν, as if ἀναίνοντο were to follow: instead of which a more picturesque and expanded expression is substituted.

588. It is very rare to find an epithet so far separated from its noun as μέγαν from νόμον.

589. σταθμοί, 'steading,' farm buildings in general: κλισίαι, 'huts for the herdsmen': σηκοί, 'sheepfolds.'

590. The description of the dancing place has many peculiar features, and there are reasons for supposing that it may have been interpolated by a poet who had some special connexion with Crete, where the χόρος of Daedalus was shewn in Pausanias' time.

591. οἶον, because τῷ ἵκελον virtually = τοῖον.

593. Mixed dances of the two sexes seem alien from the usual practice of Homeric times. ἀλφεσίβοιαι, i.e. procuring gifts of oxen as ἔδνα for their parents at their marriage (ἀλφάνειν = to fetch a price). Cf. I 146, A 244.

594. Holding each others' hands by the wrist.

596. ῥῆκα, 'slightly'; perhaps as opposed to the brilliant glittering of armour (Autenrieth). ἐλαίω may mean only 'glossiness'; but oil seems to have been actually used in weaving; see η 107, καιροσέων δ' ὀθονέων ἀπολείβεται ὑγρὸν ἔλαιον.

597. The custom of carrying a dirk (μάχαιρα) is said to have been Cretan. Elsewhere in Homer it is worn only by those who have to do sacrifice (v. T 252).

600. As lightly as a potter's wheel, when the potter is trying how fast it will run. τρόχον · the accus. is nowhere else found with πειρᾶσθαι. πειρήσεται, aor. subj.

602. ἐπὶ στίχας, 'in lines': elsewhere only of soldiers.

604. τερπόμενοι agrees κατὰ σύνεσιν with the preceding noun of multitude.

μετὰ δὲ . . . , φορμίζων is not found in any MS., and was restored by Wolf from Athenaeus, who quotes the passage, and expressly says that it was mutilated by Aristarchus, who wrongly interpolated the line in δ 17-19.

605. κυβιστητῆρε, 'tumblers.' We are told that this was a peculiarly Cretan form of entertainment.

606. ἐξάρχοντος · we must supply τοῦ ἀοιδοῦ from 604. The gen. absolute without the subject expressed is very rare; perhaps only here and A 458. Aristarchus had to read ἐξάρχοντες, though the expression certainly could not be used of tumblers.

608. Oceanus fitly occupies a position analogous to that assigned him on the earth. πᾶρ, running along.

613. ἱανοῦ · see note on 352. 'Flexible,' however, is not a very appropriate epithet for tin.

BOOK XIX.

4. περικείμενον, lying upon and embracing the corpse. Cf. ἀμφικεῖσθαι, l. 284. The omission of *f* in *fόν* ('her') is very rare.

6. πᾶρρίστατο, 'came up among them'; Π 2.

7. 'She clung to him with her hand'; see A 513.

9. πρῶτα, to begin with; i.e. once for all; A 235.

10. τύ-νη, an emphatic τύ = σό: always masc. in Homer. For the -νη cf. the Lat. suffix -*met*. δέξο, imper. of syncopated aor. ἐ-δέγ-μην.

13. ἀνέβραχε, 'clanged'; perhaps onomatopoeical.

16. ὡς . . . ὡς · see A 512. ἐν, 'thereat' (lit. in the midst of these things).

17. ἐξεφάανθεν (-ησαν), so Aristarchus: al. -θη. Singular dual and plur. are used indifferently with ὅσσε.

19. τετάρπετο, 'enjoyed to the full.' This reduplicated aor. always expresses *satiety*.

22. οἶα, the *subject* of ἔμεν, must be supplied as *object* to τελέσσαι.

24. υἱόν · the sentence seems to start as though υἱόν were to be governed by ἀεικίσσωσι (I fear lest meanwhile flies entering into the bronze-cleft wounds defile the son of M. by breeding worms). As so often happens, the strict form of the sentence is neglected, that perspicuity may be gained by putting εὐλὰς ἐγγ. in a direct form; and then νεκρόν has to be repeated from υἱόν as subject to ἀεικίσσωσι.

27. ἐκ δ' αἰὼν πέφαται, 'the life is slain out of him'; paren-

. κατασαπήη (2nd aor. pass. subj.), sc. νεκρός: χράα ccus. of relation.

κῆται for κέηται (subj.): a rare contraction in Homer. ὄρον, 'bringing completion,' i.e. the full circle of a year. rd is elsewhere confined to the Od.

ἀπῶειπών· the *f* of *φειπών* seems to have the power, possessed by liquids, of lengthening a preceding short because being a spirant it can be dwelt upon in pronun-; so ἀπῶ(φ)έρσειε, Φ 329. But we have ἀπειπόντος, l. 75: 32 and 230.

ἐρυθρόν, as supplying the place of blood. Paley thinks may be a reference to stories of the embalming of mummies in Egypt: cf. Herod. ii. 86.

'Yea even those that hitherto were wont to abide.'

κυβερνήται goes with ἔσαν in 44, καὶ ἔχον being a sort of parenthetical parenthesis = ἔχοντες. οἰήιον, 'the handle of the oar' (Merry and R. p. 544).

See on Σ 125, 248.

σκάζοντε· these heroes had been wounded in book Λ. are, however, sufficiently recovered next day to compete successfully in the funeral games of book Ψ.

. μετὰ πρώτη ἀγορῇ, 'in the front row of the assembly.'

. δεύτετος, 'last of all': a superlative to δεύτερος = *dva-*, from *dva* = 'two.' The comparative form is natural to this word, but a superlative could only be formed on the analogy of τρίτος when δεύτερος had so far lost, at any rate in particular its original force as to be regarded as an equivalent to τρίτος.

. See Λ 248.

. 'Was this' (sc. the course that we took) 'the better for us?' νῶϊ περ, i.e. just we two and no other did all the

. ἐλόμην, sc. Βρισηίδα, Λυρ. δλέσας, 'at the taking of Hector's armour.'

2. ἀπομηνίσαντος· see I 426, 'for the fierceness of my speech.'

5. See Σ 112, &c.

8. ἀσκελέως, 'very stiffly, stubbornly'; from root σκελ-, 'to stiffen' and hence to harden (σκληρός): with ἀ- *intensivum*.

10. ἔτι, 'yet once more.' καὶ seems to go with πειρήσομαι (subj.) almost in the sense of καὶ νῦν, 'even so late.'

11. λαύειν, 'bivouac,' Σ 259.

12. Cf. Σ 270. κάμψειν, sc. in rest after flight. τινα, 'any one'; cf. Σ 467.

15. ἀπειπόντος (for ἀποφειπ-); see 35: like παρ-είπη, Α 555. 16-20. The reading here is uncertain, the text being that of the *starchus*: but it is hard to believe that 77 is genuine; it seems as though lines 51-2 had suggested to an interpolator that

Agamemnon was too weak to stand, though he was only wounded in the arm. But if 77 must remain, we can only construe 'standing up where he was sitting, and not coming forward into the midst of the assembly,' joining ἀναστάς to αὐτόθεν ἐξ ἔδρης. Then ἑσταότος (79) means simply 'the speaker,' the man who is 'on his legs' in our familiar idiom: for the emphasis of 79 is on ἀκούειν, 'to listen,' opposed to ὑββάλλειν, 'to interrupt' (ὑποβάλλειν = ὑποκρούειν; cf. ὑποβλήδην, A 292). 'It is well to hearken to him that stands before you, and not to interrupt him; for that is hard even for one skilled in debate' (sc. to be interrupted). Achilles has naturally won the audience over to his side by his frank apology, and Agamemnon rises with an agitation well reflected in his disconnected expressions; for he knows that the feeling of the audience is against him. δμᾶδω, 'hubbub.'

82. βλάβεται, 'stumbles,' 'trips.'

83. ἐνδείξομαι, 'I will open my mind.'

84. σύνθεσθε, 'take heed,' as A 76.

85. τοῦτον announces a statement of the nature of the μῦθος which never comes: Agamemnon nervously avoids specifying the popular accusation, and flies off at once to excuses.

87. ἡεροφοῖτις, 'walking in darkness' (ἡήρ, 'mist').

88. 'Who laid cruel blindness of soul upon me.' This casting of blame on Ἄττη instead of on himself is very characteristic of Agamemnon.

89. See A 356.

90. 'But what could I do? It is God that brings all things to fulfilment,' and therefore men are not responsible.

91. ἀάται, 'blinds.' The mid. is, except in this speech, used only in sense 'to go astray.' Buttmann conj. ἀαῖ.

92. οὐλομένη, A 2. The walking with soft feet upon the heads of men indicates the mysterious and unnoticed approach of the infliction sent from heaven.

94. βλάπτουσα, tripping up and ensnaring them (πέδησε). ἕτερον either = one man and another, i.e. anyone; or else, one or other of the two parties in a quarrel. But the phrase is unusual, and Aristarchus rejected the line as imitated from I 507 (where the whole passage should be compared with this).

95. Ζεύς, so Arist. MSS. Ζῆν', which better suits the context, as making Ἄττη more prominently the agent (ἄσατο, sc. Ἄττη, middle as 91).

97. θήλυς, 'though only a woman' (θήλεια is a commoner form of the feminine).

100. εὐχόμενος, 'with solemn asseveration.'

103. μογοστόκος εἰλεῖθυια · see A 270.

105. 'A man (ἄνδρα, 103) of the race of those men who are (sprung) from me by blood.' ἔξεισι goes both with αἵματος and

a harsh zeugma (since ἐμεῦ is never used as a simple pos-
= ἐμοῦ) only paralleled by l. 111.

ψευστήσεις, 'thou shalt prove a liar.'

πέσῃ μετὰ π. γυν. = 'be born.'

The two genitives are exactly parallel to those in 105, ἐθέλης representing ἐμεῦ. In this substitution the deceit of Zeus in his blindness (ἄσθεις) does not notice that he is a far more general promise, applicable to all his descendants as well as his immediate offspring.

ἐπειτα, 'therein.'

'A. Ἀχαιικόν, Argos in Peloponnese: opposed to Ἀικόν, in Thessaly.

ἄλοχον is 'anticipated subject,' as though ὡς ἐκύνει of ἡ δ' ἐκύνει were to follow. (Cf. A 536.) Sthenelus was Perseus, who was son of Zeus by Danae. Thus he was of age (γενέθλη) of Zeus though not really ἐκ Διός.

ἔσθήκει, 'had begun.' Cf. τοῦ μὲν φθίνοντος μηνός, τοῦ μένοιο, ξ 162.

πρό is adv.: 'she brought him forth to the light.' Cf.

ἡλιτόμηνον, 'prematurely born'; lit. failing, deficient (proper number of) months.

Εἰλειθυίας, v. A 270. σκέθε, 'kept away.'

ἀγγελέουσα is nowhere else used without a verb of saying. It is a sort of *constructio praegnans*, '(having come) to announce it to Zeus, she said.'

ἔπος, equivalent to our colloquial 'I will give you something to think about.'

i.e. Zeus seized Ate by her hair, to hurl her forth.

ἐργ' ἀνθρώπων, 'the world of men.' ἔργα is used very largely here, almost = 'region of activity.' Elsewhere in Homer ἄντρον 'tillage,' 'fields' (e.g. Π 392).

τήν ('Ατὴν), i.e. her handiwork.

δὴ αὖτε (synizesis), now again, in this instance.

Cf. I 119. ἀσάμην is here used in the usual sense ἄμην in previous line.

ἐγὼν (εἰμι) δε παρασχέμεν, like our idiom, 'I am to offer.' So I 688.

χθιζός, 'yesterday,' although the embassy in book I took place on the night before the preceding day, which we should call 'the day before yesterday.' Some have supposed that this was the case of the ancient method of reckoning the day from sunset. But Homer is a poet and not a chronicler; so we must not press calculations of time too far.

47. Either, 'It is for thee either, if thou wilt, to offer gifts, or to withhold them'; or 'Offer' (infin. for imperative) 'gifts, if thou wilt, or withhold them; the choice is left to thee.' Or we may read ἔχεμεν παρὰ σοι, 'keep them by thee.' There is little to choose between these.

149. κλοτοπεύειν, a ἀπαξ λεγόμενον of quite obscure origin; explained to mean 'equivocate,' or 'make fine speeches.'

150. ἀρεκτον, 'unaccomplished.' The μέγα ἔργον is of course the slaying of Hector; and ὥς κε is explanatory of it. Others make ὥς and ὥδε (153) collateral: 'as each man sees Ach. fight, so let him fight himself.'

155. See A 131. The sense is, 'Do not, because of your own great (περ) strength, expect your men to do what you can.'

163. ἀκμηνος σίτοιο, 'fasting from food.' ἀκμηνος occurs only in this book. It is referred by Schol. to an Aeolic word ἀκμή = ἀσιτία.

165. γυῖα (accus.), he grows heavy in the hands before he is aware (λάθρη). (γυῖον, here distinguished from γούνατα, is always used of the movable extremities, hands or feet; root γυ, 'to bend': v. A 607.)

170. ἐρωῆσαι, 'withdraw.' Cf. A 303.

173. οἷσειν, a 'mixed' aorist, as ἄξεμεν, Ψ 111, &c.

176-7 = I 133-4. Here the best MSS. omit 177.

180. We must either take ἐπιδευές as an adv. with ἐχρῆθα, so that it means ἐπιδευῆς ᾗς (but this is an Attic, not a Homeric, construction); or ἐπιδευές τι must be a sort of abstract noun = ἐνδειαν; or (with Döderlein) τι δίκης = any portion of justice; 'that thou mayest have naught of justice lacking to thee.'

181. ἐπ' ἄλλῳ, in the case of another man.

182-3. The sense is not certain. The best interpretation seems to be 'it is no disgrace' (ἀνθρώπων νέμεσις = popular disapprobation) 'that a king should appease a fellow-man when he has been the first to provoke him to wrath.' The γάρ thus gives a reason why Ag. need not shrink from owning himself in the wrong. For 183 cf. Ω 369, where, however, τις refers to the same person as ἄνδρα, which will not be the case here; and ἄνδρα is used strictly, a grown man as opposed to a boy.

186. μοίρη, properly an assigned portion; hence, as here, justice.

188. πρὸς δαίμονος, 'in the sight of heaven.' So πρὸς Δαναῶν, Π 85, πρὸς βασιλῆος, A 340.

189. αὐτόθι τεῖος. MSS. τέως περ or τέως γε: the superfluous particle (which Arist. omitted) being put in to mend the metre when the old form τεῖος (or rather τῆος: see A 193) was forgotten.

193. κούρητας = κούρους, another word peculiar to this book (248: as a proper name, I 529).

194. ἐνείκεμεν (infin. for imperative) is the only instance of any form of this aor. not from the α- stem, ἐνείκα.

195. χθιζόν, as 141, the neuter being used adverbially = χθές.

197. κῆπρον. so at the Olympian games a boar was sacrificed to Ζεὺς ὄρκιος, and over it the competitors swore to observe the

rules. 'Ἡελίω· as all-seeing, the Sun was especially entrusted with watching over the honest performance of a promise given.

202. ἦσιν for ἔρσιν (like κῆται, l. 32), only here and θ 147.

208. τισαίμεθα for τισώμεθα, ('when we shall have paid back our disgrace'), perhaps by attraction to ἀνώγοιμι above.

209. λείη, opt. of εἶμι, 'shall not pass down my throat.' The formation is strictly regular, though not elsewhere found; Homer does not use ἵοιμι, the later form.

212. ἀνὰ πρόθ. τετρ., i.e. with his feet towards the door; a symbol of departure. Düntzer quotes Pliny, *Rite naturae mos est pedibus efferri*; and Persius, iii. 105, *in portam rigidos calces extendit*.

213. τό, 'therefore.'

216. Πηλῆος υἱέ· for the metre see A 489: the ε is lengthened before μ, as often happens; see Π 774.

218. προβαλοίμην, 'I would put myself above thee.' Cf. περιβάλλειν, Ψ 276: προβέβηκα, 'I am superior to.'

221. The τε is gnomic, like a weak τοι. 'Very soon do men grow sick of battle, wherein the sword strews haulm in plenty upon the earth, but still the harvesting is very scanty when once Zeus makes his scales turn, even he that is men's dispenser of war.' i.e. however thick a crop of corpses be mowed by the sword, yet the soldier has no proportionate reward as the farmer has, to whom the heavier swathe means the more wealth. In other words, there is very little plunder to be got from gaining a victory in a pitched battle (φύλοπις), and therefore it is the more necessary to take our men fresh into the fight, as there is no great reward to come after their labour which will keep their hearts in the work. No doubt the sacking of rich cities was work which the Homeric soldier enjoyed far more than the unprofitable glory of a pitched battle. ἄμητος, 'the gathering in' (not 'mowing,' v. Ω 165).

225. Fasting is not the way to shew honour to the dead (as Achilles urged, 203-5 and 209).

226. ἐπήτριμοι, 'in rows,' i.e. in multitudes. See Ξ 211.

227. πόνοιο, the hardship of fasting.

229. ἐπ' ἡματι, on the day of his death only. Cicero, who translates this passage, *Tusc.* iii. 27, § 65, gives '*luctum lacrimis finire diurnis*.'

230. περιλίπωνται πολέμοιο, sc. survive from war.

233. 'Let none hang back awaiting a further summons to the host; for that summons will be a grievous thing to him that is left behind at the ships': i.e. any one who does not obey the present call will find that the next summons he receives will be to punishment for desertion.

238. ὁπάσσατο, joined to himself as colleagues (ὁπαδοῦς).

242. Our 'No sooner said than done.'

247. στήσας, having weighed out.

250. θεῶ ἐν. αὐδῆν, i.e. clear-voiced, *ἡπύτα κῆρυξ*. Elsewhere the phrase occurs only in Od. of singers.

252-3 = Γ 271-2. μάχαιρα, the dirk or knife, is a sacrificial, not a warlike, instrument (Σ 597), and is always (αἰέν) worn by Agamemnon because from his position he might at any moment be called upon to do sacrifice.

253. ἄωρτο, 'hung': from αἰρώ (ἀ-φέρ-). The change to the O-sound in the perfect is common in the active but almost unique in the passive. Possibly the *f* had some influence in producing it.

254. The nature of this ἀπάρχεσθαι (cf. A 471) is explained by Γ 273, ἀρνῶν ἐκ κεφαλῶν τάμνεν τρίχας: a lock of hair from the forehead was burnt, as a first-fruit of the victim, at the beginning of the sacrifice.

255. ἐπ' αὐτόφιν · cf. σιγῇ ἐφ' ὁμείων, H 195; 'withdrawn into themselves.'

256. κατὰ μοῖραν, according to their allotment (l. 186); i.e. each in the place befitting his rank.

258-260. Compare the similar oath in Γ 276 sqq., where the gods sworn by are not exactly the same because the Trojans are a party to it, and therefore their local divinities are included.

261. μὴ...ἐπένεικα · this construction in an oath is found also in O 41, μὴ...ἐνοσίχθων πημαίνει Τρῶας; cf. K 330. MSS. ἐπενείκαι, as though δμνυμι had preceded instead of ἴστω Ζεὺς. μέν = μὴν. οὕτε is strange after μὴ; it implies a sudden change in the speaker's mind to the attitude of simple asseveration.

262. πρόφασιν recurs only in l. 262, in the later sense of 'plea,' 'pretext.' Here it seems necessary to make εὐνῆς πρόφασιν = κοίτης χάριν (Schol.): 'neither making use of her *for* my bed nor for aught else.' πρόφασις is indeed used in later Greek of a *real* cause. Most edd. join εὐνῆς κεχρημένος, *expletens omnis amplexus*, which agrees with the Homeric use of κεχρηῆσθαι but leaves πρόφασιν without meaning.

263. ἀπροτίμαστος, 'untouched' (μαίομαι).

265. δ τε, sc. ἐκείνῳ, δς. σφέ, τοὺς θεούς.

267. The boar is not used for a feast, like ordinary victims, but is cast into the sea as devoted to the nether gods, to whom belonged all victims on which an oath had been sworn.

272. διαμπερές, 'utterly.' ἀμήχανος, 'in his wilfulness.'

276. αἰψήρην, predicate in adverbial sense, 'dissolved the assembly suddenly.' See the same line, β 257.

278. ἀμφεπένοντο, busied themselves about.

281. ἀγέλην, sc. the other horses belonging to Achilles.

284. ἀμφι...χυμένη, cf. περικεῖσθαι, l. 4.

287. μοι δειλῇ κεχ. θυμῷ, lit. 'dear to unhappy me in my heart.' But the place of the enclitic is very unusual. l. 347 is somewhat similar.

290. δέχεται, as though ἄλλο κακόν were to follow instead of ἐκ κακοῦ; 'evil succeeds *after* evil,' for 'evil succeeds evil.'

293. μία, sc. the same. Cf. Σ 251. μοι is 'ethic dat.': almost = 'for my delight.'

294. κηδείους, 'my dear ones.'

295. οὐδὲ μὲν οὐδέ (v. Σ 117), 'nay thou didst not let me even weep' (much less despair).

296. Mynes, husband of Briseis, was king of Lyrnessus.

298. This proposed marriage of Briseis to Achilles seems inconsistent with various parts of the poem (cf. I 336): nor is κουριδίη ἄλοχος elsewhere used except of a girl married for the first time. See A 114.

299. δαίνυμι γάμον, give the marriage feast. So δ 3: cf. Ψ 29.

303. αὐτόν, sc. Achilles. The thread of the narrative is resumed from 281.

305. ἐπιπέθεθ' (sc. -εται), if any of you will hearken to my wishes. πρὶν, before sunset, which is expressed in an anacoluthic form in 308, where πρὶν δὴ ἥλιος would be regular.

312. τέρποντες, trying to comfort him.

313. πολέμου στόμα · see Υ 359.

314. ἀνεεῖκατο, he lifted up his voice: or rather, sighed deeply, took a deep breath. Cf. Herod. i. 86, ἀνεεικάμενόν τε καὶ ἀναστενάξαντα.

316. λαρόν · see P 572.

317. δ-τρα-λέως, 'diligently'; root τρεσ-, of uneasy, restless motion, with prothetic δ, like δ-τρη-ρ-ός (Curtius).

320. ἐνδον ἐόντων, of the store that is within (i.e. though my tent is well supplied). Cf. χαριζομένη παρεόντων, so frequent in Od.

322. εἴ κεν with opt. of a mere supposition; cf. A 60. For τοῦ, which seems very un-Homeric, Brugman confidently reads οὐ = ἐμοῦ. See on A 393.

324. δ δὲ...πολεμίζω, the speaker, who is talking of himself in the third person, quite naturally reverts to the first, though without much regard to the requirements of grammatical rules, which would of course demand πολεμίζει. βίγεδανῆς, *horrendae*: termination like οὔτι-δανός, μηκε-δανός, &c.

326-333. A passage of doubtful authenticity. The poet of the Πiad never recognises Neoptolemus, except in the still more dubious Ω 467.

326. τόν · we must supply πυθοίμην ἀποφθίμενον from 322, but with the other construction of πυθέσθαι, which is followed equally by gen. or accus.

332. In λ 506-537 Odysseus fetches Neoptolemus from Scyros to join the war after Achilles' death. But here he is a mere child, who cannot even travel alone, much less fight.

334. κατὰ goes with τεθνάμεν: τυτθόν with ζῶντα, 'just

alive.' ἀκάχησθαι, perf. pass. with irregular ('Aeolic') accentuation instead of ἀκαχῆσθαι; see Σ 29.

336. ποτιδέγμενον (or -δέχμενον? Σ 524) is causal, and coordinate with γήραϊ: 'broken down with age and with ever waiting for sad tidings of me, till he shall hear of my death.' δτε is epexegetic of and coordinate with ἀγγελίην; literally 'expecting when.'

342. ἐῆος should be ἐοῖο in sense σοῖο (A 393): 'hast thou deserted altogether thy dear warrior'?

343. μέμβλεται = μέ-μλε-ται by metathesis for με-μελ-ται, hast thou no care for Achilles? So Φ 516.

344. κείνος, yonder sits he.

351. ἐκκατέπαλτο, either ἐκ-κατ-ἐπ-αλτο, leapt forth down upon: or better ἐκ-κατ-ἐπαλτο, hurled herself forth downwards (πάλλομαι).

354. ἴκηται, so MSS. But the subjunctive is harsh in a narrative passage; all the most similar instances occur in speeches, where they indicate a particular phase of thought in the speaker, who regards some past occurrence as still continuing or future in its effects; cf. A 559. Hence most edd. read ἴκοιτο, regarding ἴκηται as wrongly copied from 348.

357. Διός retains a trace of its primitive sense, the (bright) sky. The constr. is like οὐρανοῦ ἐκκατέπαλτο above.

358. αἰθρηγενής, 'born in the upper air'; of the mountain wind descending from the Thracian heights.

360. ἐκφορέοντο, 'were borne forth' by the wearers: i.e. streamed out, 'ut arma dicta sint pro armatis' (Heyne).

361. κραταιγύαλοι, 'with strong plates.' (γύαλα, root γν—see A 607—were the two curved plates for breast and back which when joined formed the θώρηξ.)

362. γέλασσε, perhaps in the original sense, 'sparkled,' root γαλ, 'to be bright.'

363. ὑπό goes with ποσσίν in instrumental sense; like ἐπὶ χερσὶ δαμῆναι.

365–8. Aristarchus with some reason condemned these lines as fantastically exaggerated.

366. ἐνδυνε, entered into his heart. The word is elsewhere used only of donning garments. But cf. δύνον, A 268.

369. Compare the arming of Agamemnon, A 17 sqq.

377. σταθμῶ ἐν οἷ., in a lonely 'steading,' or herdsman's dwelling. οἰοπόλῳ is from οἶος, and has nothing to do with sheep (δies). For σταθμός compare Σ 589.

380. περί goes with θέτο.

382. ἵππουρις can be nothing but an 'epitheton ornans,' for the 'horsehair' is of gold.

384. ἔο, so best MSS.: but the hiatus and neglect of f are both irregular. Bekk. conj. δὲ εἶ.

385. 'To see if he had fitted them well to himself, and his

glorious limbs ran (lightly) in them.' ἐφαρμόσσειε can hardly be taken intrans. with ἔντεα for subject: as we should then expect ἐφαρμόζοι (Fäsi). Cf. P 210.

386. εὔτε, apparently for ἡύτε; the two words are, if not identical, in any case closely related. So ὥς and our own 'as' often mean 'when.'

387. σύριγξ, properly a 'pipe,' 'flute,' root *svar*, 'to sound,' *su-surr-us*. Here, a pipe-like socket or stand to hold the spear.

388-391 = Π 141-144, q. v.

392. Ἀλκιμος or Ἀλκιμέδων · see on Ω 474.

393. ἔσαν, 'arranged'; from *ἔζω, 'to settle' (root *sad*, 'sit'); i.e. εἶσαν without the augment. λέπαθνα, the broad straps across the chest against which the horses pulled.

394. He fastened the reins to the rail of the car ready for the driver.

396. ἐφ' ἱπποῖν, 'into the chariot.'

398. ἡλέκτωρ Ὑπερίων, 'the shining one that walks aloft,' i.e. the sun. ἡλέκ-τωρ, from a lengthened form ἄλεκ of root *ark*, 'to shine'; Skt. *arkas* 'the sun,' and ἡλεκ-τρον, 'a shining metal.'

400. See Π 149, 150.

401. ἄλλως, otherwise than as ye did with Patroclus. φράζεσθε, 'take heed to bring back safe.' σωσέμεν, mixed aor. like ἀξέμεναι, Ψ 50, &c.

402. ἐπεὶ χ' ἔωμεν, 'when we have had our fill of war.' ἔωμεν seems to come from root *sa*, 'to satiate'; cf. ἔ-δην. Curtius assumes a present *ἔ-μι, *ἡ-μι, 1st plur. subj. *ἡ-ο-μεν, and with metathesis of quantity ἔωμεν, like βέωμεν by βήομεν.

403. λίπετε, indicative; we have to supply from it the verb to μή; 'and (leave me) not, as ye left Patroclus dead on the field.'

404. ζυγόφιν, genitive; 'from under the yoke.' Cf. Ω 576. πόδας αἰόλος occurs here only; αἰόλος generally implies wriggling or fluttering motion. Cf. πόδας ἀργοί.

406. See P 440.

407. αὐδήεντα, articulate. So of Circe κ 136, δεινὴ θεὸς αὐδήεσσα, 'goddess speaking with human voice.'

408. ἔτι νῦν γε, 'still, at least for a time.'

411. νωχελίη occurs only here, though Euripides has νωχελής. Düntzer refers to νη- and ὀχλ-έω (root *vagh*, *vea-o*) in sense of anxiety. The word will then mean 'carelessness.'

416. αὐτῷ, thee, and thee alone (without our having any part or fault in the matter).

417. θεῷ τε καὶ ἀνέρι, sc. Paris acting under the orders of Apollo.

418. ἐρινύες · perhaps, as guardians of the fixed order of things, these goddesses are responsible that the horse shall say no more than the decrees of fate permit. But everywhere else their function is distinctly moral.

423. ἄδην ἐλάσαι πολέμοιο, a difficult phrase. In N 315 we have οἷ μιν ἄδην ἐλώσι καὶ ἐσσυμένον πολέμοιο, where the right reading is very probably ἐώσι, fut. of ἐάαν, 'to satiate,' the same word as ἔωμεν in 402. Then we ought to read ἐάαν for ἐλάσαι here, assuming the corruption to have arisen *after* that in N 315. The text has been explained by considering ἄδην to retain its original force of a substantive in the accus. in the sense 'to drive into satiety of war.' Döderlein considers πολέμοιο a local genitive, like πεδίοιο, &c. But none of these is quite satisfactory, though the general meaning is of course clear.

BOOK XX.

3. θρωσμῷ πεδίοιο, 'the swell of the plain'; some rising ground apparently between the ships and the Scamander. With Τρῶες supply θωρήσσοντο, as A 56.

4. This is the proper function of Themis, for she ἀνδρῶν ἀγορὰς λύει ἡδὲ καθίζει, β 68.

7. Oceanus is perhaps absent because he belongs to the older dynasty now banished from heaven (see Ξ 200–204).

9. πίσαα, 'water meadows'; root πι, 'to drink,' whence the town Πῖσα.

18. ἀγχιότα seems to be used, here only, of *time*, as the fighting has not actually begun. 'The blazing of the battle is very close at hand.' Or it may mean, the fighting has now come to very close quarters: i.e. the armies are prepared for the decisive struggle.

21. μέλουνσι, lit. they are a matter of interest to me; I am concerned for them. This personal use of μέλω is rare; Odysseus says (ι 20), πᾶσι δόλοισιν ἀνθρώποισι μέλω. ὀλλύμενοί περ, 'even while they are perishing.' The Trojans are clearly uppermost in Zeus' thoughts.

24. The prohibition to the gods to join the fight, which was imposed in Θ, is now removed; its object, the humiliation of the Achaeans before Achilles, being fulfilled.

28. καὶ δέ τε . . . καί. cf. οὐδὲ γὰρ οὐδέ, Ξ 117.

29. ἐταίρου, causal genitive, because of his friend.

30. ὑπὲρ μόνον, 'overriding fate'; cf. ὑπὲρ αἴσαν, Π 780.

31. ἀλίσστον. see Ω 549, 760; 'not to be escaped,' afflicting all alike.

32. δίχα, lit. in a state of division (cf. Ξ 510) opposed to ἕνα θυμὸν ἔχοντες.

34. ἐριούνης, the Helper; prob. connected with root ἐρ- of

δν-ιν-ημι. The title occurs also in 72, several times in Ω, and once in Od. (θ 322). Cf. ἀκάκητα, the Healer, Π 185.

35. ἐπί probably goes with ἐκέκαστο: this compound does not recur but is illustrated by the phrase πάντας ἐπ' ἀνθρώπους ἐκέκαστο, Ω 535, as though his excellence was regarded as *spread over* all men.

37. See Σ 411.

38. κορυθαίολος, elsewhere always of Hector. λοχέαιρα, 'the pourer forth' (χεῖ-ω) 'of arrows'; Archeress.

42. ἐκέθανον, intrans. 'won great glory,' were victorious.

48. ὦρτο δέ, apodosis. 'Then arose Strife.'

49. τείχεος ἐκτός· see Σ 215.

50. αὐτεῖ for αὐτοῦσα; a return to the direct form of expression, in accordance with the permanent impulse of Epic diction. ἀκτάων is always used of the *sea-shore*. Perhaps she went to the rear of the camp to arouse those who lingered.

53. θεῶν, so best MSS. with Aristarchus. Herodianus preferred θέων, 'running over Callicolone.' θέειν ἐπὶ τινι has no exact parallel in Homer, but seems a less impossible expression than θεῶν Καλ., i.e. 'Callicolone where the gods were.' This hillock is not mentioned elsewhere, except l. 151.

55. σύμβalon, *committabant*, 'pitted in fight.' Cf. ξυνέηκε, A 8. ἐν δ' αὐτοῖς κ.τ.λ. 'the gods made strife to break out among themselves also.' This is a strange use of ῥήγνυμαι, which is elsewhere used only of bursting through the ranks or fortifications of the enemy. This passage, powerful though it is, seems rather out of place here; as the θεομαχία itself does not begin till near the end of the next book.

65. 'Regna... Pallida, dis invisā,' Aen. viii. 245. εὐρώεντα is generally explained 'mouldy,' *loca senta situ*, from εὐρώς, mould (perhaps root *var*, to cover up). It may, however, be a derivative of εὐρος, = spacious; like κητώεις from κῆτος.

68. ἰά· this heterocl. plural of ἰός ('arrow') does not again occur.

70. κελαιδινή, the Huntress (Π 183), from κέλαδος, the noise of the chase (cf. I 547). χρυσηλάκατος, with golden-shafted darts. (So Ameis.) The *spindle* does not suit the character of Homer's Artemis, who is a huntress, not a housewife.

72. σῶκος, probably either the Strong or the Saver (= ἐριού-νιος) from σο- of σό-ος, *sa-nus*, 'sound.'

74. See A 404.

77. τοῦ is gen. after αἵματος, 'to sate with the blood of *him*' (emphat.).

78. ταλαύρινος, i.e. ταλα-φριν-ος, 'stubborn.' Literally 'thick-skinned,' from ταλα-ός = enduring. Others explain 'shield-bearer,' when ταλα- will = τλα- of ἔ-τλη-ν, &c., and *tol-lo*: φρινόν = bull's hide, i.e. shield (like βούς, H 238, &c.).

81. εἷσατο, 'made like,' from *εἶδω, root *vid*.

84. ὑπόσχεο, our 'undertake,' a sense which naturally passes into that of promising. 'Where are all the boastings thou didst make thine own, to wit that thou wouldst fight?' &c. πολεμίζειν (so by Cobet's almost certain conj. for πολεμίζειν of MSS.) is epexegetis of ἀπειλαί.

90. Achilles taunts Aeneas with this same incident, 187-194. It occurred during the expedition when Briseis was captured.

93. εἰρύσατο, *servavit* (A 216). λαιψηρά, predicate = ὅστε εἶναι λαιψ.

94. ἢ κ' ἐδάμην, else had I fallen.

95. τίθει φάος, brought him safety. Cf. Σ 102.

96. Λέλεγες, the Phrygian inhabitants of Lyrnessus.

97. ἄνδρα, emphatic, opposed to θεόν.

99. καὶ ἄλλως, even without such aid; in our familiar idiom, 'even at the best of times': like I 699. In A 391 the reference is more specific.

101. Cf. A 336, Π 662. τέλος, the event of war.

108. ἰθύς, straight against him. ἀρειῇ, reviling, cursing.

113. οὐλαμόν, throng; ἑλ-, εἰλω, 'to squeeze.'

114. θεούς appears to mean only the gods on the side of the Achaeans.

117. ὅδε, 'here' (pointing to him) 'comes Aeneas.'

119. ἡμεῖς περ, emphatic. 'Let it be *our* task to turn him back.'

120. αὐτόθεν, either 'from the very spot where he now is,' or 'from where we are'; i.e. immediately. ἢ, or else, as an alternative. καί, 'as well' (as Apollo).

122. δευέσθω, fail, give way. But the analogy of ἀλκῆς δεύεσθαι, N 786, νόου δ., η 73, is strongly in favour of Döderlein's conj. θυμοῦ, let him not lack courage.

123. ἀνεμώλιοι, lit. 'windy'; but always used in the metaphorical sense, 'empty, vain, powerless.' (Cf. *ventosus*.)

125. ἀντιδόντες, future; 'to take part in.'

128. γεινομένῳ (so La Roche with MSS. for vulg. γιγνομένῳ: γείνομαι appears to be a distinct present stem, for γεν-jo-μαι) agrees with οἱ, not λίνῳ, which is instrumental; 'whate'er Fate span for him at his birth with her thread.' Compare the similar passage, η 197-201.

129. οὐ instead of μή; a unique use, and hardly to be explained. For in every other case in Homer where we find εἰ...ὐ, the negative may be regarded as coalescing with *one* word in the sentence into a single negative expression, but a little consideration will shew that this cannot be the case here; the negative affects the whole sentence. Compare l. 139, Ω 296.

131. 'The gods are dangerous to look upon' (lit. to shew themselves) 'in all their brightness.' For the personal construction of χαλεπός cf. Φ 482.

133. παρὲκ νόον, beyond the bounds of wisdom. ἔριδι ξυνελάσσαι, like ἔριδι ξυνέηκε, A 8.

135 is omitted in most MSS. It seems to mean 'we that are the strongest should set the example of self-restraint, and not of violence, to the other gods.'

136. ἔπειτα, 'then,' in consequence of what I have said.

137. πάτου, the beaten track. So πάτον ἀνθρώπων ἀλεείνων, Z 202.

138. ἀρχωσι· so Arist. and best MSS.: Zenod. ἀρχησι. This 'proleptic' use of the plur., before more than one subject has been mentioned, is called σχῆμα Ἀλκμανικόν, from its frequency in the poems of Alcman. The second subject is, however, generally added by καί or τε, not disjunctively by ἢ.

139. οὐκ εἰῶσι, for μή; the two words forming the single idea 'forbid' (see l. 129).

140. παρ' αὐτόφι = παρ' αὐτοῖς, at their sides. δρεῖται, future.

141. διακρινθέντας, after coming to the decision of the fight. So l. 212.

143. ἀναγκαίηφι, an instrumental, like βίηφι. The MSS. generally give ἀνάγκη ἰφι, which is very weak.

145. The legend was that Poseidon, defrauded by Laomedon of the wages promised him for building the walls of Troy (v. Φ 450), sent a sea-monster to devour the princess Hesione. Laomedon, her father, promised his heavenly breed of horses (l. 225) to whoever should slay the monster. This Heracles did, with the aid of Athene, who built him this earthwork as a defence. ἀμφίχυτον, heaped up on both sides; cf. Ψ 256.

147. τὸ κῆτος, the (well-known) monster; the story being familiar.

148. μιν, Heracles: whenever the monster chased him from the shore towards the plain. The contest seems to have been a lengthy one.

152. ἦτε· this word cannot be certainly explained, as it occurs only here and O 365 in the same phrase. Arist. derived it from ἦμι, the Archer. Autenrieth refers it to ἦώς, ἄφος, root *us*, the Shiner.

155. δέ here virtually means 'although.'

156. καὶ λάμπετο χαλκῷ, parenthetical, the following words being in apposition with τῶν.

157. κάρ-καιρ-ε, apparently an imitative word, our 'creaked.' Cf. μορ-μύρ-ω, βάρ-βαρ-ος.

165. καί seems to continue the emphasis on σίντης, 'a despoiler, whom also men desire,' &c.

166. ἀτίζων, 'recking not': ἀπ. λεγόμενον, irregularly formed from root τι-, *to esteem*.

171. ἐέ, only here and Ω 134 for ἐ: it represents σεφε = σφε, as we have the adjectival form ἐός = σεφος by δς = σφος. The lion

was supposed to have a sharp bone in his tail by which he literally goaded himself on to battle.

172. γλαυκιδών, with gleaming eyes. Cf. γλαυκῶπις.

173. φθίεται, subj. of aor. φθίσθαι. So φθιόμεσθα, Ξ 87. ἦν, 'to try whether.'

178. δμίλου ἐπελθών, 'advancing upon me *from* the crowd' (cf. σταθμοῖο διέσθαι, M 304). τόσσον πολλόν, a rather tautological expression, lit. 'so far, even a great distance.' Others transl. 'having traversed so much of the throng'; but this seems weak. ἔστης, comest up to me, A 197.

180. ἀνδασσείν frequently takes the dat. (really a locative) of the people ruled, and occasionally the gen. of the land or thing ruled. Here both are combined; 'to be lord of the (royal) dignity among the Trojans.' Aeneas is the next representative of the line of the Tros, the Eponymus of Troy, as he explains in 213-241.

183. ἔμπεδος οὐδ' ἄεσ., 'sound and not broken in mind.' ἄεσι- is generally derived from ἄδω: but the form rather suggests ἄημι, as though it meant 'blown about in mind,' volatile; of the childish inconstancy of old age. Cf. Ψ 603, and θυμὸς ἄητο, Φ 386.

184. τέμενος, an allotment of public land, v. Ξ 550, I 578. τέμενος τάμον, the so-called *figura etymologica*.

188. See l. 90 sqq. Aeneas was tending his father's oxen.

194. ἐρρύσατο, ῥύεσθαι (fut.), from (σ)ρυ = σερψ · see on A 216.

198. See P 32.

200. νηπύτιος = *in-fans* (νη-ἡπύω), occurs eight times in T and Φ: elsewhere only N 292.

202. αἰσυλα, prob. 'unjust taunts,' such as Achilles has been using: from α priv. and ἴσος. But we should probably read καὶ αἰσυλα (as β 232, ε 10), because of the *f* of ἴσος (*f*ίλ*f*ος). (So Clemm.)

Most critics reject the greater portion of this long speech, which undoubtedly clogs the action of the poem, though it is interesting in itself. It looks like a specimen of the genealogical composition which was so popular in the Hesiodic age.

204. πρόκλυτα ἔπεα, stories famed afar; or, from old time.

205. Ἀλοσύδνης, acc. to Curtius = daughter of the sea; from ὕδνη = *sun-jā*, fem. of *sun-us*, our *son*, root *su*, to beget (*υἱός* = *su-jas*); the *j* becoming *δ* and changing places with the nasal, as often.

210. ἑτεροί, the one pair or the other.

212. διακρινθέντε, as l. 141.

213. θαήμεναι, infin. for imperative. Or we may join it with ἐθέλεις, in which case the apodosis is omitted, its place being virtually supplied by ὅφρα ἐν εἰδῇς.

215. αὖ cannot be used to begin a narrative in this way, and if the reading is right there must be some dislocation or gap in

the text. But there is good authority for ἀρ, which may have been changed on account of the αδ which properly introduces the succeeding steps of the genealogy (219, 231, 236).

217. The most primitive cities were naturally hill forts, built for the sake of security.

220. δῆ ἀφ-, one syllable by synizesis.

221. βουκολέοντο has lost its special application to oxen; like νέκταρ οἰνοχοεῖν, A 598.

223. For the idea that mares became pregnant by the wind, compare Virg. *G.* iii. 272.

227. ἀνθερίκων, explained to mean 'ears of corn': no doubt connected with ἀνθ-os.

229. We must either read ῥηγμῖνα with Ahrens (the hiatus being allowable in the caesura), or read ἐπι for ἐπί, making ἄκρον a subst. = 'over the top of the breakers.' (Cf. Ψ 339, λ 597.)

234. καί refers back to κάλλιστος just as καί in 165 refers to σίντης: transl. 'so.'

240. Hector and Aeneas are third cousins.

242. A reply to Achilles' taunts about Aeneas' flight, 188 sqq. ἀρετήν, 'courage.'

246. 'There are revilings in plenty for both of us to utter.'

247. ἑκατόζυγος, with 100 rowers' benches; i.e. a ship bigger than was ever heard of.

248. στρεπτή = *volutilis*, 'glib': lit. easy to turn this way or that.

249. The exact meaning is doubtful: perhaps 'the portioning out (νέμησις, Schol.) of words is abundant on both sides,' i.e. it is easy to return upon one's adversary as many taunts as he showers upon oneself. It has also been explained by the personification of words as living winged creatures (ἔπεα πτερόεντα) flying quickly between man and man; 'the feeding ground of words is wide every way,' i.e. words once uttered spread widely.

251-255. A mere repetition of the sentiment of 244 sqq., and therefore rejected by Aristarchus: another trace of unskilful composition in this speech.

252. γυναῖκας, accus. as if νῶι χρή had preceded, instead of νῶιν ἀνάγκη.

255. ἔτεά τε καὶ οὐκί, words both true and false. Elsewhere in Homer only ἐτέον occurs, as an adverb. The reading is uncertain; there was an old variant, πολλά τ' ἔόντα καὶ (or, τὰ δ') οὐκί, with the same sense. καὶ τὰ, the false as well as the true.

261. ἀπὸ ἔο...ἔσχετο, held away from his body. ἔο probably lengthens the -ο by virtue of the two consonants with which it once began (σφεο).

263. φάτο, 'he thought.'

266. There is a sort of zeugma here: 'to be vanquished by, nor to yield to, men.'

268. See Φ 165. The next four lines are certainly spurious,

as they no doubt mean that of the five layers of the shield the middle one was of gold. But it is absurd to suppose that the most precious but softest metal would be placed where it was neither useful nor ornamental, and the whole surface be composed either of tin or of bronze. See note on Σ 478. Arist. rejected the lines, and in some of the old copies they did not appear at all (Schol. V.). χρυσός in 268 therefore represents all the metals, as being the most noteworthy and prominent of them.

269. ἔλασσε, sc. Aeneas. Homer does not use ἐλαύνω intransitively.

272. ἔσχετο, 'was stayed.'

275. ἄντυγ' ὑπο πρῶτην, close to the edge ('beginning') of the rim. So ἄντυξ πυμάτη, Z 118.

276. ἐπέην must mean *inside*, not outside.

278. ἔδλη, crouched, shrunk together. ἀπὸ ἔθεν ἄνεσχε, as 261.

280. διέλε, divided (a sense of διατρέω not elsewhere found in Homer). The Schol. explains the two κύκλοι as the plate of metal and the leather backing, which were forced asunder.

282. 'Grief was poured over his eyes' is not a Homeric phrase, and the neglect of the *f* of φοι is very unusual. Hence Bentley's conj. καὶ δ' ἀχλὺς χύτο (like l. 321, Π 344, &c.) is almost certain. μυρίον will be an adverb, 'infinitely,' as Φ 320; an unusual use which no doubt caused the corruption.

286. μέγα ἔργον, in apposition with the sentence; 'a great feat to accomplish.' φέροιεν, potential optative; in Attic εἶναι would be required. Allusions to the greater strength of the heroic age occur only in the Iliad, and indicate that the poet was consciously relating a story long anterior to his own time. Cf. Σ 219.

289. ἦρκεσε, sc. on the former occasion, 267-8. Or better, we may supply κε from 288, the whole passage being founded on contingency, and translate 'which would have warded off' (because it was divine).

293. This speech of Poseidon is curious, as he is elsewhere the most uncompromising enemy of the Trojans, and Apollo is at hand to give aid to Aeneas. Nor is the legend of a great destiny for the children of Aeneas (302 sqq.) elsewhere alluded to.

296. οὐδέ, ἀλλ' οὐ. χραισμήσει, sc. Apollo.

298. μάψ, for nothing, undeservedly. ἀχέων ἀλλοτρίων, troubles brought about by others, disasters of alien origin. But ἄχος elsewhere in Homer is strictly subjective, grief from the point of view of the mind which suffers it, and not 'grief' as = grievous thing. Döderlein makes ἀχέων participle, 'ob res alienas dolens,' which is equally harsh. Bentley's conj. ἀτέων is much better; 'other people's rash sins.' κεχαρισμένα, welcome, like χαρίεντα, A 39.

300. ἡμεῖς περ, sc. εἰ μὴ Ἀπόλλων. Cf. 119.

306. This is entirely inconsistent with the conduct of Zeus everywhere in the *Iliad*.

307. Strabo mentions a curious variant, γένος πάντεσσι for βίη Τρώεσσι, which he says was invented to flatter the Romans.

311. Αἰνείαν, the object is anticipated from the relative clause, where it has to be repeated in μιν.

312 is omitted by all the best MSS.

313. πολέας ὄρκους, an oath by many different objects (ὄρκος properly, that by which the oath is sworn, A 239). In O 36 Here swears by some five or six different objects.

315-317 = Φ 374-376; cf. Σ 227 for the repetition of forms of δαί-ω. Perhaps for δάηται we should read κάηται. In 315 ἐπὶ goes with ἀλεξήσειν, cf. A 428. μαλερῶ, v. I 242.

322-4. Aristarchus obelized these lines, because from 276 and 279 the spear had gone right through (διαπρό) and stuck in the ground behind. We may, however, suppose that while the point had gone through, the shaft had carried the shield with it. δ δέ, Poseidon; there is no change of subject. Cf. A 191.

325. ἔσσευεν, he swung him.

328. πολυδάϊκος, A 165.

329. θωρήσσοντο, were marching into battle: Σ 189. In K 429 the Caucones are posted between the Leleges and Pelasgi.

332. ἀτέοντα (- - υ by synizesis), 'infatuate,' a verbal form from ἄτη not elsewhere found.

335. συμβλήσειαι, so MSS.; a subj. from an otherwise unknown aor. ἐβλησόμην. But Cobet conj. ξυμβλήεαι, subj. from ἐβλήμην, of which βλήεται (ρ 472) is the 3rd person.

336. ὑπὲρ μοῖραν, contrary to the μόριμον of 302.

342. μέγ' ἔξιδεν, our colloquial 'he stared with all his might,' as if the fixed gaze of astonishment required great exertion; like μέγα κρατέειν, &c.

345. τόδε, 'here' (where Poseidon had laid it, l. 324).

347. καί, as well as I.

348. ἔφην, I thought. μὰψ αὐτως, in vain idleness: an emphatic tautology.

349. ἔρρέτω, I 377. οὐ οἱ κ.τ.λ., he will have no heart to make trial of me again. καὶ νῦν, this second time (referring to 187).

355. ἀντ', i.e. ἅντα: ἀντί does not elide the ι in Homer.

357. ἐφέπειν, to assail (lit. to press close upon). So πότμον ἐπισπείν, 337, &c., to meet fate at close quarters, *mortem obire*: and 359, ἐφέπειν ὕσμίνης στόμα, 'to cast oneself into the jaws of the *mêlée*,' the line of battle between two armies being like a huge jaw, which closes together and crushes all that lies between. So T 313. καὶ πονέοιτο = πονούμενος, amid the toil of war (hendiadys).

361. μεθήσεμεν, intrans., 'be lax.'

362. στιχὸς διαμπερές, right through the (Trojan) line.

365. ἵμεναι, with ἵ here only. Cf. ζευγνύμεν, Π 145, τιθήμεναι, Ψ 83.

367. i.e. as far as big words go, I myself would fight even the gods with *them*, though I do not pretend to meet immortals with my spear.

370. τελέει, being parallel with κολούει, must be present, lit. 'some of his boasts he is carrying out, but some he is on the way to break off short in the middle.'

371. τῷ ἀντίῳ · compare 422; the genitive is more usual.

372. εἰ πυρὶ χεῖρας ἔοικε (χεῖρε φέφοικε?): this figure, *epanalepsis*, the repetition of a word or phrase, is almost entirely confined to the latter books of the Iliad, occurring only once in Od.

377. 'Await him in the throng and from the thick of the fight.' ἐκ φλοίσβοιο is a pregnant construction; 'await him (*in*, and attack him) *from* the crush'; i.e. do not go in front of your men (προμάχιζε).

381. εἰμένος, clad with strength in his mind. Cf. A 149.

384. νηῖς, a Naiad. Root *sna*, νά-ω, 'to flow'; whence Νηρεΐς.

385. Ὑδη, a city in Lydia or Maeonia (B 864-6), by some identified with the later Sardis.

389. ἐκπαγλότατε, a term of admiration (§ 170). Achilles' first victim must be represented as a man of note. (Füsi.)

391. τέμενος, thy royal domain (§ 550). Hyllus was a tributary of the great Lydian Hermus.

394. ἵπποι δατέοντο, the chariots cut to pieces.

396. ἀλεξητήρα · cf. P 365.

400. Cf. A 98.

401. καθ' ἵππων δ., who had leapt from his chariot.

403. θυμὸν αἰσθε, began to gasp away his life. αἰσθε only here and Π 468, from ἀψ=να, 'to breathe'; for ἀφετ-θε, acc. to Curtius. Cf. φίλον αἰὸν ἦτορ, O 252, and ἐκάπυσσε, X 467. ἤρηνεν, lit. bellowed: see § 580.

404. ἀμφί, around the altar of. Ἑλ. ἀνακτα, Poseidon; the Schol. says that he was worshipped under this title at Miletus, because the city was colonized from Helice, a town in Achaia, as well as from Athens.

405. τοῖς, in such things. The Schol. says that the bellowing of the bull was regarded as a sign of the god's favour.

408. οὐ τι εἴασκε, continually forbad him.

409. 'He was, among his sons, the youngest of his offspring.'

411. νηπιέησι, in boyish folly. ἀναφαίνων, making a display of.

414. νῶτα παρατссонτος, 'in his back as he darted past.' παρατссонτα would be more regular after τόν, but the genitive is obviously the clearer construction.

Apparently the front plate (γύαλον) of the θώρηξ was made to overlap the hinder one where they met at the side, thus leaving

a cranny into which a spear thrown from behind and sideways would inevitably be guided as it slipped along the surface; it would then enter the body so as to pass close by the navel. *ὀχῆες*, the buckles. *σύνεχον* is perhaps intrans. at 478; or we may supply *ζωστήρα*, held it together. The *ζωστήρ* was the broad belt of leather which went round the waist and was buckled at the side to keep the two halves of the *θώραξ* together.

418. *προτὶ οἱ λάβε*, he clasped to himself. *λίσσθεις*, sinking down.

424. *ὥς...ὥς* · cf. A 512.

425. *ἔσεμάσσατο* (*μαίνομαι*), touched, moved my heart: lit. 'touched me *into* my heart,' a pregnant construction. So P 564.

427. *πτώσσοιμεν*, transitive, 'shrink from.' *πολέμοιο γεφύρας*; *γεφύρα* in Homer means a causeway, not a bridge in our sense: cf. Φ 245. In this phrase the strips of clear ground between the moving masses of men (*τὰς διόδους τῶν φαλάγγων*, Schol.) are perhaps likened to causeways across a shifting morass. It specially means the space between the contending armies. Cf. A 160.

431-3 = 200-2 above. The lines are, however, necessary here to introduce the very Homeric 434-7.

434. Not ironical, but merely the frank plain-speaking of heroic times. Hector can boast no divine parentage. For 435 cf. P 514.

436. *εἰ κε*, explanatory of *ταῦτα*: the decision whether I shall take thy life.

437. *πάροιθεν*, 'at the point,' or perhaps 'in past times,' alluding to the death of Patroclus.

439. *Ἀχιλλῆος πάλιν*, back from Ach. Σ 138. *πνοιῇ*, with a breath.

440. *ἦκα μάλα ψύξασα*, blowing very gently. Even so slight an effort on the part of a goddess suffices to drive the spear back to Hector.

441. *αὐτοῦ*, there, on the spot where he stood.

444. *ὥς τε θεός*, like Σ 518.

448. *δέ* is 'in apodosi.'

449-454 = A 362-367, q. v.

458. *ἦρύκακε*, stopped him (*ἐρύκ-ω*). This form is difficult to explain: Curtius regards it as a reduplication formed by two different forms of the same root, *φερυκ-* (*varuk*), and *φερκ-* (*ērkos*), *vark*; the steps being *raruk-varka-m*, *varuk-va-ka-m*, *varūk-aka-m*, i.e. *ἐρύκ-ακο-ν*. Cf. *ἠνίπαπε*, P 141.

461. *ἐξ ἵππων*, out of the chariot. So Ω 469: else always *ἀφ' ἵππων*.

463. *Τρῶα* · the sentence begins like those preceding it; but the poet, finding he has a great deal to say, suddenly changes to a more direct and simple construction. From *ὁ μὲν ἀντίος* to

ἐμμεμαώς is a suspicious passage, looking like an expansion of 468-9: see notes.

464. λαβών can hardly govern γούνων, as so involved an order is certainly not Homeric. It must then go with πεφίδετε, and = taking him prisoner; and γούνων be genit. after ἀντίος, a construction nowhere else found except with a *personal* noun.

465. ὁμηλικίῃ elsewhere is always a concrete noun, a man's contemporaries; here it seems to mean, 'the parity of their years.'

467. The description of Achilles in the poet's own words is quite unlike Homer. γλυκύθυμος is not a Homeric compound, for γλυκὺς is used only of things which please the mind (song, sleep, &c.), not to describe a quality of the mind.

470. κατ' αὐτοῦ, down from it.

471. κόλπον, the fold of the garment over the breast. ἐνεπλήσεν, Arist. ἐνεπρήσεν, puffed out (A 481).

476. ὑπεθερμάνθη · ὑπό means 'in consequence.' κατὰ goes with ἔλλαβε, τὸν... ὅσσε being a 'whole and part' figure, as 471.

478. ξυνέχουσι, intrans.; have their joining. Cf. on 415. χειρός, the fore-arm, as often

481. πρόσθ' ὁρώων, beholding death before him.

483. σφονδυλίων ἐκπαλτο, the spinal marrow forced itself out of the *vertebrae* of the neck.

486. νηδυῖ, so most MSS.; but the best give πνεύμονι. This does not suit μέσσον, which cannot include the chest.

490. ἀναμαιμάει, with accus., 'rages through' (only here).

491. οὔρεος, perhaps a local gen. like πεδίοιο; though it may of course go with ἄγχεα.

492. εἰλυφάζει, whirls about: like εἰλυφών, A 156; from root *fel*, 'to twist.'

494. κτεινομένους ἐφέπων is a curious phrase, apparently equivalent to ἔφεπεν αἰὲν ἀποκτείνων, A 177, 'pressing hard those that were being slain,' i.e. his victims.

495. This is the primitive method of threshing still practised in the East; cf. 'Thou shalt not muzzle the ox that treadeth out the corn.' λεπτά here has its original sense, 'shelled out' from the husk (λέπω).

499-502 = A 534-7. Achilles has hitherto been fighting on foot, and continues to do so in the next book. His unlooked-for and momentary appearance in his chariot is perhaps explicable by the custom of Homeric heroes who always had their chariots following close at hand, and leapt in or out as seemed desirable at the moment.

BOOK XXI.

1. **πόρον**, the ford by which Scamander was passed between Ilios and the camp. **ἐϋρρεῖος** = **ἐϋρρεός**, gen. of **ἐϋρρεής**.

3. Some are driven to the plain across the ford: others follow up the banks till they are hemmed in by the mountains approaching the river.

6. **πεφυζότες**, in rout. The word occurs only in this book and the first line of the next. It is very anomalous, being apparently formed directly from the noun-stem **φυζ-α** = **φυγ-ja**, 'panic.' See note on I 2.

11. **ἐννεον**, swam *in* the river, **ἐν-(ε)νεον**: unless the **νν** represents **σν** of **ἐ-σνεψ-ον**, Skt. root *snu*.

12. **ῥιπῆς**, the rush of fire. (Properly, the flight of a missile, **ῥίπτω**, Π 589.) **ἡερέθονται**, take wing. It is said to have been a Cyprian custom to drive away locust-swarms by means of bon-fires.

13. **φλέγει**, perh. transitive, 'scorches them'; like **φλεγέθει**, P 738.

20. **ἐπιστροφάδην**, turning every way upon them.

22. **μεγακήτεος**, capacious, with huge maw: the epithet belongs usually to ships ('of great burden') or the sea ('with vast hollows'). From ***κῆτος**, 'a chasm'; root **κε-** of **κε-άζω**, 'to split.'

26. **κρημνούς**, the precipitous banks.

28. **ποινήν**, the *price* of Patroclus. **ποινή** seems originally to have meant 'payment.'

29. **θύραζε**, out of the river. **τεθηπότας**, dazed with fear. **ταφ-** and **θαπ-** (**θάμβ-ος**) are both from **(σ)θαφ-** = *stabh*, Skt. *stambh*, a derivative of *sta*, 'to stand' (still). Compare *stup-co*.

31. The **στρεπτοὶ χιτῶνες** were explained by the ancients either (a) as *woven* jackets (which does not suit the use of **στρεπτός**), or (b) flexible coats of mail, chain or scale-armour (which are unknown to Homer). More probably they were thick under-garments, *kilted* or pleated so as to form a cushion beneath the hard **θώρηξ**. The **ἱμαντες** must be girdles.

36. **ἦγε**, imperf. for plpfct.; see Σ 237. **ἀλωή**, orchard, as Σ 57, &c. **ἐνν. προμολών**, in a night attack.

37. **ἐρινεόν...δρηκας**, the 'whole and part' figure, which is rarely found except of persons.

38. **ἄντυγες**, to make handrails for his chariot.

40. **ἐπέρασσε** here combines the primitive sense, 'make to pass over,' and the derived, 'sell' (**πι-πρά-σκειν**; **πρί-αμαι**, 'I make to pass over to myself'). See Σ 292.

41. **ᾠον**, sc. the silver cup described Ψ 741. The son of Ieson

was Euenus, H 467. ξείνος, a 'guest-friend' united by ties of hospitality to the house of Priam.

43. Ἰμβριος· this distinguishes him from the father of Andromache. Arisbe was a town on the Hellespont where Lycaon was to be kept out of danger.

44. ὑπεκπροφυγών, escaping by stealth.

45. φίλοισιν, dat. as I 186.

46. ἐλθών, after his arrival.

48. οὐκ ἐθέλοντα· there is a contemptuous emphasis on Lycaon's clinging to life. Cf. 65.

50. οὐδ' ἔχεν· the poet quickly escapes from the irksome participial construction to the direct.

53. Apodosis after ὥς, the subject being again Achilles.

56. ὑπό, from beneath the murky gloom (of Hades).

57. οἶον δὴ = ἐπεὶ δὴ οὕτως.

59. πόντος, the wide surface. (Fick refers it to root *pat*, 'spread out,' *πετ-άννυμι*; Curtius to *πάτ-ος*, as the great highway.)

62. κείθεν, i.e. the other world. γῆ is opposed to πόντος. Take *κατ-ερύκει* together.

68. ὑπέδραμε, he stooped and ran beneath the spear as it was thrust (not *cast*, for οὐτάμεναι is opposed to βαλεῖν, being used only when the weapon is held in the hand).

70. Eager to glut itself with human flesh. So *λιλαιομένη χροὸς ἄσαι*. ἄμεναι, for (σ)α-έμεναι. Others read ἄμμεναι for ἄψμεναι, Skt. *an*, 'to satiate.'

71. γούνων, besought him by his knees, as I 451. 73 seems superfluous after this, and was rejected by Arist.

75. The foundation of suppliantship was the being taken in by a man under his roof—*coming* to his hearth (*ἱκ-νέομαι*). On neutral ground no suppliantship could arise. Lycaon having been entertained first by Achilles, having 'eaten his salt,' though not in friendliness, claims to be 'as good as (*ἀντί*) a suppliant' to him. All suppliants were *αἰδοῖοι* in virtue of their sacred relation to Ζεὺς Ἰκετήσιος.

79. ἑκατόμβοιον· apparently we must supply *ῥονον*, 'I fetched you the price of 100 oxen.' For ἀλφάνω cf. ἀλφεσίβοιαι, X 593, and μυρίον ῥονον ἀλφεῖν, ο 452.

80. λύμην, 'and now (recently) I was ransomed for thrice the price' (by Eetion). Lycaon wishes to tempt Achilles by shewing his own value. The ancients took λύμην for an opt. like δαινῦτο, Ω 665, &c. But this is impossible, because the *ν* is short.

81. ὅτε = ἐξ οὗ.

83. μέλλω που ἀπεχ., 'surely I must be hated.'

85. Λαοθόη· see X 46-51.

86. Ἄλτεω· observe the *epanalepsis* with change of form. ἀνάσσει· there was an old variant ἄνασσε: but the town is spoken of as still existing after its pillage in Z 35.

89. δειροτομήσεις, in general sense, 'butcher.' Polydorus had in fact been killed by a spear, τ 413.

90. πρυλέεσσι · see A 49.

93. ἐπέλασσε, from πελάζω, brought me near thee.

95. οὐχ ὁμογάστριος, i.e. only a half-brother.

98. Cf. A 137.

101. τι is a qualifying word; 'rather' or 'almost,' lit. 'in some fashion.'

104. For ἰλίου no doubt we should read ἰλίοο; the middle-step -οο must once have existed between -ο(σ)ο (= -οιο) and -ου, the original gen. termination being -αῖα. So ἀγρίου, X 313; and δου, B 325, should be δο. Cf. I 64.

105. καί is answered by περὶ δ' αὖ with a slight change of phrase, 'both the Trojans in general *but*' (instead of *and*) 'most of all,' &c.

106. φίλος · Achilles seems to be really sorry for him. But the Schol. sees a mocking allusion to the claim of hospitality.

112. Ἄπει, in battle. But the best MSS. give ἄρη, which must be regarded as another form of the same word.

113. δ γε, used merely to repeat the subject emphatically, like Lat. *ille*.

114. αὐτοῦ, forthwith.

115. ἀφέηκε, let go (he was still holding Achilles' spear, 72). χεῖρε ἀμφοτέρας, for this concord of dual and plural cf. φίλας χεῖρε, λ 211.

120. ἦκε φέρεσθαι, sent him flying. Cf. A 592.

122. σ' ὠτειλήν αἶμα · the three accusatives after ἀπολίχ-μηνονται are a combination of two double accus. constructions: (a) σὲ ὠτειλήν, 'whole and part'; (b) σὲ αἶμα, 'near and remote-object,' as regularly with verbs of washing. ἀκηδέες, caring naught for thee.

124. ἐνθεμένη λεχέεσσι is the principal idea, and in English must be expressed by the principal verb.

126. A difficult passage—the text is the reading of Aristarchus, the objection to it being that ἀίσσω elsewhere in Homer always has ἄ. The meaning will be, 'Many a fish leaping beneath the waves shall dart up to the dark ripple' (i.e. the rippled surface where Lycaon is floating) 'to eat Lycaon's white fat' (lit. who shall eat; cf. Ω 176, &c. But Aristophanes read ὥς κε, which gives the same sense). ὑπό with acc. will indicate the *terminus ad quem* of motion from below; or it may possibly be an accus. of extension, 'will dart along' (horizontally) 'beneath the ripple.' No good sense can be got from the variant ὑπαλύξει. For μέλαινα φρίξ, see H 63–4.

128. φθείρεσθε, continue perishing. κίχλομεν (only here with a local object), 'reach.'

131. ἰερεύετε, present; with δηθά (here = ἐκ πολλοῦ χρόνου) as with πάρος, A 553.

132. The sacrifice of live horses was apparently a barbarian custom (see Herod. i. 216) spoken of by Achilles with disgust.

133. καὶ ὧς, in spite of your sacrifices.

134. τίσετε, aor. subj.

135. νόσφιν ἐμείο, away from me (in my absence).

137. πόνοιο, his task of slaughter.

145. ἔστη, came forth from the river and stood. A 197.

150-151, so Diomedes boasts, Z 121-127 : l. 153 = Z 145. τίς πόθεν, two questions united in one, 'who *and* whence art thou?' ἀντιώσσι, with dat.; see T 371.

154. For 'distant Paeonia' see the 'Catalogue' of Trojan allies, B 849. There the Paeonians are called ἀγκυλότοξοι; but Asteropaeus is not mentioned, though 'eleven days' (156) would reach back farther than the point of the story at which the 'Catalogue' is inserted.

158. Modelled on B 850; the best MSS. omit it.

162. Asteropaeus, being ambidextrous (περιδέξιος for ἀμφιδέξιος, which will not go into a hexameter), hurls the two spears together, one with each hand. Before the principal verb βάλλει is reached, the sentence separates into two coordinate branches, each referring to one spear: ἐπεὶ περιδ. ἦεν being parenthetical.

166. ἐπιγράβδην, adverb, grazing. Cf. ἐπιλίγδην, P 599. χειρὸς, the forearm.

167. ἥ, as though αἰχμή had preceded, instead of τῷ ἑτέρῳ (δουρὶ).

168. Cf. A 574. ὑπὲρ αὐτοῦ, above his body: αὐτός implying the vital parts as opposed to the limbs. Achilles' hand was raised to throw (ἀνέσχετο, 161).

169. ἰθυ-πτ-ῶν, straight flying (ἀπ. λεγ.); compare T 99, ἰθὺ βέλος πέτεται.

172. μεσσοπαλές (so best MSS. with Arist.) must mean 'quivering up to the middle,' i.e. half was sunk in the bank, so that only half could quiver. But the vulg. μεσσοπαγές, 'fixed up to the middle,' gives a much more natural sense.

174. Asteropaeus tries to draw out Achilles' spear to defend himself with it.

177. βίης (so Bekker, from φ 126, for βίη of MSS.) μεθήκε, he relaxed his effort. The fourth time he tries to break it in order at least to use the butt end as a club.

182. ἐνὶ στήθεσσιν δρούσας, like λαβὴ ἐν στήθεσι βαίνων, N 618.

184. 'It is hard even for one born of a river-god to strive with the children of mighty Cronion.' παισίν, plur., because the statement is general in form; though of course it refers to Achilles. Compare ἀλόχοισι Διός, 499.

186. φῆσθα· the grammarians say that this form is the imperf., and φῆσθα the present; cf. ξ 149. ποτ. γένος ἐμ., to be (the son) of a river-god by birth.

190. μέν...αὖτε virtually = 'even as...so also.' ἀλι-μυρ-
 ῶντων, the -μυρ- is probably the same as in μορ-μύρ-ω, *mur-mur*:
 murmuring to the sea.'

191. ποταμοῖο, i.e. greater than (the offspring of) a river.
Brachylogy: compare P 51.)

192. καὶ γάρ introduces an additional case in point. πο-
 γαμός, the Scamander. χραῖσμεῖν elsewhere is always joined
 with a negative.

194. Achelous, the only large stream in S. Greece, was always
 regarded with special veneration, as king of rivers.

199. σμαραγῆση is probably used of *loud noise*: though it is
 possible wherever it occurs to take it to mean 'flash,' 'sparkle.'
 Cf. μαρ-μαίρ-ω.

201. ἦτορ, life.

202. ψάμαθος, elsewhere always sea-sand, not river-sand
 (ἄσις, 321).

203. ἀμφεπένοντο, busied themselves with him: apparently
 an ironical expression. So Ψ 184.

204. The two participles seem rather clumsy; κείροντες must
 be regarded as added epexegetically: 'gnawing the fat of the
 kidneys, and thereby tearing it.'

206. παρ ποτ. πεφ., were huddled in terror along the
 river. The accus. after παρά here implies extension, not motion,
 along.

213. ἐκ φθέγγατο, so Isaac Casaubon for ἐφθέγγατο of MSS.
 The preposition is clearly needed.

214. περί, with gen. = beyond the measure of men (cf. I 38,
 Σ 81, &c.); it is really an adverb, and the gen. depends on the
 idea of comparison involved in superiority, cf. περί-ειμι, -γίγνομαι
 with gen. The phrase elsewhere is always περί...πάντων.
 αἰσυλα· see T 202.

217. μέρ-μερ-α, root *smar*, implying *anxious thought* (μέρ-
 ιμνα); hence μερ-μερ-α = things causing anxiety, 'grievous deeds';
 φροντίδας ἄξια, Hesych. Cf. A 502. πλήθει, are full.

220. στεινόμενος νεκύεσσι, packed close with bodies. So
 i 219, στείνοντο δὲ σηκοὶ ἀρνῶν ἢ δ' ἐρίφων. ἀλδηλος, lit. = ἀφα-
 νίζων, making invisible: hence 'destructive.' (So Buttman,
Lexil.)

223. ἔσται ταῦτα seems to be ironical, as Achilles immedi-
 ately proceeds to do the very reverse.

225. Ἔκτορι, dat. after ἀντιβίην, as after ἀντίος, T 422.

230. εἰρύσας, didst observe. A 216.

232. δειέλος, evening; = δείλη, 111. Düntzer refers both
 to root *di*, 'to flee': 'the fleeing day.' σκιάση· compare the fre-
 quent phrase, σκιάωντό τε πᾶσαι ἄγυιαι, in the Od.

Döderlein would reject 228-233, and then κρημνοῦ ἀπαίξας
 will = hastening away from the bank; so that Achilles fulfils his
 promise of 223. The appeal to Apollo—who does not appear to

be at hand—is quite without effect on the story, and does not even seem to have been heard.

234. ὁ δέ, the river dashed at him.

238. σάω, acc. to Curtius imperf. of *σά-ωμι, an older form for σα-όω. Cobet would read σάου. See Π 363.

239. For a similar miraculous hiding-place within a river compare λ 244.

242. εἶχε = ἐδύνατο (sc. Achilles).

244. διῶσεν, had torn away the bank. ἔπεσχε, reached over. γεφύρωσε, dammed the stream. See Υ 427, Ο 357.

247. ἤξεν...πέτεσθαι, like βῆ ἵναι. πεδίολο, across the plain.

249. ἀκροκελαινιδών, with darkened crest. πόνολο, as 137. Aristophanes read φόνολο.

251. δσον τ' ἐπί, i.e. ἐφ' δσον δουρὸς ἐρωή γίγνεται (Ο 358); 'as far as a spear-cast reaches.'

252. οἶματα, *impetus*; the swoop, rush (root οἶ- of οἶ-σω). Cf. Π 752. Αἰ. ὄμματ'. τοῦ θηρητήρος, the mighty hunter. See Ω 316.

254. εἰκώς occurs only here, though εἰκυῖα is common. But only the heavy feminine termination properly dispenses with the reduplication. *φεφουκώς* : *φεικυῖα* :: *φεφιδώς* (εἰδώς) : *φιδυῖα*.

255. ὑπαιθα τοῖο λιασθείς, escaping from beneath his onslaught.

257. ἀνὴρ ὀχετ., an irrigator, a peasant irrigating his field.

258. ὕδατι ῥόον ἤγ., like ὀδὸν ἡγεμονεύειν τινι, conducts the water along a channel.

259. μάκελλαν, a mattock. (Perhaps root *mak*, 'to break up': μάσσω and *mac-orare*.) ἀμάρης, channel; Curtius refers it to ἀμάω, 'to gather together,' as a receptacle; cf. ἀν-τλον. ἔχματα, the impediments (stones, &c.).

260. τοῦ, sc. ὕδατος, gen. abs., 'as it flows the pebbles are all swept away.'

261. The repeated δέ τε introduces the point of the simile; not, as usually, a vivid touch added to complete the picture after the point has been given. φθάνει, as I 506. So φθίνα, τίνω were generally shortened in later Greek.

262. προαλεῖ, *proclivi*; derivation uncertain.

267. φοβέουσι, are chasing, persecuting him.

269. πλάζε, smote; from πλαγ-, a weakened form of πλαι; πλάζω = πλαγ-ζω as πλήσσω = πλακ-ζω.

271. ὑπέρεπτε, kept eating away the ground from under his feet (ἐρέπτω).

273. ὦς, an exclamation, like *ut*: 'Ah, that none of the gods takes it upon him to save me.'

274. ἔπειτα, i.e. if I be but saved from so base a death, *let* let come to me what may. Cf. ἐν δὲ φάει καὶ ὀλεσσον, P 647. παθεῖν τι seems to be already a stereotyped phrase, = perish.

276. ἀλλά, as though τόσσον were a sort of parenthesis, 'none other is to blame—at least, not so much—but only my mother.'

279. ἔτραφε, grew up. This aor. several times occurs intransitively: e.g. Σ 436.

282. ὥς = 'like' is very rarely found *before* the noun: almost always ὥς *after* it.

283. ἐναυλος, a torrent (properly a gully, the bed of a torrent; 312, Π 71). χειμῶνι, in a storm. ἀποέρση, cf. 329; prob. from ἀπο-φέρρ-ειν, Lat. *verr-ere*, 'to sweep away.' For ὁ before ς see T 35. But in Z 348 we have ἀπόερσε (υ υ - υ).

286. ἐπιστώσαντο, pledged themselves; this was symbolised by the clasping of hands: cf. δεξιαὶ ᾗς ἐπέπιθμεν, B 341.

287. τοῖσι, merely a formal phrase; Poseidon is speaking only to Achilles.

289–290 are probably interpolated. Poseidon and Athene would hardly disguise themselves only to reveal their names at once; and ὥς (291, = since) refers to 288; after 289 we should expect ὅστε.

295. ἱλιόφι, genit. after τείχεα. ἐέλσαι must be for *φέλσαι* with prothetic ἐ, like ἐ-είκοσι for *φεικοσι*, ἐ-φέλδωρ, &c.

296. ὅς κε, a construction *ad sensum*, λαὸν Τρωϊκὸν being equivalent to Τρῶα ἕκαστον.

297. ἀψ ἴμεν, without attempting to storm the city.

302. πλῶον, were floating. So ε 240.

303. ἀν' ἰθύν, straight forward, against the stream.

305. ἔληγε, relaxed: transitive as N 424.

306. κόρυσσε, curled up into a crest.

308. φίλε occurs with this scansion only in the first foot. Cf. δῖα, A 435. ἀμφ. περ, both together, if one alone cannot.

312. ὕδατος with ἐμπιμπ. 'Fill thy streams with water from thy springs, and lash all thy gullies,' i.e. make thy tributary torrents (283) rage.

314. φιτρῶν, stumps of trees (root φυ-: so δρι-ός by δρῦ-ς).

315. μέμονεν ἴσα, for the more usual ἴσα φρονεῖ, deems himself a match for the gods.

317. τὰ τεύχεα καλὰ, 'that armour beauteous.' This order of words occurs occasionally in Homer, because ὁ ἢ τό has not crystallised into the later use as an article. Cf. A 11. λίμνης, 'mere,' used loosely for any expanse of water. νειόθι, at the bottom; usually conn. with νέφος (νέος), in sense 'the last that one comes to'; cf. νήτη, the lowest string on the lyre; νείαιρα, &c. Curt. *Et.* no. 433. But others better refer these words to Skt. root *ni*, 'to put *down*' (whence our *ne-ther*). Cf. I 153.

318. αὐτόν, himself, as opposed to his armour.

319. εἰλύσω, I will wrap him (φελ-φ- = *vol-v-*). χέραδος seems to be a neuter acc. for *χεράδα*, though the form is not elsewhere found. It is, however, possible to write ἄλις *χεράδος*, abundance of shingle: though ἄλις does not elsewhere take a

genit. after it in Homer. *μυρίον* will then be adv., =beyond measure: see T 282.

320. *ἐπιστήσονται*, know how, i.e. be able, to gather.

321. *ἄσιν καλύψω*, 'I will cover so much silt over him.' For this constr. of *καλύπτω*, see P 132, X 313.

322. *αὐτοῦ*, there where he dies. He means 'I will heap so much sand upon him that it will suffice not only for a grave but also for a funeral mound.'

323. *τυμβοχοῆς*, so Crates for *τυμβοχοῆς*' (i.e. *-ῆσαι*, aor. infin.) of Aristarchus. But *-μαι*, *-ται*, *-σθαι* are the only verbal endings in *-αι* which are elided; and the construction of *μιν* is hard to explain after *τυμβοχοεῖν*. For the construction of the text, cf. I 607. *θάπτωσιν*, perform the rites of burial (though in the absence of the corpse: cf. X 512-4).

325. *νεκύεσσιν* goes with *μορμύρων* by zeugma.

326. *πορφύρεον*, of the dark surface of *moving* water, v. 551.

327. *καθήρεε*, was on the point of pulling down.

329. *ἀποέρσειε*, 'sweep away'; see 283.

331. *Κυλλοπόδιον*, Σ 371. *ἄντα σέθεν* refers to the pairing off in T 67-74, where by a natural rule Fire goes against Water. Here means that each god was expected to engage his adversary if he helped in the fight. *ἤσκομεν*, we fancied (ironical: 'it seems we were mistaken').

334. *ἀργεστώο* · see A 306.

336. 'Which shall utterly consume (*ἀποκῆαι*) the persons and armour of the Trojans.' *κεφαλᾶς* · cf. *Τρώων κάρηνα*, A 158.

337. *φλέγμα φορέουσα*, sweeping forward the flame kindled by Hephaestus.

338. *αὐτὸν ἐνέει πυρί*, almost literally our 'set himself on (in) fire,' i.e. envelope him with flame.

339. *καί* · we should say 'or.' Cf. T 109.

342. *τιτύσκετο*, made ready; generally used of making ready a weapon to throw, i.e. aiming. (Root *τυκ* of *τεύχω*, &c., Curt. *Et.* no. 235.)

343. *πρῶτα μὲν* is answered by a simple *δέ* in 349, instead of *ἔπειτα δέ*.

344 is no doubt interpolated from 236. MSS. *αὐτόν*, which does not agree with *πεδίῳ*; others read *αὐτό*, which does not occur in Homer. Wolf. conj. *αὐτόθ'*.

346. *νεοαρδὲ' ἄλ.*, an orchard freshly watered, no doubt by the process of 257 sqq.

347. *ἐθέρη*, tills it (the object being *μιν*, which has been attracted into the principal clause): a *ἀπ. λεγ.* to be referred either to *ἔθος*, or better, root *θερ-* of *θερ-άπων* (Död.).

349. *κῆεν*, Hephaestus, as appears from *ὁ δέ*, 'and then he turned.'

351. *λωτός* generally means clover, but that is not a river-plant; what it is here is uncertain.

352. τᾶ, a very unusual lengthening in the first arsis. Cf. 308, Π 228 (where, however, ρ follows), X 236.

353. οἱ κατὰ δίνας (δυντες) looks more Attic prose than Epic poetry.

356. ἰς ποταμοῖο· this periphrastic use of ἰς is elsewhere confined to Od., though βίη is often so used in Π.

358. φλεγέθοντι seems to agree with σοι, πυρί being instrumental; 'fight against thee thus blazing with fire.' Cf. Πυριφλεγέθων, the river of Hades.

360. ἐξελάσειε, 'let him drive them out at once, for all I care (καί); what have I to do with strife and succour?'

361. φῆ, only here *after* a speech. ἐφλυε, bubbled up.

362. As only roast meat is eaten in Π., Aristarchus acutely remarked here, on the mention of boiling *in a simile*, ὅτι οἶδεν (Ὀμηρος) ἐψησιν κρεῶν, χρωμένους δὲ τοὺς ἥρωας οὐ παρειαίνει. See note on Σ 219. λέβης ζεῖ, just as we say 'the kettle boils,' meaning the water in it.

363. μελδόμενος, *melting* (a transitive deponent).

364. ἀμβολάδην, spurting up, as ὑποβλήδην = ὑποβάλλων. κάγκανα, firewood: probably a nasalised reduplication of κα-, 'burn,' a shorter form of καῖ. Cf. πολυκαγκέα, Λ 642.

366. οὐκ ἔθελε, 'he had no mind to flow,' virtually οὐκ ἐδύνατο; for ἐθέλω implies 'a wish in which there lies a purpose or design, consequently, a desire of something the execution of which is, or at least appears to be, in one's own power.' (Buttm. *Lexil.*)

369. ἔχραε, assailed my stream to vex it. χράω in this sense generally takes the dat.; but cf. φ 69, τόδε δῶμα ἐχράετ' ἐσθιέμεν, and Π 352.

370. ἐξ ἄλλων = ἐξοχον ἄλλων

373. ἐπὶ, over and above.

374-376. See Υ 315-317. Here most MSS. give καιομένη, καίωσι.

380. στυφελίζειν, maltreat; lit. buffet, shake violently.

382. κατέσσυτο ῥέεθρα, dashed down its channel.

383-514. This long 'battle of the gods' seems to shew many traces of later, and generally inferior, authorship. It looks in parts like a travesty of the serious portions of the Iliad (see note on Α 559). Still, the elaborate introduction to Υ seems to require that some θεομαχία should follow.

384. χωομένη περ, either, being very (περ) wroth, she had checked Xanthus; or, *though* very wroth, she had stopped Hephaestus.

385. βεβριθυῖα, grievous; P 233, Υ 55.

386. ἀητο seems to be passive (as ζ 131, ὀρόμενος καὶ ἀήμενος); was blown about, carried away, in opposite directions. Cf. Υ 183.

388. σάλπιγξεν, a fine metaphor, but in the style of Aeschylus, and hardly simple enough for Homer. See Σ 219.

390. This seems to be almost a comic touch, as though Zeus foresaw the amusing result of the fight (Fäsi).

394. κυνάμυια, 'dog-fly,' ὁ μὲν γὰρ κυῶν ἀναιδής, ἡ δὲ μυῖα θαρσεῖα. The only instance in Homer of a compound analogous to the later ἵππαλεκτρύων, ἰστρομόντις. ξυνελαύνεις, T 134.

395. ἀητον, Σ 410.

396. The story is told in E 793–863. οὐτάμεναι, to wound me.

397. πανόψιον, a strange word, apparently = 'visible to all,' of the spear; opposed to the goddess herself, who was invisible as she held it (E 856).

400. For the aegis, cf. Σ 204.

405. οὔρον, a boundary stone (ὄρος).

407. Homer's gods, though 'divinely tall' (Σ 518), are not such portentous giants as this—except in the very doubtful passage λ 577, where Tityos covers nine πέλεθρα. What the πέλεθρον was we cannot say; the later πλέθρον was 100 feet.

412. μητρός, Here. The desertion of his mother's party by Ares is denounced in E 832. The ἐρινύες here seem to represent the parental curses themselves rather than the agents who execute them. τῆς should be ἧς, i.e. σῆς: T 322, A 393.

417. ἑσαγ. θυμόν, came to himself; so θυμηγερέων, η 283.

421. καὶ δὴ αὖτε, 'there again!' an exclamation of annoyance (A 202). κυνάμυια, as 394.

422. κλόνος is elsewhere almost identical with πόλεμος: here it must mean 'throng,' though only a dozen gods are fighting.

424. ἐπιεισαμένη, going after her (ἐπειμι).

429. μαχοίατο for μάχωνται, attracted by εἶεν to the optative, 'whenever they fight.'

430. Ironical, 'would they were thus much (and not more) brave and sturdy; like Aphrodite (who runs away, and falls at a single blow) when she comes to the succour of Ares.'

434 is omitted by the best MSS.

436. This bellicose Poseidon hardly seems to be the same god as in T 138–143. διέσταμεν, stand apart. They are paired off together in T 67–8.

437. αἰσχίον, 'the more shameful' of the two possible alternatives, like Ω 52, &c.

441. ἀνοον, as proved by his taking part for those who had formerly maltreated him, 458.

442. The legend of the service of Poseidon and Phoebus under Laomedon is mentioned H 452: cf. Hor. *Carm.* iii. 3, 21, *destituit deos mercede pacta Laomedon*. Homer does not mention the cause of the servitude; but πὰρ Διός (444) seems to indicate that it was a punishment for some offence against Zeus.

444. θητεύσαμεν, only of hired service, not of slavery.

445. σημαίνειν, to give the word of command, Π 172.

450. πολυγηθείες, as bringing either the joyous changes of nature, or perhaps the end of thralldom. μισθοῖο τέλος ἐξέφερον, brought to completion the term of hire. Cf. τελεσφόρος ἐνίαυτος.

451. βίησατο, violently robbed us of our hire: the double acc. is regular with verbs of robbing.

453. σὺν (with δῆσειν), so best MSS. for σοί, which gives an entirely false antithesis with ἀμφοτέρων.

454. περάαν, line 40.

455. στεῦτο, he pledged himself, asseverated: Σ 191. ἀπολεψέμεν, that he would lop off: A 236. This expression offended Aristarchus, and gave rise to the variant ἀποκοψέμεν.

458. φέρεις χάριν, shew favour.

464. Compare the famous lines of Glaucus, Z 146: οἷη περ φύλλων γενεή, τοίηδε καὶ ἀνδρῶν.

465. ζαφλεγέες, full of the glow of life.

466. ἀκήριοι, lifeless (from κήρ = cor). So only Π.: but ἀκήριος = unscathed (κήρ = destruction), only Od.

467. αὐτοί, by themselves, without our interference.

469. μιγ. ἐν παλάμησι, a strange expression, apparently modelled on μιγήμεναι ἐν δατ λυγρῇ, N 286.

471. Obelized by Aristarchus: ἀγροτέρη was a common title of Artemis at Athens and elsewhere, but is not Homeric.

473. μέλεον, adverb, 'for nothing,' without making him earn it. So ἀνεμώλιον in the next line, 'uselessly,' a tautological addition to αὐτως, like μὰψ αὐτως.

475–477 seem hardly consistent with Apollo's respect for his uncle in 469, and Aristarchus accordingly obelized them. Some continuation is needed however after 474.

480 is omitted by best MSS., and was not known to Aristarchus, who says that we must supply προσέφη from 478. But this is not like Homer.

482. ἀντιφέρεσθαι, elsewhere 'to oppose,' e.g. A 589, seems here = ἀντιφερίζειν, to rival, as 488: which indeed Eustathius read here.

483. γυναιξίν is emphatic, as opposed to θεῶ: 'true, you bear a bow; but then it is only to women that Z. made you a terror.' This use of λέων (i.e. λέαινα, v. P 133, Σ 318) to mean σίντης in a general sense is curious.

487. θαήμεναι, construction as T 213. πολέμοιο, for the genit. compare πολέμου εἰδώς, and see Π 811.

490. τόξα seems to include all weapons of archery—bow, quiver, and arrows. This extended sense is not elsewhere found in Homer.

491. Though αὐτοῖσιν is in the most emphatic place, it seems only to have its weak sense, 'them': unless it can mean 'with those very arrows,' sc. her own weapons.

492. ἐντροπαλιζομένην, 'while Artemis turned away face,' to avoid the blows.

493. ὑπαιθα, before her : 255.

495. χηραμόν, a cleft: like χεῖρά (X 93) from root χα, 'to gape,' Lat. *hi-sco* and *fa-tiseo*. οὐδ' ἄρα κ.τ.λ., the usual added clause at the end without reference to the point of the simile.

499. πληκτίζεσθαι, to come to blows. ἀλόχοισι, plur., because the expression is general (cf. 185); he alludes to the victory which Here has just won.

500. μάλα πρόφρασσα, boast to thy heart's content.

502. τόξα must here again include arrows, though the epithet applies only to the bow. συναίνυτο, collected.

503. στροφάλιγγι, the eddy of dust caused by the precipitous flight of Artemis.

504. θυγατέρος, gen. after τόξα.

507. ἐανός, vesture: only here in nom.

510 is from E 374; the best MSS. omit it here, though it is not out of place.

511. κελαδεινή, the huntress; see T 70.

512. στυφέλιξε, buffeted, as 380.

513. ἐφῆπται, hang over the immortals, i.e. are ever ready to fall on them. ἐξ ἧς, by whose fault. The 'Theomachy' ends with surprising abruptness.

514 is a commonplace which seems to be often used to effect the return from an interpolation to the original narrative.

516. μέμβλετο, T 343.

522. Cf. Σ 207, where, however, the application of the simile is quite different. The comparison here seems to be between the universality of the disaster among the Trojans and the universality of the misery when a town is burnt. The rising smoke is called the cause of this because it is the outward and visible sign to the world of what is going on. θεῶν...ἀνῆκε is a parenthesis, meaning that the fire was what we should call accidental; and καπνός is nom. to ἔθηκε. The assonance of the fourfold -ηκε was probably hardly noticed by the Greeks, though it offends our ears.

526. θείου, as being built by the gods (446): or better, equivalent to ἱερόν, which is so often used of citadels.

530. παρὰ τεῖχος, i.e. τοὺς παρὰ τὸ τεῖχος ὄντας.

531. πεπταμένος, wide open (πετ-άννυμι).

533. λοίγια, like λ. ἔργα, A 518.

535. ἐπ' ἄψ θέμεναι (i.e. ἄψ ἐπιθέμεναι), so all MSS. Aristarchus ἐπανθέμεναι, a word which to us sounds better; but compounds with ἐπανα- are unknown to Homer (except B 85), though common in later Greek, when ἐπανα- means 'back again.'

537. ἄνεσαν, opened, lit. relaxed: cf. X 80. καὶ ἀπῶσαν, a slight *hysteron proteron*, for ἀπώσαντες.

538. φάος, safety, as Σ 102, and often. Zenod. actually took the word literally, and rejected lines 538-9 because 'it was absurd that a city should receive light through its gates.'

541. **καρχάλεοι**, prob. connected with **κάρχαρος** (**κύνες καρχαρόδοντες**), Skt. *karkara*, 'rough,' 'hard.' Cf. *asper siti*, *Georg.* iii. 434.

542. **σφεδανόν** · see A 165, Π 372. Arist. **σφεδανῶν**, which he explained **σφοδρῶς διώκων**.

549. **φηγῶ**, probably *the* oak-tree, near the Scaean gate, I 354, &c.

550. **πτολίπορθος** must refer to Achilles' numerous exploits in the Troad (I 328). The epithet elsewhere belongs solely to Odysseus, who brought about the fall of *the* city, Troy.

551. **πόρφυρε** · either 'grew dark' (**φορ-ύνειν**, our 'brow-n'; cf. **φρένες ἀμφιμέλαιnai**, A 103: so Död.) or 'wavered' (**φρυ-**, of the heaving of water, **φρε(φ)-αρ**, Germ. *brun-nen*, 'a fountain': Curtius).

553. This speech is constructed exactly like Hector's under the same circumstances, X 99-130, similar reflexions being introduced by the same particles. (1) The most obvious resource, direct flight, is mentioned only to be rejected (553-5 and X 99-110). (2) A more circuitous method of escape is first entertained (556-561, X 111-121) and rejected on further consideration (562-6, X 122-8). (3) The heroic alternative is briefly adopted, though with faint hope (567-9, X 129-130).

555. **ἀνάλκιδα**, like a coward.

556. **εἰ** here retains something of its original interjectional meaning, no apodosis being required: we may translate 'But should I leave these to be driven by A.!' So the corresponding X 111. Cf. A 580, and l. 567.

558. We cannot say what the **πέδιον ἰλῆιον** was. One Schol. explains it of the portion of the plain near the monument of Ius: but from Ω 349 this seems to have been on the road to the ships by which Achilles was approaching. There was another reading, **ἰδῆιον**, which might mean a plain under Ida, as distinct from the **πέδιον Τρωικόν** where Achilles now is.

561. **ἀποψυχθείς**, having dried away the sweat, A 621.

563. **ἀπαειρόμενον**, like our idiom 'taking myself off.'

566. **περί** · see 214.

567. **οἱ κατεν.**, **προπ. πόλιος**, to meet him, in front of the city.

568. The legend of the invulnerability of Achilles is entirely post-Homeric.

570. This line contradicts the hope of victory which Agenor cherishes. Aristarchus thought it was interpolated to supply a verb (which is not necessary) to **θνητόν ἔφασιν**.

575. **φοβείται**, 'flees,' as usually. For **κεν ὕλαγμόν** Zenod. and others read **κυνυλαγμόν**, 'dog-barking': a strange form, which, however, the Schol. supports by a quotation from Stesichorus.

576. **οὐτάση ἢ βάλῃσιν**, 'wound with thrust or throw,' as always.

577. περὶ δουρὶ πεπαρμένη, like ἀμφ' ὀβελοῖσιν ἐπειραν.

578. ξυμβλήμεναι, 'grapples the hunter.'

584. ἀγερῶχων, Π 708.

588. εἰρυόμεσθα may be either present, imperf., or future; probably the latter. Cf. ἐξάνυω, Λ 365, &c. καί (587), 'more-over.' πρόσθε, in front, i.e. in defence of.

589. ἔκπαγλος · see A 146.

592. οἱ, so La Roche for μιν of almost all MSS.: the dat. is always found when ἀμφί is used of a piece of armour *on* a warrior; the acc. only when a garment which really envelopes is spoken of. If we retain μιν it must mean κνήμην.

595. ὠρμήσατο, with gen. like verbs of aiming, 'made for him.'

598. ἡσύχιον, in peace.

599. ἀποέργαθε, 'kept him away' (imperfect).

600. αὐτῷ, the man himself, even Agenor.

602. εἶος is answered by τόφρα, 606, δόλφ... ποσὶν οἷσι being parenthetical. πυροφόροιο possibly means the cultivated plain *behind* the city (558), opposed to the πέδιον Τρωικόν, the wasted and untilled battle-field (La R.). διώκετο, sc. Achilles, the verb being transitive.

604. τυτθὸν ὑπεκπροθ., keeping just a little in front of him.

609. πεφεύγοι... ἔθανε, observe the difference of mood; 'who might have escaped' (a bare possibility) 'and who had died' (certainty).

611. σαῶσαι, so Aristarchus; the verb agrees only with one of the nouns. Cf. A 255, Ψ 380: and Γ 327, ἵπποι καὶ ποικίλα τεύχε' ἔκειτο. MSS. σάωσαν. Bekk. conj. σαώσαιν = σαωσεῖεν, a form which is no doubt linguistically correct, though not found elsewhere, except conjecturally in υ 383, ἄλφωιν for ἄλφοιεν.

BOOK XXII.

1. πεφυζότες · see Φ 6.

2. ἀπενύχοντο, Λ 621, Φ 561; 'dried in the wind.'

3. κεκλιμένοι, leaning upon the battlements.

4. σάκε' ὥμοισι κλίναντες · see Λ 593. This formation seems here to be a measure of precaution on approaching the walls.

6. Ἰλίου should probably be Ἰλίου · see Φ 104.

7. Φοῖβος Ἀπ., in the guise of Agenor, Φ 600.

10. σὺ δὲ here does not introduce an antithesis but repeats

the subject of *ἔγνων*, like δ δέ, A 191. 'And still thou ragest unceasingly.'

11. *Τρώων* seems to be an objective gen.: 'thou forgettest thy task with the Trojans' (i.e. the slaughtering of the Trojans: cf. Φ 249). *ἄλεν*, *ἔαλησαν*, are penned up. *λιδάσθης*, hast turned aside.

13. *τοί*, thou must know that I am not subject to destiny (death).

15. *ἔβλαψάς με*, thou wast a stumbling-block to me, didst check my way. *ἢ κ'*, i.e. 'else.'

19. *ῥηιδίως*, i.e. without having to hesitate. *ὀπίσσω*, hereafter.

20. *τισαίμην*, our colloquial 'I would pay you out.'

23. *τιταινόμενος*, stretching himself; i.e. at full gallop.

24. *λαιψηρά* seems to be an adverb: but in this phrase it generally agrees with *γούνατα* (e.g. 144, 204), and may perhaps do so here though separated from it by *πόδας*. Cf. O 344: *τάφρῳ καὶ σκολόπεσσιν ἐνιπλήξαντες ὀρυκτῇ*, where *ὀρυκτῇ* belongs to *τάφρῳ* only, though the more distant noun.

27. The star that 'comes forth in harvest-time' (*ὀπώρα* being late summer, rather than our autumn) is Sirius, the *ὄλιος ἀστήρ* of A 62. Cf. l. 317.

28. *νυκτὸς ἀμολγῶ*, in the murk of night: see A 173.

29. Σ 487. Sirius is the brightest star in *Canis Major*, the hound that follows the heels of the hunter Orion.

31. *πυρετόν*, fever; Virgil's *sitim morbosque ferens mortalibus aegris*, *Aen.* x. 274.

34. *ἀνασχόμενος* supply *χεῖρας* from *χερσίν* (cf. Ψ 686). *ἔγεγώνει*, imperf. from *γεγωνέω*, a secondary present formed from *γέγωνα*. The plpf. (ἐ)γέγωνε occurs Ω 703 and elsewhere.

37. *ἔλεεινά*, 'piteously': as 408.

41. *σχέτλιος* (an exclamatory nominative, as A 231), 'hard-hearted'; like I 630, of Achilles. *φίλος*, of course ironical, 'just so dear' (and no more).

43. *κείμενον*, i.e. unburied. *ἀπὸ πραπίδων*, parenthetical: 'grief would be lifted from my heart.'

46. Lycaon was slain by Achilles, Φ 34 sqq.; and Polydorus, Υ 407 sqq.

48. *κρέιουσα*, princess. Laothoe was a wedded wife, not merely a *παλλακίς*: see Φ 85.

49. *στρατῶ*, the Achaean camp.

50. *ἀπολυσόμεθα*, mid., of him who offers the ransom, A 13. *ἔστι*, there is sufficiency thereof.

51. For the gifts of a father to his daughter at her wedding, see note on *μείλια*, I 147.

52. *καὶ εἰν' Ἀ. δόμοισιν*, sc. *εἰσὶν*; at least this is the way it must be taken in Od., where this line several times recurs

Here, however, we get a much more telling sentence by making *καί* begin the apodosis; 'even in the mansions of Aides that will be a grief to their mother and me': we thus have a forcible antithesis to *μυνηθαδιώτερον*.

55. i.e. the death of anyone except Hector will be only a temporary grief to the people at large.

59. *ἔτι φρονέοντα*, i.e. not yet reduced to the callousness of extreme old age. *ἐπὶ γήραος οὐδῶ* is generally explained as 'only upon the threshold of age,' i.e. only entering upon it. But perhaps in this phrase *οὐδός* = *δδος*, so that it means, advancing 'upon the path of age'; see Ω 487 (Autenrieth). Priam is certainly an *old* man, though not decrepit.

61. *πόλλ' ἐπιδόντα* should be *πόλλα ἰδόντα*, having lived to see. (*ἐφορᾶν* means, to go to see, inspect.)

62. *ἐλκηθείσας*, dragged off to slavery (but the Scholiasts thought the word alluded to the outrage on Cassandra).

66. *πύματον*, i.e. after I have seen every one else slain. *πρώτησι θύρῃσιν*, at the street door (*αὐλεῖαι θύραι*).

67. *ῥμῃσταί*, lit. raw-eating (-*ηστ* = -*εδ-τ*). *ἐρύουσιν*, future.

68. *ῥεθέων*, explained to mean 'limbs,' a word of doubtful der., occurring elsewhere only l. 362 = Π 856. The Schol. say that in Aeolic it meant the face.

69. *τραπεζῆας*, house-dogs (Ψ 173): a vivid picture of unnatural horror.

70. *οἱ*, demonstr. repeating the subject, 'even they shall drink my blood.' *ἀλύσσοντες*, a lengthened form of *ἀλύω*, 'maddened' by the horrors around them. *περὶ* seems from its position to be a prepos. rather than an adv., and to express motion inside a space (see 95), 'in their mind.'

71. For a young man any fate, even mutilation, is honourable, if he have died fighting gloriously. The emphatic word of the sentence is *πάντα*, repeated in 73 for emphasis, after the mention of a special case, *κεῖσθαι* (sc. to be left unburied). *θανόντι περ*, even after death, when for an old man there was left nothing but dishonour. *δῖτι φανήη*, whatever be brought to pass.

75. *αἰδῶ*, sc. *τὰ αἰδοῖα*.

This speech contains two instances of *ἄν* (49, 66) and one of *κε* (70) with fut. indic.: this construction gives the idea of futurity not stated quite positively, but with just an indication of contingency, of events which are almost certain. It is strange that so natural and expressive a construction should in later Greek have become a solecism.

80. *κόλπον ἀνιεμένη*, *sinum laxans*, loosening the folds of her garment to shew her breast.

82. *τάδε*, sc. the mother's breast; but this is stated in a general form.

83. ἐπέσχον, held to thy lips. Cf. I 489.

84. φίλε, for φίλον, 'κατὰ σύνεσιν': so θάλος δν, 87.

85. τείχεος ἐντὸς ἐών give the point of the prayer: 'from inside,' not from without.

86. σχέτλιος prob. means Achilles; if addressed to Hector σχέτλιε would be more usual. See 41.

88. πολύδωρος · δῶρα were presents given by the bridegroom to the bride: 'wooed with many gifts.' μέγα is taken with ἀνευθε in local sense, by the Schol. 'very far away.' It is better to join it with κατέδονται, 'shall eat thee amain,' with all their might.

93. χειῆ, its hole; the same root as χηραμός, Φ 495, q.v.

94. The old naturalists thought that a snake used to eat poisonous herbs when preparing an attack upon man or beast; *Coluber mala gramina pastus*, Aen. ii. 471.

95. ἐλίσσόμενος περὶ χειῆ, coiling round inside its hole. See A 317, περὶ καπνῶ.

99. See the analysis of Agenor's speech, Φ 553.

100. ἀναθήσει, will lay a burden of reproach upon me: ἀντὶ τοῦ 'περιάψει,' Schol. B, cf. Ψ 408.

101. See Polydamas' speech, Σ 255. ἡγήσασθαι, with dat., to guide them, lead the way. With gen. it means 'to command.'

102. ὑπό must here = during. The only other case of such a use in Homer is Π 202, ὑπὸ μηνιθμόν.

109. ἢ...ἢέ, the two alternatives are made coordinate, where we should subordinate the first; i.e. 'if I return not the slayer of Achilles, hand to hand, *then* myself to die gloriously for my city.' κατακτείναντα · the accus. is usual in infinitive clauses like this, even after a personal pronoun in the dative.

110. αὐτῷ, either 'myself to die,' or 'to perish at *his* hands.' The former sense would be the most natural, but almost requires either κατακτείναντι or αὐτόν, both of which have MS. authority.

111. For this deliberative εἰ...καταθείομαι, cf. Φ 556.

113. αὐτός, by myself, without my armour.

116. ἢ τε (for Attic δ περ) is attracted in gender to ἀρχή, the antecedent being the whole preceding sentence. So the common ἢ θέμις ἐστί, for δ θέμις ἐστί.

117. ἀμφίς, either, *apart* from Helen's stolen wealth (which was to be surrendered in its entirety), or better, with ἀποδάσσεσθαι, 'to divide *in half*,' the ἀνδιχα πάντα δάσσεσθαι of 120 and Σ 510, q. v.

119. Τρωσὶν δρκον ἔλωμαι, constr. like δέξατο οἱ σκῆπτρον, lit. 'obtain at the hands of the Trojans a senatorial cath'; i.e. an oath sworn to by the whole people in the persons of the δημογέροντες.

121. A superfluous interpolation from Σ 511, omitted by the best MSS.

123. μή, in sense of δείδια μή, as Φ 563. ἱκῶμαι, approach him as ἰκέτης. αἰδέσεται, reverence my character as suppliant. See Φ 75.

125. αὐτως, without more ado, 'just.'

126. 'It is no time now to dally with him from oak tree or rock like youth with maiden, as youth and maiden hold dalliance together.' The picture seems to be that of happy ease in a forest, where youth and maiden sit by rocks or trees and talk together. The expression must be regarded as proverbial: ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης really belongs to the relative clause & τε κ.τ.λ.

127. δαρίζειν, acc. to Curtius for φα-φα-ρίζειν, a reduplicated form of φερ, 'to speak': hence 'to chatter.' The word is specially used of lovers, but has no connexion apparently with ὄαρ, a wife.

129. ξυνελαυνέμεν, the act. is only here used intransitively: but cf. σύμβalon, Π 565.

130. εἰδομεν, 'let us see'; hortat. subj. with short vowel, as 244.

134. ἀμφί, all around; or, at either end (as in ἀμφί-γυος).

140. οἶμησε, pounces. Cf. αἰετοῦ οἶματα, Φ 252.

141. ὑπαιθα, before him; like Φ 493. λεληκώς, shrieking (λάσκω: fem. λελακυῖα).

142. ταρφέ' ἐπαίσσει, makes frequent darts.

143. τρέσε, μετὰ δέους ἔφυγε, Schol. V. The word cannot mean 'trembled' here.

144. λαιψηρά, see l. 24. Here it is a predicative adj. equivalent in sense to an adverb, 'moved nimbly.'

145. σκοπιή, perhaps the 'tomb of Aesyetes,' where Polites was posted as σκοπός, B 793. For 'the fig-tree,' compare A 167.

146. ὑπέκ. Hector at first kept 'away from under' the walls, more in the open, where the waggon track gave better running.

147. There are several warm springs in the Troad, but the efforts to identify them with the 'springs of Scamander' have not been successful. The whole description is, in its details, no doubt imaginary. Scamander of course rises high up in Ida.

151. θέρεϊ, even in summer.

152. ἐξ ὕδατος is added as an attribute to κρυστάλλω, 'ice (formed) from water.'

153. πλυνοί, washing-troughs, set over the springs to hold the water as it came from the ground. Compare ζ 40, 86.

157. φεύγων, sc. ὁ μέν.

159. καρπαλίμως goes with both ἔφευγε and δίωκε. ἱερήιον, a prize consisting of a beast such as is used for sacrifice. βοείην, either an ox's hide, or a shield (cf. P 492). ἀρνύσθην. see on A 159, 'were striving for.'

162. τέρματα, metae, the turning points at the two ends of the race course; see Ψ 309.

163. τὸ δέ, 'there' (as if it were full in view).

164. ἀνδρὸς κατατ., 'in honour of one that is dead'; either gen. absolute, or depending on ἀέθλον (cf. Ψ 631); ἐπὶ τεθνεῶτι ἀνδρί, Schol.

171. In Θ 48 Zeus has an altar on Gargarus, an outlying part of Ida.

179-181 = Π 441-443, *q.v.*

184. πρόφρονι θυμῷ, I speak not in full earnest.

185. ἔρῳει, shrink not from the task.

(This short scene among the gods is very feeble, and largely made up from other passages, e.g. Θ 38-40. It is probably interpolated, like many other similar scenes in heaven: cf. Π 431.)

189. The point of comparison lies in the tenacious unflagging pursuit, in spite of all shifts to escape.

191. λάθησι, the fawn; θέει, the dog.

194. 'As often as Hector set himself to dash under the strong walls over against the Dardanian gates.' Of these gates we know nothing else; they may be the same as the Scaean.

197. It is not easy to see how Achilles could keep Hector away from the gates if he was not able to catch him. Perhaps ποτὶ πτόλιος ('on the city side') means that Achilles (αὐτὸς) ran nearer the walls, a rougher but shorter course, while Hector took the longer but smoother ἀμαξιτός a little way out; so that Achilles could just keep inside him all the way, but not catch him.

199. Virgil paraphrases this vivid simile, *Aen.* xii. 908-912. Few people will be unable to appreciate the sensation described. δῶκειν must mean 'catch,' a sense not elsewhere found in Homer. 'As in a dream one pursuing cannot catch one that flies, neither the one can escape (him) nor the other catch, so now could not the one overtake the other nor the other escape.'

202. τῶς is Düntzer's conj. for πῶς of MSS. The emphasis is on πυμ. καὶ ὕστατον, had not Apollo now for the last and final time come near; i.e. had not Apollo at this moment suddenly ceased his wonted assistance in nerving (ὅς ἐπῶρσε) his limbs, Hector would even then have escaped the fate of death. The δς of 204 is thus epexegetical. If we read πῶς we must also adopt ὑπεξέφερεν, Aristarchus' reading (for ὑπεξέφυγεν, the aor., would imply that he finally did escape), and translate 'How could he, so far' (imperf. tense) 'have outrun the fates of death?' In γ 496 we have ὑπεκφέρειν (without acc.), meaning 'to run in advance'; and so ἐκφέρειν, Ψ 376. But this is clearly insufficient to justify the construction with the acc.

205. λαοῖσι, the Achaeans. ἀνένευε, 'shook his head,' as a sign to them not to cast their javelins.

207. δεύτερος, too late. Compare the similar passage, K 368.

208. The springs being the point where the race had begun, they had now completed three circuits and just begun a fourth.

209. ἐτίταινε, stretching out, making level, the beam.

213. ὤχετο, sc. ἡμαρ, Hector's day of fate weighed down the scale and descended even to Hades (thus symbolising his death): or proleptically, Hector was straightway gone to Hades, i.e. was already as good as dead. The first explanation seems the less un-Homeric, but the expression is unusual.

217. 'We shall carry off great glory to the ships for the Achaeans'; a middle step between the literal and metaphorical sense ('to win') of φέρεσθαι. Ἀχαιοῖσι, a 'dat. commodi.'

219. πεφυγμένον γενέσθαι = φυγεῖν; cf. Ψ 343, πεφυλαγμένους εἶναι, a periphrastic perfect.

220. μάλα πολλὰ πάθοι, i.e. were greatly to humiliate himself.

221. προπρο-, intensive for προ-, 'grovelling before'; the word is more aptly used, ρ 525, of a homeless wanderer rolled ever farther and farther onwards by the tide of misfortune.

222. ἀμπνυε must be from an else unused aor. *ἀμπνυον. But Cobet shews that we should read ἀμπνυο, from the mid. aor. of which we have ἀμπνῦτο, Λ 359, X 475, &c.

226. Nothing can better illustrate the effect which mediæval chivalry has had upon our ideas than the pain which we cannot but feel at the cruel want of 'fair play' in the following passage—which no doubt to a Greek was an admirable instance of successful stratagem. After all, Patroclus had been quite as hardly treated.

229. ἡθεῖε, a form of address especially used by younger brothers to elder; cf. Ψ 94.

234. γνωτῶν means kinsmen in general, but is especially used of brothers. τέκε, 'begat,' of both parents, as 53, 485, &c.; singular for plural, as P 399, Σ 398, &c.

235. νοέω τιμήσεσθαι (most MSS. -ασθαι, wrongly), 'I deem that I shall honour thee.'

241. τοῖον, adv.: 'so much do they all tremble before him.'

244. ἔστω φειδωλή, 'let there be no sparing of javelins': a periphrasis, because φείδομαι has of necessity no passive.

246. θαμείη· the opt. ('the mood of the Imagination,' Lange) is used to express the alternative which, though the more desired, is regarded as a possibility only, existing merely in the mind of the speaker. 'Let us see whether Achilles *shall* slay us, and bear away... or if he' (not *shall*, but) '*might*' (by any chance) 'fall to thy spear.' Cf. Λ 433, Σ 307.

247. καί, with ἡγήσατο: she did not confine herself to words, but actually led him on (by the hand).

251. δέον, I fled (acc. to Curtius from Skt. *dā*, 'to hurry, flee,')

whence *δίεμαι, διερός*, ι 43, &c.; not conn. with *δίε*, 'he feared,' for *δῖε*). There was a variant *δίες*, thou didst pursue me.

253. 'I will either slay or be slain.'

254. *ἐπι-δόμεθα*, from *ἐπι-δόσθαι*, let us offer the gods reciprocally (*ἐπί*) as witnesses: i.e. let each offer to the other the guarantee of his own special gods for the performance of his promise. Schol. *ἐπιμαρτυρώμεθα*, rightly. *ἁρμονιάων*, 'compacts.'

256. i.e. I will stop at the despoiling of your armour, and beyond that will exercise no extraordinary (*ἐκπαγλον*) indignity, such as mutilation.

257. *δῶη καμμονίην*, grant me to outlast thee. Ψ 661.

261. *ἄλαστε*: an epithet elsewhere used only with *πένθος* and *ἄχος*, and once adverbially with *οἰδύρομαι*. Commonly explained 'unforgettable,' and here *ἄλαστα δεδρακώς*, 'unforgettable through thy doings.' But the old derivation from *ἀλάω* is perhaps best; it will then mean 'distracted,' here 'mad.' So *ἀλαστέω*, of violent grief, M 163. *συνημοσύνας*, agreements; the *ἁρμονίαι* of 255.

265. *φιλήμεναι*, from *φίλημι*, the older conjugation, which survived in Aeolic. We may supply *ἀλλήλους* from *ἐμὲ καὶ σέ*.

267. See T 78.

268. *παντοίης ἀρετῆς*, 'now bethink thee of all thy skill'; in H 237-241 Hector boasts of the great variety of his accomplishments in the arts of war. Perhaps Achilles alludes ironically to this.

271. *δαμάω*, future; like *δαμάω*, A 61.

275. *ἔζετο*, he crouched down; usually *ἔαλε*.

280. *ἡίδεις*, for *ἐ-φειδ-ees*, the augment becoming *ἡ* by compensatory lengthening for the lost *φ*; cf. *ἡοικύναι*, Σ 418. Hector means 'your confident prediction of my fall' (l. 270) 'was not inspired by Zeus, after all (*ἄρα*).' *ἦτοι ἔφης γε*, although you thought so.

281. *ἀρτιεπής*, glib of speech (cf. *ἀρτίπους, ἀρτίφρων*), i.e. a chatterer as opposed to a doer. So *μύθων* is emphatic; 'cunning in words (only),' not in martial skill.

282. *λάθωμαι*, subj. after *ἔπλεο*, because *now* is the moment when Achilles' past boastings should be producing their effect in unmanning Hector.

283. i.e. at any rate you shall not see my back any more: *φεύγοντι* is the principal word of the sentence.

286. *ὥς = εἴθε*. 'O that thou mightest take it to the hilt in thy flesh.' *καί, then* would the war be easier.

293. *ἄλλ(ο)* for *ἕτερον*; Homeric heroes usually carried a spare javelin. *κατηφήσας*, downcast. See Ω 253.

295. Observe the asyndeton: *ἦτεε* being an explanatory repetition of *ἐκάλει*, not a fresh act.

299. Hector has no difficulty in rightly guessing who has de-

ceived him. So in Λ 363, Υ 450, Diomed and Achilles know directly that it is Apollo who saves Hector.

301. ἀλέη, sc. ἔστιν; there is no escape. φίλτερον, i.e. this they preferred (more than saving me).

304. ἀσπουδί, easily, without an effort.

307. τέτατο, hung at full length, extended.

308. 'He gathered himself together and swooped' (l. 139) 'like an eagle aloft that drops to earth from amid the dark clouds.' ἐρεβεννός is used elsewhere only of night.

310. πτώκα, timorous, crouching; generally a subst. = λαγώς, e.g. P 676.

313. ἀγρίου, i.e. ἀγρίου, see Φ 104. πρόσθεν, 'he made his shield a covering before his breast': for this constr. of καλύπτειν, cf. P 132, Φ 321.

317. See l. 28. νυκτὸς ἀμολγῶ cannot here *strictly* mean 'the darkest part of the night': for the Evening Star, as its name implies, is visible only for a short time after sunset. Cf. Λ 173.

319. ἀπέλαμπε seems used impersonally: 'there went forth a light from the sharp spear.'

321. 'Eyeing his fair flesh to find the best opening': the more exact expression would be, 'looking to see where was the most likely opening *to reach* his flesh.'

322. ἄλλο τόσον, adverbially, like Σ 378, Ψ 454; 'now for all the rest of him, the armour covered (ἔχε) his flesh.'

324. Translate, '(the flesh) was exposed where the collar-bones reaching from the shoulder grasp the neck' (or, 'where the collar-bones divide the neck from the shoulders,' ἀπέχουσι, cf. Θ 325), 'even at the gullet, where the taking of the life is the quickest.' λαυκανίην (see Ω 642) is in apposition with αὐχένα by a sort of 'whole-and-part' figure.

328. The windpipe was not touched by the spear, which passed behind it, severing only the gullet.

329. The windpipe was spared by the will of fate, in order that Hector might still be able to speak to Achilles.

331. ἀτάρ indicates an unexpressed contrast, as though κείσαι preceded.

333. 'But away amid the smooth ships his comrade, far greater than he, even I, was left behind.' ἀοσητήρ, for (σ)α-(σ)οκ-γήτηρ, from σα = 'together,' and σακ-, 'to accompany' (ἐπ-α, sequ-or).

336. ἀϊκῶς for ἀεικῶς, only here. Cf. ἱκελος for εἵκελος.

343. πυρὸς λελάχωσι, give me my due of burning. This redupl. 2nd aor. is always causative.

346. αἶ γάρ is answered by ὅς: 'would that my mind and soul could so bid me myself to carve and eat thy flesh raw, for the evil thou hast wrought me, as the dogs shall eat thee.' Achilles regards the eating Hector's flesh himself (αὐτόν opposed to κύνες)

as an utter impossibility; and this impossibility he employs to enforce the *certainly* expressed by ὥς. This is a common Homeric construction; the formula 'would that A would happen as B shall happen,' meaning 'B is as certain as A is impossible.' Cf. Σ 464. (Lange.) οἶδά μ' ἔοργας is parenthetical, = ὅτι με τοιαῦτα ἔοργας.

348. ἀπαλάλκοι, potential optat. without ἄν.

349. εἰκοσινήριτα, explained (a) εἰκοσι-νήριτα from νήριτος = countless (νη = not, and root ἄρ- of ἄρ-ιθμός), 'ten times and twenty countless,' the multiplicative force of -άκις extending to εἴκοσι; or (b) εἰκοσιν-ήριτα where -ήριτα (= counted) would be equivalent to -άκις, 'twenty-counted' for 'twenty times over.' στήσωσι, weigh out.

351. A second protasis added asyndetically (for οὐδέ = not even): both are resumed in οὐδ' ὥς. χρυσῷ ἐρύσασθαι, to pay thy weight in gold. ἐρύσασθαι seems to be used of lifting the scales (like ἔλκειν, 212), and hence means 'to weigh.' πιστὸς ἀνὴρ χρυσοῖο καὶ ἀργύρου ἀντερύσασθαι ἄξιος, Theognis says.

356. Hector, like Patroclus, sees into the future as he dies. 'Verily I know thee and behold thee as thou art' (ὄσσομαι, I behold; A 105), 'nor was I destined to persuade thee.'

358. θεῶν μῆνιμα, a cause of wrath from heaven.

359. See the prophecy of Xanthus, T 417.

361-4 = Π 855-8, where see the notes.

365. δέξομαι, I will accept. Observe the melancholy foreknowledge which makes Achilles' fate so pathetic, in contrast with Hector's boasting spirit under similar circumstances, Π 859-861.

371. ἀνουτητί, without inflicting a stab upon the corpse. Cf. Ω 421.

373. Ironical, 'Hector is not so hard (dangerous) to handle as when,' &c.

379. ἐπεὶ begins a line also Ψ 2, and several times in Od. It was perhaps at one time ἐπ-φεῖ, from ἐπί and the pronom. stem *sva*.

381. πειρηθέωμεν, absolutely; 'let us make trial in arms round about the city.' In modern phrase, let us make a 'reconnaissance in force.' ὅφρα κέ τι, until to some extent we know the intentions of the Trojans.

385. This line occurs elsewhere only in inward self-questioning, in monologues headed by the phrase εἶπε πρὸς δὲ μεγαλήτορα θυμόν.

386. νέκυς, in apposition with Πάτροκλος, as Σ 151: cf. Ω 108.

388. μετέω, from μέτειμι. So ἔω = ὦ, A 119.

389. 'Nay even if men in Hades forget their dead, yet will I even there' (i.e. even when I am in my grave) 'be mindful of my dear comrade.' εἰν Ἀΐδαο goes closely with καταλήθονται; we may supply θανόντες from θανόντων, as nom.

391. παῖθονα, song of triumph: see A 473. Paley suggests that 393-4 may be the burden of the song.

396. ἀμφοτέρων ποδῶν τένοντε, the strong 'tendon of either heel behind,' now called *tendo Achilles* because here, according to the later legend, was Achilles' only vulnerable point. He slits down between bone and tendon 'from heel to ankle-joint,' and passes a strap through.

398. 'He bound him to his chariot, and left his head to trail.'

401. 'The dust rose from the dragging of him, and his dark locks flowed loose on either side.'

409. κωκυτός, of women's lamentation, οἰμωγή, of men's.

410. ξην, impersonal: as we should say, 'the scene was like this (τῷ); as though,' &c.: ὥς εἰ, &c., being explanatory of τῷ. So A 467.

411. ὄφρυδεςσα (only here), i.e. full of scarped rocks. σμύχοιτο, were burning (properly of slow burning, smouldering). κατ' ἄκρης, utterly (from the top downwards).

412. ἀσχαλδώντα, 'impatient,' as Ω 403, &c. Prob. from root σεχ- of ἔχω, with ἀ priv.: it is the opposite of σχο-λ-ή, lit. halting, waiting.

414. κόπρος, mire, as Ω 164.

418. λίσσωμαι, hortative subj. (which is naturally rare in 1st pers.) or perhaps equivalent to a simple fut. Cf. I 61; see Ψ 71, and l. 450.

419. ἡλικίην αἰδέσσεσθαι, 'if perchance he may feel shame before them that are his equals in age, and pity my grey hairs.' ἡλικίη = ὁμηλικίη, a man's contemporaries, in Π 808, the only other passage where it occurs in Homer.

420. 'He too hath a father aged as I am.'

423. τηλεθάοντας, in all their vigour. Apparently a lengthened form from *ταλ-θα-ω, which is from root θαλ-, with 'imperfect reduplication.'

425. κατοίσεσθαι, compare Jacob's 'will bring down my grey hairs with sorrow to the grave.'

430. See Σ 316.

431. τί βελομαι, 'why should I live any more?' The form is either a subjunctive with metathesis of quantity for βε(j)ωμαι, from βε-j-, a strengthening of root βι-, 'to live' (cf. βέρ, Π 852, Ω 131); or it may be a future with the form of the present, like δῆω, εἶμι, πίωμαι, &c.

432. 'Thou that wast my boast by night and by day through the city, and wast a blessing to all.'

435. δειδέχατο, pledged thee; see I 224. αὐ = *autem*.

438. Ἔκτορος seems to belong equally to ἄλοχος and πέπυσσε, which of course regularly governs the gen.

440. Elaborate embroidery is mentioned also Γ 125, where Helen embroiders (ἐνέπασσεν) battle scenes on the cloth she is weaving.

41. **θρόνα**, (embroidered) flowers. Another form was **τρόνα** (schius). Curtius connects the word with Skt. *trnas*, 'grass'; 'thorn.'

47. See 409.

48. **ἐλελίχθη**, reeled: see A 530. **κερκίς** is generally explained as the rod by which the threads of the woof were pressed. Others explain 'shuttle.'

50. The text is the reading of the best MSS., but the double-tion of the digamma of **φίδωμι** and **φέργα** is very harsh. For conj. **ἔπεσθε, ἴδω τίνα ἔργα τέτυκται**.

51. 'In mine own breast my heart leaps to my mouth and my senses are numbed beneath me.'

54. 'Would that such tidings may be far from my hearing.' See 272.

57. 'And ere this have cured him of his fatal pride that used to master him, seeing he would never tarry among the throng of warriors, but run far on before them, yielding to no man in that hardihood.' Compare the famous **δαιμόνιε, φθίσει σε τὸ σὸν** of Z 407, almost the last words Andromache had spoken to Hector. In 459 **μένος** means 'in respect of daring.'

60. **διέσσυτο**, with genit., 'hasted through and out of.' **ῥάδι**, mad woman, Z 389. (Or possibly, a maenad; this kind of the Dionysus-worship was known to Homer, Z 133.)

65. **ἀκηδέστως**, cf. Φ 123; recking naught of their work.

66. Lit. 'dark night covered her, from her eyes downwards,' though thick darkness entered into her soul through her eyes.

67. **ἐκάπυσσε** (ἀπ. λεγ.), breathed out: root *kvap* of **καπ-(c)vap-or**, &c. Compare **ἄιον ἦτορ**, also of fainting, O 252.

68. **βάλε** must be an involuntary act, 'dropped' in her fall. **ματα**, a general term, 'attiring.'

69. For these see the illustration to **ἀναδέσμη** in Autenrieth's Dictionary. **ἄμπυξ**, the frontlet, a semicircular band round the forehead. **κεκρύφαλον**, a net round the knot of hair behind, which was formed by the **ἀναδέσμη**, a band tied round at the base. For **κρήδεμνον**, prob. a short veil thrown over the top of the head, see Autenr. s. v.

73. **γαλόφ καὶ εἰνατέρες**, her husband's sisters and his brothers' wives, Ω 769.

74. **ἀτυζομένην (ὥστε) ἀπολέσθαι**, distraught even to death (compare 'a dead faint'). The infin. is epexegetic, but presses only the apparent result. **εἶχον**, supported, tended.

75. Cf. Φ 417. **ἔμπνυτο** = **ἐμπνους ἐγένετο**, came to consciousness: so Aristarchus, MSS. **ἄμπνυτο**, which is used only of tired men resting to recover breath.

76. **ἀμβλήδην**, with deep sobs. Cf. **ἀνερείκατο**, T 314; **ἀμβλάδην**, of a seething cauldron, Φ 364.

477. For the interjectional use of the nom. see A 231, X 86. γεινόμεθα · for the form see T 128.

481. μὴ ὄφελλε · see P 686.

482. ὑπὸ κεύθεσι seems to be an attribute to δόμους (if it went with ἔρχεαι we should expect the acc.): thou art going to the mansions of Hades (that are) beneath the secret places of the earth.

484. νήπιος αὐτως, a mere babe.

487. Most commentators from Aristarchus onwards have rejected the following passage down either to 500, or better to 507, inclusive. The objection is that the description of the sorrows of orphanage may be true enough generally, but is here exaggerated and inapplicable to the child of a prince whose father is still alive and reigning. Many very unusual expressions occur in these few lines, and 500-7 are very awkward, looking as though intended to fit in an interpolation.

489. ἀπουρίσσουσι (ἀπ. λεγ.) (so Aristarchus and best MSS.), 'shall remove the landmarks of his fields' (so as to encroach upon them). Several MSS. give ἀπουρήσουσιν, which seems preferable: it will be for ἀπο-φρή-σουσι, fut. of ἀπ-αυράω, see A 356: 'shall take away thy fields.'

490. παναφήλικα (ἀπ. λεγ.), either 'old before his time' (Herod. and Callim. use ἀφήλιξ = advanced in years), or 'cut off from his equals in age.'

491. ὑπεμνήμυκε (ἀπ. λεγ.), a most extraordinary form, which can hardly be right: Düntzer corrects ὑπημήμυκε, a redupl. form of ἡμύω, to bow down (cf. ἡρ-ἡρειστο). It is uncertain whether πάντα is masc. sing. or a neut. plur., and if the latter, whether it is nom. to the verb or accus. used adverbially. The last seems to give the best sense; transl. 'In every thing (on every occasion) his head is bowed down and his cheeks are stained with tears.'

492. ἀνεισι, goes up (from the street) into the house of (ἐς) his father's friends. (In 499 it means 'return.')

494. τυτθὸν ἔπεσχε, just holds to his lip. τῶν is gen. after τις.

495. ὑπερῶην (ἀπ. λεγ.), the roof of the mouth.

496. ἀμφιθαλής (ἀπ. λεγ. in Homer), *patrimus ac matrimus*, one who has both parents alive (lit. in prosperity on either side. This is the traditional interpretation—others make it mean 'very wealthy').

500. Aristarchus considered that this line joined on to οἶτος in 486. But from here to 507 it has no particular force except as a contrast to the preceding picture; the passage seems designed to form a connexion between the context and the preceding *locus communis* about orphanhood.

501. 'Marrow and fat' express the daintiest luxuries.

502. νηπιαχέων (ἀπ. λεγ.), childish play.

504. θαλέων, dainties: neut. pl., used substantively, of θαλός, rich; so δαίτα θαλείαν, a rich feast.

505. ἄν, with subj. in a primary clause is virtually = ἄν with fut. indic. See note on l. 75. ἀφαιμαρτών, exactly our idiom, 'missing his father.'

506. The logical order of words would be (ἐκείνος) ὃν Τρῶες ἐπ. καλ. Ἀστυάνακτα; but in order to make clear the subject of the principal clause, Ἀστυάναξ is taken in the nominative from the relative clause, by a very convenient confusion between the person and his name.

507. ἔρυσσο, sc. Hector, whom she has not addressed in the 2nd person since 486. For ὅλος compare Ω 499.

513. οὐδὲν σοί γ' ὄφελος, the accus. may be in apposition either with the sentence (cf. Ω 735), 'though to thee that will be no profit'; or more simply, with τάδε πάντα. The gifts burnt on the pyre were meant for the dead man's use in the other world. But Hector, being unburied, can only wander homeless on the hither side of the river (Ψ 71-74), where the burning of vestments will be useless to him; so that the pyre will be no more than a comfort to the living, as giving conspicuous proof of their honour for the dead.

BOOK XXIII.

2. ἐπεὶ, as a spondee, see X 379.

6. ἐρήρες, 'trusty'; lit. 'closely joined' (root ἄρ- of ἄρ-αρ-ίσκω), the opposite of ἀνάρσιοι, Ω 365. It is a heteroclite plur., the nom. sing. being ἐρήρος.

7. ὄχεσφι seems to represent the dat.: see ἄρμασιν, Ξ 244.

9. δ = τό, that. This purely demonstrative use of δς is almost confined to the nom. masculine.

10. τεταρπώμέσθα, 'have had our fill': οἱ γὰρ στεναγμοὶ τῶν πόνων ἰάματα, Aesch. (apud Schol.). Compare the expression ἡμερος γόου in 14 and elsewhere.

16. μήστωρα φόβοιο, 'deviser of rout' for the enemy; μήσασθαι φυγὴν πολεμίοις δυνάμενον, Schol.

17-18 = Ξ 316-7.

19. καί alludes to the expression χαῖρε, 'even in Hades,' where there is but little rejoicing indeed. ἤδη τελέω, I am already fulfilling. ὀπίστην, see Ξ 334 sqq.

21. ὀμά seems used adverbially, 'devour raw': but elsewhere it always agrees with a subst., as X 347, σ 87.

24. δεικέα ἔργα seems to have no special reference to anything fresh, beyond the contumely with which Hector's corpse is already being treated.

25. λεχέεσσι, the bier on which Patroclus lay.

27. ὑψηχέας, apparently 'neighing with uplifted head,' 'arrectisque *fremit* cervicibus *alte* luxurians (equus),' *Aen.* xi. 496.

29. μυρίοι, in countless numbers (A 2). There seem to have been about 2,500 of them, Π 168–170. τάφον δαίνυ, gave the funeral feast; so γάμον δαίσειν, T 299.

30. ἀργοί seems to be an 'otiose' epithet, meaning perhaps 'sleek'; for according to the Schol. *white* oxen were not used for funeral sacrifices. δρέχθعون (ἀπ. λεγ.), 'were stretched out,' ὠρέχθησαν: compare γη-θέ-ω by γα-ί-ω for this formation of the present stem.

31. πολλοί, the masc. is used to cover both sexes, though δῖες and αἰγες are both generally feminine. Cf. Σ 525.

32–3. Cf. I 467–8.

34. κοτυλήρυτον, i.e. in a stream deep enough to take up (ἀρύσασθαι) in cups (Aristarchus). Others explain 'poured from cups' as a libation: but no such custom is traceable in Homer.

36. εἰς, to the tent of: I 480, &c. Perhaps, however, it may simply = πρὸς, as 203; cf. δειδίλλων ἐς ἑκάστον, I 180.

37. σπουδῇ, with trouble, 'hardly.'

46. κείρασθαι κόμην is mentioned as a sign of mourning also δ 197. μ', i.e. με, not μοι; see A 362.

48. στυγερῇ, although we loathe it, let us resign ourselves to the banquet.

50. ἀξέμεναι, the 'Epic' mixed aorist: cf. οἰσέμεναι, Ψ 564, and see note on I 617. παρασχεῖν δσσα, 'to provide all gifts that it is seemly for a dead man to have for his journey down to the murky gloom.'

53. ἀπ' ὀφθαλμῶν, 'burn away out of our sight.'

61. ἐν καθαρῷ, in a clear, open spot.

63. νήδυμος, see on Π 454.

64. "Ἑκτορ" is for Ἑκτορι, as ἐπαΐσσειν τινι is the regular construction in the sense of attacking a person: e.g. P 725. προτέ is used pregnantly, 'assailing Hector (till he came) to Ilios.'

65. ἦλθε δέ, apodosis. αὐτῷ εἰκυῖα, like to his living self. τοῖα, such as he used to wear.

69. λελασμένος ἔπλεν, like πεφυγμένον γενέσθαι, &c., a 'periphrastic' perfect.

70. ἀκήδεις, imperf.; we must supply the present with θανόντος, 'thou dost neglect me now that I am dead.'

71. περήσω, a hortative subj., added asyndetically after the imper., as 97, X 418. 'Bury me with all speed, let me pass the gates of Hades.'

72. For the idea that funeral rites were necessary for admission into the realms of the dead, compare *Aen.* vi. 327—

*Neo ripas datur horrendas et rarus fluenta
Transportare prius quam sedibus ossa quiorunt.*

καμδόντων, 'those who grew tired,' succumbed to weariness = θανόντων: the aor. shewing that the word applies to the moment of death. μίσγεσθαι, to mingle among them. ποταμοῖο, the Styx.

74. αὐτῶς, aimlessly.

75. δλοφύρομαι, in pregnant sense, 'I beseech with lamentation.' νίσομαι is fut. of νίσσομαι. λελάχητε, 'when ye have given me my due of fire.' The redupl. aor λέλαχον is always used in this causal sense in Homer.

79. ἀμφέχανε, gaped about me, 'swallowed me up.' γεινόμενόν περ, see T 128.

80. μοῖρα, sc. ἔστι; 'yea, for thyself also it is fated.' εὐηγενέων, so all MSS.: it is explained as = εὐγενέων, 'noble'; but then the -η- cannot be accounted for. Aristophanes and Rhianus read εὐηφενέων, 'wealthy,' from ἄφενος, which is a much more likely form. So A 427.

83. τιθήμεναι, an anomalous form for τιθέμεναι; see Π 145.

86. ὕπο, 'by reason of.' Patroclus had been taken by his father from Opus, his native place, to Phthia, in order to avoid the blood revenge of the kinsmen of the playmate whom he had involuntarily slain in a sudden quarrel.

88. ἀστραγάλοισι, 'knuckle-bones' or dice: the only mention in Homer of this favourite Greek game.

90. ἐνδυκέως, see Ω 158.

92. This line was obelized by Aristarchus as an interpolation from ω 74; rightly, no doubt, as in the Odyssey the 'jar' for the bones is given by Thetis *after* Achilles' death; but in the present passage we should have to assume that Achilles had brought his own coffin from Phthia; an act of ill-omen which no Homeric hero could have committed.

94. ἡθείη is a προσφώνησις νέου πρὸς πρεσβύτερον (Schol.), especially applied by younger to elder brothers: as X 229, 239. Patroclus was older than Achilles, A 787.

97. ἀμφιβαλόντε ἀλλήλους, 'embracing one another.' We must supply χεῖρας, ἀλλήλους being governed by ἀμφι-; compare ἀμφιχυθεὶς πάτερα, π 214.

101. τετριγυῖα, 'gibbering,' uttering a faint shrill cry like that of a bat (see ω 6): 'The sheeted ghosts did squeak and gibber in the Roman streets.'—*Julius Caesar*.

102. Achilles claps his hands in sign of astonishment. δλυφυνόν, 'lamenting,' conn. with δλοφύρομαι, but the exact formation of the word is obscure.

103. The gist of the line lies in ἔστι, 'sunt aliquid Manes'; 'verily then even in the realms of Hades there is soul and phantom—though (ἀτὰρ) no mind is in them at all—seeing that all night,' &c. The ψυχὴ is to Homer merely a faint semblance of life as the εἶδωλον is of the body; the *active* intellect (φρένες),

as distinguished from mere passive sensitiveness, dies with the man.

107. *θέσκελον*, 'marvellously,' exactly = *θε-σπέ-σιον*, *σ(ε)κ=σ(ε)π=say*: see note on I 2.

111. *ἄξιμεν* is aorist, see 50. *ἐκ κλισίων* goes with *ἔτρυνε*, aroused them from their tents.

112. *δρῶρει*, *ad hoc exortus est*, Heyne, which does not seem very natural. Others refer the word to the root *ναρ*, *δρ-άω*, 'watched over,' and so perhaps *δρονται* should be taken in § 104, γ 471.

116. This line is often quoted as expressing by its sound the clattering cantering of the mules. The exact meaning of the words is not clear, though they obviously express movements in every direction over the hill-sides; 'upwards and downwards and sideways and crosswise.'

117. *κνημούς*, the lower ridges.

120. *διαπλήσσοντες*, splitting asunder.

121. *ἐκδεον*, we say 'fastened to the mules.' *δατεθντο*, 'tore up the ground' in tugging eagerly at the trees.

122. *ἐλδόμεναι* takes a gen. like *ἵεμαι* and other verbs of 'aiming at' a thing; 'eagerly making for the plain through the thick underwood.' *φιτρούς*, see Φ 314.

126. *ἡρίον* (ἀπ. λεγ.) is perhaps = *ἡρῶν*, a warrior's tomb, from **ḥḥr* = *vir*.

131. *ἐν...δύνον*, our colloquial 'got into their armour.'

132. *παραιβάται*, fighting men; cf. *παρβεβαώς*, Λ 522.

135. *καταείνυσαν*, lit. 'clothed the corpse' with the locks which they had cut off; for *κατα-ἑσ-νυ-σαν*, root *ἑσ-*, to clothe. But *καταείλυνον*, which is mentioned as an ancient variant, is a more likely reading, 'heaped up, covered,' from *ἑλ-ῥ-* = *ῥολ-σ-*, 'to wrap.'

138. *πέφραδε*, supply *καταθεῖναι* from the following; 'where Achilles bade them set it down.' οἱ, sc. τῷ νεκρῷ.

141. *χαίτην*, a long lock, the *πλόκαμος θρεπτήριος* of Aesch. *Choe.* 6. *τηλεθόωσαν* is part of the predicate, 'which he kept luxuriant in honour of Spercheius' to whom he owed the price of his rearing.

143. *ἐπὶ οἶνοπα πόντον*, i.e. towards his home in Phthia.

144. *ἄλλως*, 'in different wise' from the reality. *ἠρήσατο*, vowed. *κερέειν*, that I should shave; σοί being emphatic. The sacrifice of Achilles' hair to the river would of course have been a sign of gratitude for his safe return.

147. *ἔνορχα*, i.e. τέλεια, un mutilated. *παρ' αὐτόθι*, there, at thy side. *ἐς πηγάς*, pregnant, 'take to thy springs and sacrifice,' or lit. 'sacrifice (and cast) into thy springs.'

151. *δῶσαιμι* seems to be used potentially without *ἄν*, 'I may give it.'

152. *ἐτάροιο*, gen. after *χερσί*.

54. ὀδυρομένοισι, the sun would have gone down upon lamentation.
56. σοι...μύθοισι, like A 150. Observe λαός, a noun of multitude, followed by a plural verb.
57. ἔστι καὶ ἄσαι, 'it is in their power even to sate them with grief (*hereafter*): but for the present...bid them are their meal.'
59. ἀμφὶ πονησόμεθ' must be written separately, on account of caesura, ἀμφί governing τάδε, as A 414.
60. κήδεος, near and dear, κήδειος: so we have χρύσεος and εἰος side by side. τᾶγοί, chieftains; the word does not occur in Homer, and in Attic always has the α long, though we τᾶγοῦχος. One Dionysius conjectured οἱ τ' ἄγοί, where either οἱ is an ellipse of εἰσί or the τε is awkwardly redundant.
63. κηδέμονες, those most nearly interested in Patroclus; explained by κήδεος above.
64. ἔνθα καὶ ἐνθα, 'this way and that,' i.e. 100 feet *square*.
67. ἀμφεπον, made ready. The word is regularly used of preparing meat for cooking.
69. δρατά = δαρτά, the flayed bodies.
71. κλίνων, leaning thereon, because the *amphora* was meant to be half buried in the ground, and therefore ended in a point, in a flat base. See Autenrieth, ἀμφιφορεύς and κέραμος.
73. τραπεζῆες, house-dogs, X 69. ἀνακτι, sc. Patroclus.
77. σιδήρεον, relentless; see on P 424. ὄφρα νέμοιτο, to drag thereon.
79. See 19-20.
84. ἀπειλήσας, 'boasting.' ἀμφεπένοντο is half ironical: see P 203.
86. ῥοδέντι, perhaps simply 'fragrant'; though Pausanias says that 'oil of roses' was considered an antiseptic, and this may be meant here.
87. ἀποδρύφοι, tear off his flesh in dragging him about the tomb, which he did repeatedly, Ω 50, 417.
90. πρὶν must mean 'before the time ordained for his surrender to Priam' described in the next book. ἔνεστιν is local dat. πρὶ περὶ being adverbial, 'shrivel up his flesh upon the sinews and about.'
92. οὐδ' ἐκάλετο, we should say, 'but the pyre *would not* burn.'
95. βορέη, see I 5. ὑπίσχετο, γ 84.
97. νεκροί includes the twelve Trojans. Some good MSS. read νεκρόν, but φλεγεθόιατο could hardly be transitive.
98. σεύαιτο, 'that the wood might start to burn.' σεύω seems originally to have begun with two consonants, for the σ is variably doubled in composition and after the augment; and hence it lengthens the preceding short syllable, as P 463. What other consonant was is, however, quite uncertain.

200. Ζεφύροιο ἐνδον, within the house of Zephyrus; like Διὸς ἐνδον, T 13; supply δόμου.

203. ἀνήϊξαν, rose from their seats. εἰς is here clearly used for πρὸς. See on 36.

205. οὐχ ἔδος, there is no time for sitting: A 648. αὖτις, again: Iris seems to have heard Achilles from Aethiopia, and to have come all the way from the shores of Ocean, the edge of the world.

207. ἱρῶν, partitive gen., 'that I may share the sacred banquet.'

212. ὀρ-έ-οντο, formed from root ὀρ- exactly like *or-i-untur* (with ε for j) and used in the same sense.

213. κλονέοντε πάροιθεν, driving before them.

214. ἀήμεναι, an epexegetic infin. going with ἱκανον like βῆ ἰέναι, &c., 'they came blowing over the (Thracian) sea.'

216. μέγα ἱαχε, the divinely-kindled fire sang aloud.

217. ἀμυδὶς ἔβαλλον, they drove the flame together in the middle, by blowing from opposite sides.

220. ἀφυσσόμενος, taking it from the mixing-bowl into the cup (by means of a πρόχοος or ladle).

221. This line, δωδεκασύλλαβος καὶ ἐκ σπονδείων, produces a very solemn effect.

223. νυμφίου, 'newly married,' indicates all the hopes that die with him.

225. ἐρπύζων is used of the spiritless movement of a broken-hearted man.

226. εἰσι, like X 27. φῶς ἐρέων, announcing the approach of light.

230. The north and west winds dwell in the Thracian highlands from the point of view of a poet living on the N. coast of Asia Minor, to the S.E. of Thrace. οἰδματι θύων, 'with angry swell': Φ 234.

231. ἐτέρωσε λιασθείς, turned away. δρουνεν, 'leapt upon him,' a very strong word, graphically picturing the sudden overmastering power of sleep after Achilles' long and weary watching.

233. Here a new day begins. οἱ ἀμφ' Ἀτρεΐωνα, his regular companions. μιν, Achilles.

237. κατὰ goes with σβέσατε. Compare *Aen.* vi. 226—

Reliquias vino et bibulam lavere favillam.

238. ἔπεσχε, reached.

240. ἀριφραδέα, easy to discern.

242. ἐσχατιῇ, on the outer edge.

243. φιαλή in later Greek meant a flat saucer for libations: here it must mean rather a large jar, ἀγγεῖον λεβητώδες, Schol.: apparently with two handles (see 270) and hence equivalent to the ἀμφιφορεύς of ω 74 (see on l. 92). δίπλακι δημῶ, a double layer of fat.

4. Compare *μητρὸς δ' ἐν Ἅιδου καὶ πατρὸς κεκευθότων*, Soph. 111. Ἄϊδι seems here to be a *local* expression, 'in Hades' (A 3), though some endeavour to explain it as a sort of *abl.* dat., 'at the command of Hades.'

6. ἐπιεικέα τοῖον, just so much as is seemly. For this *gen.* use of τοῖον cf. τόσσον μὲν, Σ 378. Ἀχαιοί is vocative, λέναι (see 83) being for the imper., as is proved by λίπησθε 2nd person. ἐμεῖο δεύτεροι, after me.

11. βαθεῖα κάππεσε, 'where the ash had settled deep'; these words form part of the relative clause, for where the ash deepest the wine would most be needed to quench the flame. Compare *Postquam collapsi cineres et flamma quiescit*, Aen. vi.

54. κλισίῃσι, the tent of Achilles, where the bones are laid for a temporary sojourn while the tomb is being made: as indeed the mound was merely a cenotaph, and the bones kept by Achilles to be taken home to Greece when his own would have been laid beside them. Hector is actually buried near his σῆμα in Ω 797, but then it must be remembered that he was already in his own land.

55. τορνῶσαντο, made round. θεμελίαια, foundations of the stones, on which loose earth (χυτὴ γαῖα) is heaped. So the tomb of Alyattes, ἡ κρηπίς μὲν ἐστὶ λίθων μεγάλων, τὸ δὲ ἐπὶ σῆμα χώμα γῆς, Herod. I. 93.

257. κίον, 'they were going,' i.e. were about to go

258. αὐτοῦ, there, by the mound. ἀγῶνα, the assemblage. 173, 654, &c., it has a local meaning, the *arena*.

262. ποδῶκης must here mean simply ὠκός, the ποδ- losing significance in the compound. Cf. A 598.

263. γυναῖκα is in apposition to ἄεθλα and ἄγεσθαι is epexegetic, 'to take her home.' Cf. I 128.

264. ὀτώεντα, having handles, see Σ 378; οὐατόεντα would be a more correct form (Curtius). The μέτρον is a fluid measure (see 8. 741), but there are no indications as to its capacity.

266. ἀδμήτην, this seems to have been a recommendation to the high spirit of the heroic age. κυέουσιν, pregnant of a male-foal.

267. ἀπυρον, unstained by the fire. λευκὸν ἔτ' αὖτως, still quite bright (αὖτως means 'as it was made'). See I 122.

269. The Homeric talent of gold must have been a very insignificant amount, from its place in the order of prizes. See 507-8.

270. ἀμφίθετον seems to mean 'two-handled,' though it is hard to get this sense out of the word. Aristarchus explained it as a 'double' cup having two bowls joined together at the base, so that it would stand either way up. But such a utensil would hardly be called ἀπύρωτος (= ἀπυρον, 267), for it could never be used for the fire in any case.

273. ἱππῆας δεδεγμένα, waiting for the charioteers to claim them.

274. ἐπὶ ἄλλῳ, in honour of anyone but Patroclus.

276. περιβάλλετον, excel; περι- as in περι- γίγνεσθαι, &c. The use of βάλλειν is not so easy to parallel; but the middle is similarly used in T 218, προ-βάλλεσθαι.

280. κλέος ἡνιόχοιο, a periphrasis, like βίη Ἡρακλεΐη: 'such great glory of their charioteer,' i.e. 'so glorious a charioteer' have they lost.

282. λευκῷ, fair, clear water.

283. πενθεῖ-ω = πενθεσ-ῶ by the side of πενθέω = πενθεσ-ω. Cf. note on ἀκείομαι, Π 29.

284. ἐρηρέδαται, trail on the ground, lit. 'are supported,' from ἐρεδ-, ἐρείδω; compare ἀρ-ηρο-μένος, Σ 548.

285. κατὰ στράτον with ἄλλοι; 'do the rest of you through the hosts take your places' at the starting point.

287. ταχέες may = ταχύ, *quickly* gathered: or it may be an epithet = ποδώκες in 262.

291. The story is told in book E, how Diomedes defeated Aeneas, and captured his horses of the heavenly breed of Tros.

297. A similar payment in place of military service is mentioned in N 669. χρησιμώτερον ἐνόμιζε πολεμικὸν ἵππον ἢ ἀστράτευτον ἄνδρα λαβεῖν, Schol.

299. εὐρυχόρῳ, with wide lawns for dancing. For χόρος in this local sense, see Σ 590. Aristarchus explained it to mean εὐρύχωρος, spacious: but such a metrical license cannot be justified.

300. ἰσχανόωσαν, eager for the race. This sense of ἰσχανάω is found also in P 572, and is explained to mean 'clinging to' a thing from desire of it. This is rather a violent transition, however, and it is a question if the word in this sense is not independent of ἰσχανάω in the sense of ἰσχεῖν; indeed here the best MSS. read ἰχανόωσαν. The etymology would however then remain unexplained.

303. Πυλοιογενέες, bred at Pylos. *Al.* παλαιγενέες, for they were *old* horses, see 445.

305. 'Spake counselling him for his profit, though himself was well advised.' εἰς ἀγαθά, cf. I 102.

309. περὶ τέρμαθ' ἐλίσσεμεν, to wheel around the turning point (*meta*, cf. 333, 358).

310. 'Therefore I think there will be sad work for thee.' Compare A 518. τ' seems to stand for τοι, cf. A 170.

311. ἀφάρτεροι, 'fleeter,' implies an adj. stem ἀφαρ- of which ἄφαρ, 'quickly,' is the adverb; it is no doubt connected with ἀφ-νίδιος, and perhaps ἐξ-απ-ίνης. αὐτοί and αὐτοῦ both indicate the charioteer as opposed to his horses. οὐδὲ μὲν = οὐ μέντοι.

314. παρὲκ προφύγησιν, 'beware that the prize give thee

the ship.' The expression 'seems borrowed from the pass-
f a car by driving on one side, and so getting ahead of it'
y).

15. μήτι, a contracted dat. for μήτι-ι; cf. μᾶστι, 500. 'By
is the woodman better (than his fellows), rather than by
gth.'

17. ἐρεχθομένην, 'torn, rent' by the winds; apparently
ected with ἐρέκω. We have θυμὸν ἐρέχθων, ε 83: 'rending
oul.'

19. The general sense of this passage is quite clear, but the
t construction is uncertain. Apparently we must take δς
demonstratively, 'the one,' though δς δέ (322) is relative,
whosoever'; or else we must adopt a variant πέποιθε for
θώς mentioned by Eustathius. Otherwise we shall have a
awkward aposiopesis after κατίσχει, as 321 is weak if
egard it as an apodosis. ἐπὶ πολλὰν ἐλίσσεται, wheels
round the *meta*. ἐνθα καὶ ἐνθα, at both ends of the double
se. κατίσχει, he does not 'keep them in hand.'

22. κέρδεα εἰδῆ, is of cunning mind. ἐλαύνων, *though* he
e the worse horses.

23. στρέφει ἐγγύθεν, makes a close turn. δρόων, keeping
eye ever on the mark.

24. τανύση, 'how much at the first he has to *stretch* his
es (i.e. force them to high speed) with his reins,' viz. by the
kening or tightening of the reins. He observes from the
start how much he has to 'force the pace.' Compare ἐν
ῖρσι τάνυσθεν, Π 475, of horses at full speed.

25. ἔχει ἀσφ., he drives safely, watching the leading com-
tor.

26. σῆμα seems here to mean rather a 'sign' or mental
e which Nestor wishes Antilochus to take, than the actual
σα.

27. δσον τ' ὀργυῖα, the length of a fathom above the
und.

29. ἐρηρέδαται (284), are fixed as supports on either side
it. ἐυνοχαὶ ὁδοῦ, 'the joining of the track,' viz. the point
ere the two parallel reaches of the course join at the *νύσσα*.
e point of the advice seems to be this: Nestor, having private
ormation of the mark which Achilles is about to announce
8) for the further *meta*, and happening to know also that the
und about it is *smooth*, can confidently bid Antilochus make
turn close to the post at full speed; the other competitors,
being acquainted with the ground, would naturally drive
re cautiously in a wider circuit. But the passage is obscure.

31. σῆμα is here 'a tomb.' ἐπί, 'has been set for a racing
rk *in the days of* men of old.'

34. ἐγχεῖμψας, transitive: 'drive near, bringing thy chariot
y close to it.' Cf. ἐχρίμπτ' ἀεὶ σύριγγα in the famous descrip-

tion of the chariot race in Soph. *El.* 720, the whole of which should be compared with this passage.

336. τοῖν, the horses. As he approaches, the post is on his left, and of course he leans to the inside of the curve. The right-hand horse, being outside, has to go quicker. For κένσαι (infin. for imper.) by κεντέω cf. δόξαι by δοκέω.

339. 'That the nave of the well-wrought wheel may seem to touch the edge (of the post).' κύκλου is gen. after πλήμνη. δοάσεται, see Π 652.

340. λίθου, the stone supporting the post, 329. ἐπαυρεῖν, to touch. See A 391, A 410.

343. πεφυλαγμένος εἶναι, be on thy guard.

346. εἴ κεν with opt., see A 60. The horse Arion was said to have had a human voice, *Adrasti vocalis Arion*, *Propert.* iii. 26, 37. For the horses of Laomedon, see T 220. ἐνθάδε, in Troy.

350. ἐκάστου πείρατα, the end, sum of every matter. Cf. μύθου τέλος, Π 83.

352. ἐν...ἐβάλοντο, they cast in their lots (into a helmet): this is also done in Soph. *El.* 710.

358. μεταστοιχί, in a row, side by side. Antilochus having the choice of place would of course choose the inner or left-hand station. Achilles now formally indicates the turning point, on which he had already decided.

359. σκοπόν, a judge to see fair play at the critical point.

361. μεμνέφτο, be mindful of, attend to the running. (The form seems to be for μεμνήοιτο with metathesis of quantity. We have μεμνήμην for μεμνηείμην, Ω 745; so perhaps we ought to read μεμνήτο here.)

362. ἵπποιιν, dual, because it means 'each driver over his own pair.' ἱμάσιν, 'with the reins' as well as the whips.

364. 'Soon (ὥκα) they were careering *fleety* (ταχέως) over the plain.' διέπρησσαν. cf. A 483.

366. θύελλα, a whirlwind, i.e. the dust which it raises. ἵστατο, hung. ἔρρωντο, 'waved,' as A 529.

368. The cars keep leaping off the ground as they are whirled along the uneven surface.

370. πάτασσε, intransitive, exactly as we say 'every man's heart *beat* in eagerness for victory.' ἕστασαν, stood firm.

373. πύματον δρόμον, the last 'lap.' In Soph. *El.* the racers go seven times round the δίαυλος, but it is curious that the number of turns should not be specified here. ἐφ' ἁλός, 'seawards' from the νύσσα which lay inland. Compare A 546 for this use of ἐπί with gen.

375. τάθη δρόμος, the pace was strained to the uttermost. Compare 758.

376. Φηρητιάδαο, Eumelus; his father Admetus was son of Pheres. ἐκφερον, 'shot forward out of the ruck,' in modern racing phraseology.

378. Τρώιοι, of the breed of Tros. See 291, γ 221-230.

379. ἐπιβησομένοισι = μέλλουσι ἐπιβαίνειν (cf. Π 343). The horses were so close to the chariot in front of them that they seemed to be on the point of stepping into it, and their warm breath reached Eumelus' shoulders (Soph. *El.* 718). θερμετο agrees with μετάφρενον, though it is the most distant subject: Φ 611. καταθέντε, a hyperbolical expression, 'leaning their heads upon his body.'

382. ἀμφήριστον, impersonal, 'made it a *dead heat*': 'transit elapsus prior *ambiguumque relinquat*,' Virg. *Aen.* v. 326. παρέλασσε, sc. Τυδεὺς υἱός. Apollo himself had trained the horses of Eumelus (B 766), which accounts for his partiality.

387. οἱ δέ οἱ, lit. 'but these for him,' i.e. his own. ἐβλάφθησαν, were 'thrown out.'

388. Ἀθηναίων is governed by λάθε, Τυδεΐδην by ἐλεφθράμενος, 'outwitting,' a word of quite doubtful origin which recurs only in τ 565, of the deceptive dreams which come through the gate of ivory (ἐλέφ-as).

392. ἦξε for ἔφαξε is not an early form; perhaps we should read Ἰππειὸν οἱ ἔαξε (Cobet).

393. ἀμφὶς ὁδοῦ, sideways from the course. ἐλύσθη from ἑλφ-, ἐλύ-ω, *volv-o* (Ω 510), 'was twisted,' i.e. fell broken, down to the ground.

396. θρυλίχθη (ἀπ. λεγ.), 'was bruised'; probably conn. with θράνω.

397. See P 696.

399. ἐξάλαμενος, having darted ahead; like ἐκφερον, 376.

400. αὐτῷ ἐπέθηκε, bestowed on himself (as opposed to his horses).

401. εἶχε, 'drove'; supply ἵππους, as often.

403. ἔμβητον, compare the 'go in and win' of our racing slang. It is the opposite of ἐκφέρειν, being used of a man who has been left behind and 'spurts' into the middle of his competitors. τιταίνετον, pull.

404. Compare *non iam prima peto*, Virg. *Aen.* v. 194.

405-6. Observe how Homer naively assumes in his actors a knowledge of what he has himself communicated to his hearers. Aristarchus wrongly rejected these lines on the ground that Antilochus could not know about the divine interference.

409. Αἶθη · see 295.

413. ἀποκηδήσαντε, for want of trying (lit. having given up any trouble about the matter). The dual seems to be used as though Antilochus were one party, and his team the other, in the struggle.

414. ἐφομαρτεῖτον, follow up. Antilochus knows the nature of the ground from having traversed it in the previous laps.

420. ῥωχμός, a broken place; from ῥήγ-νυμι; for the vor

cf. *ἔρρωγα*. The road here seems to have been forced, by the roughness of the plain, into a shelf along the side of a stream; and part of this shelf has been broken away by a winter flood, so that there is room only for one chariot. As Menelaus slackens speed to drive carefully past the dangerous spot, Antilochus spurts up beside him while there is still room, so that unless Menelaus gives way there must be a collision. *ἀλέν*, 'gathered' in flood. *ἔδοτο*, a partitive gen., 'had broken away some of the road.'

422. *ἀματροχίας*, 'running side by side': i.e. Menelaus was driving in the middle of the track to prevent anyone coming alongside, which object Antilochus defeats by turning a little out of the road. There was clearly a marked track of some sort, perhaps like the *ἀμαξιτός* of X 146.

427. 'Here the road is narrow, but soon thou wilt (be able to) pass me in a wider spot.' One Schol. gives a variant *εὐρυτέρῃ παρελάσσαι*, 'it is wider to pass in'; which seems a better reading.

428. *ἄρματι κύρσας*, clashing ('colliding') with thy car.

430. *ὥς οὐκ ἀτοντι ἐοικώς*, 'like one that heard not,' a combination of two phrases, *ὥς οὐκ ἀτων* and *οὐν ἀτοντι ἐοικώς* (see 379).

431. 'As far as is the range of a quoit swung from the shoulder when a young man hurls it to make trial of his vigour, even so far ran they on' (side by side). *κατωμαδίῳ, τοῦ κατὰ τῶν ὤμων φερομένου*, Schol.; in 500 *κατωμαδόν* is used of blows given with the full force of the arm from the shoulder. *οἴρον* in this sense seems to be = *impetus* from *ὄρ-νυμι* like *ρίπη* in the similar passage, II 589.

433. *ἤρῳσαν*, gave place (by dropping) behind. *ἐκόν*, he purposely ceased to urge them on.

439. *ὀλοώτερος*, more malicious. Compare X 15.

440. *ἔρρε*, go thy mad way. Cf. I 377.

441. *ἄτερ ὀρκου*, without an oath that you have done nothing unfair. This Menelaus actually demands in 581-5.

444. 'Their feet and knees will grow weary before yours.'

445. *ἀτέμβονται*, they lack. A word of uncertain origin, occurring elsewhere only in Od. except l. 834 (and A 705?).

447. *σφισιν*, the horses of Menelaus.

450. The chariots had been lost sight of owing to the nature of the ground, and the gully through which they had to pass. *ἐφράσατο*, distinguished.

452. Lit. 'hearing that man, though he was afar, the shouter to wit.' *τοῖο* is used as though *ἡνιοχῆα* had preceded (i.e. Diomedes), instead of *ἵππους*. We must translate 'hearing him shouting (to his horses) while he was yet far off, he recognised him.' *προὔχοντα*, ahead.

454. *ἄλλο τόσον*, 'all the rest'; a curious use of *τόσον*; com-

pare Σ 378, X 322. It seems a mixture of two expressions—τὸ μὲν ἄλλο φοῖνιξ ἦν, and τόσον μὲν φοῖνιξ ἦν (he was *thus much* red, that he had a round mark on his forehead, but no white besides). περίτροχον, round like a full moon. Compare *Fronte curvatos imitatus ignes Tertium lunae referentis ortum*, of a crescent-shaped mark, Hor. *Od.* iv. 2, 57.

458. αὐγάζομαι, I discern. Homer does not use αὐγή in the sense of 'eye'; but we may compare λεύσσω, 'to see,' from root *luc-*, 'to be bright.'

459. ἄλλοι, different from those which were in front when we could last distinguish them.

460. αἱ δέ που, 'but the others must (που) have been overthrown there (αὐτοῦ) in the plain.'

462. τάς is relative, νῦν δέ beginning the apodosis. τέρμα must mean the *nearer* turning point from which they had originally started; for at the distant νύσσα of 327 the horses could not be distinguishable, since they are hardly to be discerned now that they are half way home. βαλούσας, intrans.; see 639, Λ 722, and compare 572.

465. δυνάσθη occurs only here and ε 319; ἐδυνήσάμην is the regular Homeric aor., not ἐδυνήθην.

466. σχεθέειν, to drive: probably a lengthened present form of (σ)έχω. οὐκ ἐτύχησεν ἐλίξας, he failed in the turn.

468. ἐξηρώσαν, left the course.

473. ἐνένιπε, rebuked, Π 626.

474. πάρος, before the time, too soon. λαβρεύεαι, chatterest; λαβρός originally meant 'swift,' and is here applied to fast talking, λαβραγόρης, 479. αἱ δέ κ.τ.λ., 'while there far off the high-stepping horses course over the wide plain.'

476. In N 361 Idomeneus is called μεσαιπόλιος, 'grizzled.'

479. ἀμείνονες, 'there are here others thy betters.' The line is superfluous, and the repetition λαβρεύεαι...λαβραγόρην is not elegant: hence Aristarchus rejected it.

480. The vulgate gives αὐταί for αὐτε, as though = αἱ αὐταί, a use which can hardly be paralleled in Homer. For the hiatus in this place compare T 288.

481. εὖληρα, 'reins,' apparently for ἐ-φληρ-α (with prothetic ἐ-) = *lor-um* for *vlor-um*; no doubt originally 'twisted thongs,' from φελ, 'to wind,' 'turn.'

483. νεῖκος ἀριστε, ironical, 'supreme in contentiousness.'

484. δεύεαι, thou art behind the other Argives, because thy mind is unfriendly.

485. περιδώμεθον, let us wager. The 1st pers. dual is very rare, and does not recur in Homer. The gen. τρίποδος is analogous to the genitive of price, 'for a tripod.' ἱστορα, an umpire, 'referee.' Cf. Σ 501.

490. προτέρω κε γένετο, would have gone further. Cf. 526.

494. 'Surely ye are indignant with any other, whoever it

might be that should do thus.' $\delta\tau\iota\varsigma \rho\acute{\epsilon}\zeta\omicron\iota = \epsilon\acute{\iota}\tau\iota\varsigma \rho\acute{\epsilon}\zeta\omicron\iota$, the opt. expressing a mere hypothesis.

496. $\alpha\upsilon\tau\omicron\iota$, the horses in bodily presence.

500. $\mu\acute{\alpha}\sigma\tau\iota$, dat. of $\mu\acute{\alpha}\sigma\tau\iota\varsigma = \mu\acute{\alpha}\sigma\tau\iota\zeta$. $\kappa\alpha\tau\omega\mu\alpha\delta\acute{\omicron}\nu$, 431.

501. $\delta\epsilon\iota\rho\acute{\epsilon}\sigma\theta\eta\nu$, lifted high their feet : cf. $\delta\epsilon\rho\sigma\iota\pi\omicron\delta\epsilon\varsigma$.

502. $\kappa\omicron\nu\acute{\iota}\eta\varsigma \rho\alpha\theta\acute{\alpha}\mu\iota\gamma\gamma\epsilon\varsigma$, 'sprinklings' of dust : see A 536.

504. $\epsilon\pi\acute{\epsilon}\tau\rho\epsilon\chi\omicron\nu$, ran at their heels. $\epsilon\pi\iota\sigma\sigma\acute{\omega}\tau\rho\omega\nu \delta\rho\mu\alpha\tau\rho\omicron\chi\iota\eta$, track of the tires. The car ran so swiftly as hardly to leave any wheel marks, although the sand was fine ; a hyperbolical expression, of course.

510. $\mu\acute{\alpha}\tau\eta\sigma\epsilon\nu$, delayed : Π 474.

512. Observe $\delta\gamma\epsilon\iota\nu$, of leading off another man's prize ; $\delta\gamma\epsilon\sigma\theta\alpha\iota$ (263), of the winner taking his own.

513. $\lambda\theta\epsilon\nu \upsilon\phi'$ = $\upsilon\pi\acute{\epsilon}\lambda\upsilon\epsilon\nu$. This order of words in tmesis is rare.

514. Νηλῆϊος , here 'grandson of Neleus.' Elsewhere it is applied only to Nestor. $\kappa\acute{\epsilon}\rho\delta\epsilon\sigma\iota\nu$, cunning : A 149.

517. Menelaus is beaten only by as much space as there is between a horse and the chariot wheel, i.e. by only a few inches. $\tau\iota\tau\alpha\iota\nu\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$, 'stretching himself' in galloping, as X 23.

520. $\delta \delta\acute{\epsilon}$, the wheel. $\theta\acute{\epsilon}\omicron\nu\tau\omicron\varsigma$, as he speeds afar over the plain. $\pi\omicron\lambda\acute{\epsilon}\omicron\varsigma$ seems to form part of the predicate, lit. 'running over $\mu\iota\omega\eta$ plain.'

523. $\epsilon\varsigma$, to the extent of a quoit-cast ; 431.

524. $\alpha\iota\psi\alpha$, he was quickly catching him again. $\delta\phi\acute{\epsilon}\lambda\lambda\epsilon\tau\omicron$, 'her courage was rising' at Menelaus' exhortations.

527. Compare 381. Here also Zenodotus read $\pi\alpha\rho\acute{\epsilon}\lambda\alpha\sigma\sigma\epsilon\nu \eta$.

529. $\lambda\epsilon\acute{\iota}\pi\epsilon\tau\omicron$, was left a spear-cast behind Menelaus.

531. $\eta\kappa\iota\sigma\tau\omicron\varsigma$, slowest, most sluggish ; from $\eta\kappa\alpha$. $\eta\sigma\sigma\omega\nu$ and $\eta\kappa\iota\sigma\tau\omicron\varsigma$ also belong to this root ; the latter occurs in Homer only as an adv. $\eta\kappa\iota\sigma\tau\alpha$.

532. $\pi\alpha\nu\acute{\omicron}\sigma\tau\alpha\tau\omicron\varsigma \delta\lambda\lambda\omega\nu$, cf. $\acute{\omega}\kappa\upsilon\mu\omicron\rho\acute{\omega}\tau\alpha\tau\omicron\varsigma \delta\lambda\lambda\omega\nu$, A 505.

533. $\pi\rho\acute{\omicron}\sigma\sigma\omicron\theta\epsilon\nu$, before him ; a curious form, occurring only here, for $\pi\rho\acute{\omicron}\sigma\theta\epsilon\nu$.

536. $\lambda\omicron\iota\sigma\theta\omicron\varsigma$ is predicate ; 'the best man is driving in last.'

538. $\delta\epsilon\upsilon\tau\epsilon\rho\alpha$ is used substantively = $\delta\epsilon\upsilon\tau\epsilon\rho\epsilon\acute{\iota}\alpha$, 'let us give him a prize, even the second prize.' The approval with which this obviously unfair arrangement is met illustrates the tendency of generous enthusiasm to master the sense of justice, which we often find in the Greeks, as in other southern nations.

542. $\delta\acute{\iota}\kappa\eta$, 'with justice,' $\delta\iota\kappa\alpha\acute{\iota}\omega\varsigma$; or perhaps 'by way of pleading his cause,' $\delta\iota\kappa\alpha\nu\iota\kappa\acute{\omega}\varsigma$.

546. $\acute{\omega}\phi\epsilon\lambda\epsilon\nu$, he ought to have prayed to the immortals to help him in the contest ; as Odysseus does (770), and Meriones (872).

551. $\epsilon\pi\epsilon\iota\tau\alpha$, hereafter, opposed to $\alpha\upsilon\tau\acute{\iota}\kappa\alpha \nu\upsilon\nu$. $\iota\upsilon\alpha \sigma' \alpha\iota\text{-}\nu\eta\sigma\omega\sigma\iota\nu$, i.e. let that, and not injustice, gain your applause.

553. $\pi\epsilon\rho\iota \alpha\upsilon\tau\acute{\eta}\varsigma \pi\epsilon\iota\rho\eta\theta\acute{\eta}\tau\omega$, 'let him try for her who is

willing to meet me in fight,' i.e. I shall not resign the mare without fighting for her.

556. χαίρων, he is delighted at the young hero's fiery spirit.

558. οἰκοθεν, of my own store. ἐπιδοθῆναι, to give as an extra prize. Cf. I 147.

560. For the spoiling of Asteropaeus see § 170 *sqq.*, 183.

561. χεῦμα, a casting of tin, overlaid (ἀμφιδεδίνηται) for ornament. πολέος ἄξιός, it will be to him a possession of great worth.

565 is absent in the best MSS.: it is imitated from 624.

568. σκηπτρον, the herald's staff, which conferred the right of addressing the assembly: Σ 505.

571. 'Thou didst put my excellence to shame and hinder my horses.' ἀρετή in Homer means superiority of any kind (here both in horses and in skill), excepting moral excellence. βαλών, thrusting thine own in front.

574. Lit. 'decide for us both *into the midst*,' i.e. impartially between us, not on one side or the other. μηδ' ἐπ' ἀρωγῇ, and not for partizanship. Cf. ἀμφὶς ἀρωγοί, Σ 502.

578. ἀρετῇ here = rank, βίη, power.

579. δικάσω, I will myself bring the matter to a decision. μ' = μοι, as ἐπιπλήσσειν always takes the dat. ἰθεὶα, sc. δίκη implied in δικάσω, 'the decision shall be upright.'

581. ἡ θέμις ἐστὶ, 'as it is ordained' for oaths concerning races (referring to what follows). The racers at Olympia before starting all swore to compete fairly.

583. ῥαδινήν, pliant; see Σ 576.

584. The horses, as animals sacred to Poseidon, here represent his altar. For γαιήοχος ἐννοσίγαιος, see I 183.

585. τὸ ἐμὸν should perhaps be τοῦμόν, though there is no other instance of this crasis in Homer.

587. ἀνσχεο, refrain, bear with me: A 586.

589. 'Thou knowest how a young man's transgressions come about, for his mind is hastier (than an elder man's) and his counsel shallow'; i.e. he offends through hasty resolves and insufficient reflexion.

591. Antilochus will not surrender the point of honour of the victory, and offers the mare as a free gift, not as a prize won. There is no more vivid and engaging picture in Homer than that of the high-spirited, ambitious, generous young Pylian as he is drawn in this book.

593. ἄφαρ αὐτίκα, a tautology like πάλιν αὖτις. βουλοίμην, I would rather; as A 117.

595. ἐκ θυμοῦ πρσέειν, to fall from my place in thy affection. So ἀπὸ θυμοῦ εἶναι, A 562.

598. 'His heart was gladdened like as when the dew comes upon the ears of corn of a ripening harvest, when the fields stand thick.' We must supply γίγνεται after ὥς εἰ, the sense being 'he

was gladdened as the corn is gladdened by dew in the hot summer weather.' ἀλδήσκοντος, root ἀλδ-, which, like ἀλθ-, is a secondary form of root αλ-, 'to nourish' (αλ-ο, &c.). φρίσσουσι, so *Spicea jam campis cum messis inhorruit*, Virg. *Georg.* i. 314.

602. νῦν, 'now (after this offer) I will put away mine anger of mine own free will (αὐτός).' χωόμενος goes with ὑπείξομαι in the participial construction usual after παύομαι, &c. παρήορος seems to mean 'flighty,' lit. 'dangling.' Compare ὀπλοτέρων ἀνδρῶν φρένες ἡρεθονται, Γ 108. ἀεσφρων, 'light-minded,' see Γ 183. νεοίη, youthfulness.

605. δεῦτερον, another time. ἀλέασθαι, infin. for imper.

606. τάχα, easily. ἀλλὰ γάρ, i.e. ἀλλὰ σύ με παρέπεισας, πολλά γὰρ πάθεις, κ.τ.λ. ἀδελφεός, Thrasymedes. Menelaus is always oppressed by a sense of his obligation to the warriors who have suffered so much on his account.

615. τέτρατος goes with ἀνδείρε, lit. in the fourth place, as he had 'finished.' ἀμφίθετος φιάλη, 270. Eumelus of course had not finished properly, and therefore could receive no prize.

618. τῇ νῦν, take this now. τῇ is a contracted imperative for τάε (like ζῇ for ζάε) from root τα, 'to stretch out,' which in the secondary form *tan* appears in the sense of 'taking, holding' in *ten-eo*. The plural τῆτε is found in a fragment of the comic poet Sophron. (Others consider it an adverb, used interjectionally, from the pronominal stem *ta-*, 'there!') In this case τῆτε must be formed on mistaken analogy.)

621. αὐτως, for nothing, without a contest. The chariot-race, boxing, wrestling, javelin-throwing (ἀκοντιστός), and foot-race seem to have formed the ancient pentathlon, as in 634-8. In the Phaeacian games, however (θ 103, *sqq.*), leaping is substituted for javelin-throwing. ἐσδύσεαι, 'enter the (contest of) javelin-throwing.' This seems to be the ἡματα of 886 and 891.

627. πόδες is used as though the usual phrase καὶ χεῖρες ὑπερθεν were to follow, in apposition with γυῖα, but the last part of it is expanded into a whole line in 628. We are thus left to supply οὐδ' ἔμπεδοι, rather awkwardly, with πόδες only. 'My limbs no more are sound, neither my feet, nor do my arms at all swing lightly from my shoulders on either side.'

629. This is Nestor's favourite introduction to his stories of his youthful prowess. See Α 670.

630. The Epeans were the dominant tribe in Elis, Α 694 *sqq.* βασιλῆος is gen. after ἔεθλα, 'the (dead) king's funeral games,' like ἀνδρὸς κατεθνηῶτος, X 164.

635. ἀνέστη μοι, stood up to face me, like ἀνίστατό οἱ, 677.

638. For the Ἀκτορίωνε, *alias* Μολίονε, Cteatus and Eurytus, see Α 709. οἷοισιν ἵπποισι, in the chariot-race alone.

639-640 seem to be a hopelessly obscure couplet. πρόσθε βαλόντες means 'forcing their horses in front of mine,' as 572. πλήθει is explained either (α) 'by favour of the multitude,' i.e.

being allowed an unfair advantage by their own tribesmen, who formed the mass of the spectators; or (b) 'by superiority in number,' being two against one; which would seem to be a doubtful advantage in a chariot race. ἀγασσάμενοι, being jealous for the victory. 640 apparently means 'wherefore the chief prizes were left behind there,' i.e. I did not carry them off to Pylos. Others explain 'because the chief prizes remained behind,' i.e. the most important event, the chariot-race, was reserved to the last. This is all very unsatisfactory, and the couplet can hardly be genuine.

641. ἔμπεδον, drove with firm hand, ἐδραίως καὶ ἀσφαλῶς, Schol. B. For the *epánalepsis* see Υ 371.

643. ὧς ποτ' ἔον· compare the similar phrase in Α 762. The Schol. points out the curious fact that 644 makes a perfect iambic trimeter as well as a hexameter (reading γήραϊ as a spondee, γήρα).

648. ἐνηέος, thou ever rememberest my friendliness to thee. οὐ σε λήθω τιμῆς is generally explained οὐ λανθάνει τῆς ἐμῆς τιμῆς, thou forgettest not my honour. But this is mere violence to the Greek. It seems quite necessary to adopt Düntzer's conjecture τιμῆς θ' (making οὐδέ σε λήθω parenthetical), or else to reject 649 altogether. ῆς is of course for η, attracted to the case of its antecedent.

652. αἶνον, eulogy, 795. ἀλεγεινῆς is also applied to wrestling, 701; it expresses violent effort rather than actual wounding.

654. ταλαεργόν, sturdy, 'enduring work' (ταλ-άω).

655. See 266.

660. 'To lift up their hands to box amain.' ἀνασχομένω is clearly a technical word (see 686), 'squaring up.' καμμονίην, endurance to the end, i.e. victory, X 257. Polydeuces is in Homer only a specially favoured mortal (λ 300), not the god of boxing, which is here patronised by Apollo.

666. ἀψατο, 'the *manum inicere* of the Romans, viz. a form of taking possession,' Paley.

667. οἴσεται, i.e. is destined to carry off only the second prize.

670. μάχης ἐπιδύομαι, I am inferior in battle; see P 142, Ω 385. Epeius was the maker of the wooden horse (θ 493), and was perhaps more of an engineer than a combatant. He means, 'will you not be content to admit that your inferior in battle may be your superior in boxing?'

673. ἀντικρύ, utterly, 867, Π 116. κηδεμόνες, his friends, 163. Epeius returns very suddenly to his possible opponent, the ἄς τις of 667, after the interruption of 670-1.

675. For κε with fut. ind. see X 61: it expresses the very slightest degree of contingency, being just less positive than the simple fut.

678. 'Son of King Mecisteus, son of Talaus.' Ταλα-ιον-ίδης is curiously formed with the two patronymic terminations -ιον and -ίδης combined. Μηκιστέος, --- by synizesis. See A 489.

679. δεδουπότος implies death either in war (δούπησεν δὲ πεσών) or by a fall from a height. We may translate 'after Oed. had fallen unto death.' The Homeric legend of Oedipus (or rather Oedipodes) is quite different from the famous tragic story, and we cannot tell the manner of his death. δς means Mecisteus.

681. Adrastus, grandfather of Diomed, was brother to Mecisteus. Diomed was therefore 'first cousin once removed' to Eurypylus by blood, and his first cousin by marriage, as he had married his own aunt, Aegialeia, daughter of Adrastus. ἀμφεπονείτο, dressed him for the fight.

683. ζῶμα, the light girdle about the loins. παρακάββαλε, cast about him; perhaps a technical phrase, as it does not seem a natural sense for the word to have, see 127. ἱμάντας, the leather thongs wound round the hands, which afterwards developed into the barbarous *caestus* (Virg. *Aen.* v. 405).

686. ἀνασχομένω, as 660: χερσί goes with συνέπεσον.

688. χρόμαδος, 'grinding' of jaws, as they set their teeth for each blow (root χρεμ-, of χρεμ-ερίζω, whence probably *frondere* and our *grim*).

690. παπτήναντα, 'just as Euryalus had spied out an opening,' and was about to attack himself. We should expect παπταίνοντα, however. αὐτοῦ, instantly, on the spot.

692. 'As when a fish is cast up from under the ripple of the north wind by the tangle-covered beach, and (then) the black wave hides it, so did Euryalus leap up at the blow.' The point of the simile seems to be the gasping helplessness with which a fish is cast on the shore by the breakers, and straightway disappears again in the wave. φρίξ βορέω, the ripple caused by the north wind on the sea.

698. ἀλλοφρόνεοντα, unconscious. μετὰ σφισιν εἶσαν, they sate him down in their midst.

701. δεικνύμενος, perhaps 'making the Danaans welcome,' the usual sense of the middle in Homer; if it meant 'displaying the prize to them,' we should expect the active.

702. ἐμπυριβήτην, 'meant to stand upon the fire,' an *epitheton ornans*. From ἐν πυρὶ βάλω; compounds thus formed with a preposition and a case governed by it are very rare throughout Greek literature.

703. ἐνὶ σφισι seems to imply that this was only a rough conversational estimate.

705. Skilled female slaves must have been a drug in the Greek camp, as Eurycleia cost Laertes twenty oxen, α 431. Observe the freedom with which forms like τῶν and τίων are used side by side.

707. *πειρήσεσθον*, dual, because in these contests only as many competitors seem to have been admitted as there were prizes; so Aeneas says, *Aen.* v. 305, *nemo mihi non donatus abibit*.

709. *κέρδεα εἰδώς*, the crafty-minded: 322.

711. *λαβέτην*, 'clasped,' takes the gen., a case elsewhere found only after the middle, *λαμβάνομαι*. *ἀγκάς*, adv., in their arms.

712. *ἀμείβοντες*, the rafters of a gable roof; they are compared to the wrestlers because they are apart at the base and closely joined at the top, in the shape of a letter Λ.

714. *τετρίγει*, 'creaked,' with the slipping of the other man's grasp along the skin. *ἀπό*, arising from, i.e. in consequence of, the firm hands.

716. *σώδιγγες*, bruises, weals, from the pressure. *ἀνέδραμον*, sprang up, § 56.

720. *ἔχεν*, stopped him from doing so.

721. *ἀνίαζον*, were beginning to wrong the spectators' patience by this long and fruitless struggle.

724. *ἀναείρειν*, a manœuvre, apparently tried by mutual consent, wherein each antagonist in turn tries to throw his man by lifting him off the ground, no doubt taking a fresh hold for the purpose.

725. *δόλου*· the 'trick' appears to lie in the suddenness with which Ajax acts, without awaiting a reply.

726. *κώληψ* is explained as the hollow of the knee, in which Odysseus catches his foot as he is lifted, throwing Ajax.

729. Odysseus takes his turn to 'hoist' Ajax. Apparently he only succeeded in just lifting him off the ground, and then threw him by crooking his knee behind Ajax' leg. But this did not count for either, as they fell on their sides; Odysseus seems to have won the first by putting his opponent fairly on his back, but, according to the usual practice, three falls were required for victory. *ἐν μὲν τόδ' ἤδη τῶν τριῶν παλαισμάτων*, Aesch. *Eum.* 559.

735. *ἐρείδεσθον*, bear heavily on one another.

736. It is to be supposed that Achilles gave another '12-ox' tripod instead of the '4-ox' woman.

741. *τετυγμένον* used absolutely, like *ποιητοῖο* 718, means 'elaborately wrought.' *πολλὸν ἐνίκᾳ*, was by far ('easily') supreme through all the world. *Σιδόνες*, the Sidonians, elsewhere *Σιδόνιοι*, are always mentioned by Homer as artists, the Phoenicians always as merchants. Phoenicians, though often spoken of in Od., are not elsewhere named in Il.

745. *στήσαν*, they landed it—or perhaps 'weighed it,' to prove its unusual value (Paley). Thoas was the grandfather of Euneus, and was king of Lemnos. For the ransoming of Lycaon see § 41 sqq. *υἱος* is of course gen. in apposition with *Λυκάονος*.

ἄνον, the price of Lycaon. Patroclus must have received the cup on behalf of Achilles.

748. δέθλιον οὖ ἐτάροιο, a prize in honour of his friend. Cf. βασιλῆος ἄεθλα, 631. καὶ τόν, even *that* precious cup. δς τις, for him who.

751. λοισθήια, last prize; an adj. form like πρῶτα, δεύτερα, &c.

756. νεούς, the young men, as opposed to the middle-aged Oilean Ajax and Odysseus, 789 *sqq.*

757 = 358, *q.v.*

758. τέτατο δρόμος, lit. the running was strained (i.e. 'the pace was forced') from the start. Others explain 'the course stretched straight before them,' which is a rather weak rendering.

760. 'As near as is the weaver's rod to a fair-girdled woman's breast when she pulls it deftly with her hand as she draws the spool along the warp and holds the rod very near her breast.' In the vertical Greek loom the threads of the warp, besides being fastened to the 'beams' above and below, were attached by sliding loops to two loose horizontal reeds or round rods (κανόνες), the *even* threads to one, the *odd* to the other. The weaver pulled these rods towards him alternately, and thus made an opening through which the 'spool' (πηνίον), or thread of the woof wound in the shuttle, was pushed backwards and forwards past the μίτον, or threads of the warp. The distance meant is of course extremely small.

764. Odysseus trod in Ajax' footsteps before the dust he raised had time to settle upon them again.

765. Compare the similar expression in 380.

768. For πύματον δρόμον see 373.

770. μοι...ποδοῖν, a 'whole and part' figure; 'come thou as a kind helper to my feet.' ἐπίτροθος is used in the same sense as ἐπιτάρροθος, and like it is of quite uncertain origin.

773. ἐπατάσθαι, to dart upon the prize, which was placed at the winning point. The following incident is imitated by Virgil, *Aen.* v. 328, in a passage which in many respects follows this book closely.

775. ὄνθος, 'filth' of blood, &c.

778. ἀνάειρε, 'took.' ὄς, even as he came in first: cf. 615. κέρας ἔχων, holding the ox's horn, to claim it as his own, as 666.

782. μ', i.e. με, not μοι; a 'whole and part' construction with πόδας, as 770.

787. καὶ νῦν, even in these games, as well as in war.

789. Ajax is somewhat older than I, but Odysseus is of an earlier generation altogether.

791. ὁμογέρων, in unripe (i.e. early) old age. Compare the Lat. *cruda senectus*.

792. ἐρίδῃσασθαι· this form occurs only here, the usual word being ἐρίδαινειν or ἐρίζειν. Ἀχιλλεῖ for Ἀχιλλῆι is also ἀπ. λεγόμενον. 'It is hard for any of the Achaeans to rival him in speed except Achilles.'

795. αἶνος, thy praise, 'compliment,' as 652.

796. I will add another half-talent, raising the prize to a whole talent of gold.

798. There can be little doubt that from this line down to 883 is a late interpolation. The following contests—the δπλομαχία, the σόλος, and archery—seem to have no place in the Homeric gymnasium, and are not hinted at by Achilles in 621-3. In the second only one prize is offered, however many the competitors, contrary to the otherwise courteous practice of Achilles (see note on 707): the descriptions lose their vigour, often becoming grotesque and impossible, and the actors are reduced to mere lay figures, instead of being living Homeric heroes of flesh and blood.

804. This line is certainly a very late interpolation, though it is difficult to translate the passage without it. But three of the best MSS. omit it, and it is certain that the Aristarchean Nicanor did not read it, for we have a Scholium of his saying distinctly that κελεύω is used *without any infinitive*, in the sense of 'summoning forth.'

806. This pitiful line, which Aristarchus rejected, seems to be a reminiscence of K 298, where Odysseus and Diomed walk over the battle-field, ἀμ φόνον, ἀν νέκυας, διὰ τ' ἔντεα καὶ μέλαν αἶμα. ἐνδίνων, ('inwards') should mean 'entrails,' though some soften it down to τὰ ἐντὸς τῶν δπλων μέλη. The two leading generals of the army are actually set to fight a serious gladiatorial contest to be decided at least by the severe wounding, if not by the death, of one of them!

808. For Asteropaeus see Φ 183. How the armour of Sarpedon can be a possession in common it is hard to see.

811-816 are all taken from other passages. 816-7 are a feeble imitation of a battle-scene. ἐπήϊξαν and σχεδὸν ὥρμηθησαν seem to mean exactly the same thing. ἔνθα...ἐπειτα...ἐπειτα all mean 'then,' 'there,' and do not describe distinct stages of the action according to Homeric usage.

821. ἐπ' αὐχένι κῦρε, 'kept aiming at the neck,' a use of κύρω not elsewhere found.

826. This sport, as Paley says, seems to have been rather like 'putting the stone.' The σόλος αὐτοχόωνος was apparently a lump of pig-iron, i.e. a mass simply smelted out and in the state in which it left the foundry.

827. This Eetion was the father of Andromache, X 472.

832. οἱ, the winner of the σόλος, an idea which can only be supplied with some violence. μάλα πολλὸν ἀπόπροθι is obscure; perhaps it means 'extend very far from the city' (πόλις,

835), i.e. are very extensive. *ἔξει χρέωμενος*, i.e. he will be able to keep it in use.

835. i.e. 'His shepherd and his ploughman will not for want of iron have to go into the town (to buy it), but (this *σόλος*) will supply them.' Our poet seems to have desired to give an archaic colouring by describing a period in which every rustic made his own tools out of a solid lump of iron, to save the trouble of a journey to town.

840. Why the Achaeans laughed the poet does not think fit to hint, and we cannot presume to guess.

843. *σήματα* are the marks put into the ground to indicate the length of each man's throw, as is clear from *θ* 192, whence this line is copied.

845. *καλαῦρος*, a herdsman's staff. -*υ*- represents *f* of root *φρεπ*, 'to hurl' (*ρίπ-τω*, *ρόπ-αλον*, *rep-ente*? Germ. *werf-en*), and *καλα-* is probably from *κάλ-ως*, 'a string'; a loop of string being, by a common device, employed to hurl such a staff (Curtius).

847. *ἀγῶνος*, either 'the space marked out for the contest,' or 'the assemblage of competitors.'

850. Virgil imitates the description of the following contest, *Aen.* v. 485–521, but softens down the main incongruities, as for instance the idea of offering a second prize to the man who should perform the ridiculously unlikely feat of severing the string, while unable to hit the bird.

λόεντα, apparently *dark-coloured* (like *λοειδέα πόντον*), instead of the usual *πόλιον*. *σίδηρον* seems to be identical with the *axe-heads*, but the repetition *τίθει...έτίθει* is very clumsy. The *πελέκεis* have a double head, the *ἡμιπέλεκκα* being like our axes.

853. *ἐκ*, to the mast, in our idiom. *ποδός*, by the foot. *ῆς* is the usual gen. after verbs of 'aiming at.'

855. Homer never begins a speech except at the beginning of a line. The sudden transition from the *oratio obliqua* to the *oratio recta*, without anything to introduce the speaker, can however be paralleled by one instance, *Δ* 303.

861. The casting of lots is obviously necessary, for the contest is ingeniously contrived so as to come to an end without the second man having a chance, if the first is successful.

863. *ἀπειλέω*, originally 'to declare aloud,' is here used in the sense of *voicing*. The derivation is uncertain.

865. *μέγῃρε*, Apollo grudged him *that*. *τῇ*, 'by which (string),' or 'where.'

868. *παρείθη*, hung loose. For this rare aor. of *παρίημι* Paley compares *ἀφείθη*, Eur. *Phoen.* 1377. *πρότε*, towards the earth.

870. Both seem to have used the same bow, and Meriones was waiting with his arrow ready in his hand while Teucer was aiming (*ὥς ἰθύνεν*).

875. This is all hopelessly confused. The arrow after passing

clean through the bird falls again at Meriones' feet, and therefore the bird must have been exactly overhead (though ὑπὸ πτέρυγος evidently indicates a side shot). Still it manages to fly without difficulty to the mast which is 'afar off.' The surprise of the Achaeans was certainly justified. τῇ...δινεύουσιν, there, as she circled round.

879. 'She bowed her neck, and her feathered pinions drooped.' Aristarchus read λίσσε, she drooped her pinions. πυκνά may perhaps be part of the predicate, 'flutteringly,' as ὠκύς in the next line means 'quickly.'

880. τῇλε ἀπ' αὐτοῦ, either 'far from him (Meriones),' or 'off it (the mast) far away.'

884. This contest, the ἥματα, answers to the ἀκοντιστής of 622 and the δουρί of 637. It will be observed that Achilles is now again a living personality, in strong contrast to the dummies of the last ninety lines.

885. ἀνθεμόεντα, adorned with flowers, embossed or inlaid. See Autenrieth, s. v. λέβης.

886. ἥμονες, 'casters of the javelin,' a curious expression (compare ἥσω, P 515, used absolutely), for which there was a still stranger variant ῥήμονες, which Hesychius explains ῥήτορες, as though this were to be a contest of eloquence!

891. δυνάμει καὶ ἡμασι, 'hendiadys'; 'the might of thy cast.' Achilles, seeing the obvious inadvisability of exposing the commander-in-chief to a possible defeat, courteously assumes his superiority as granted, and offers him the first prize without a contest. Thus ἀλλά means 'but still forbear to display the superiority we know you to possess'; and εἰ ἐθέλεις, 'if you are content to forego the glory you would gain by victory, as I advise you to do.'

BOOK XXIV.

1. λῦτο, broke up: more usually λῦτο, from λῦμην (Φ 80). For the variation in quantity compare βήτην by the side of βάτην, τίον by τῖον, Ψ 703-5. ἑκάστοι, each tribe to their own ships.

3. ταρπήμεναι is added epexegetically: 'took thought of food and sweet sleep, to have joy thereof.'

6. For the scansion of ἀνδροτήτα see Π 857.

7. δποσα is added by a sort of zeugma, '(thinking sadly) on all the toils he had achieved.' τολυτεύω seems to mean 'to wind up a ball of thread (τολύπη) after spinning it,' and hence 'to bring to a conclusion,' just as we speak of 'winding up.'

The α of *δοσσα* is lengthened in *arsi*, like *ὀπτάλεά τε καὶ ὠμά, μ* 396.

8. *πείρων*, 'cleaving,' goes with *πολέμους* by zeugma; we must supply 'facing,' or the like.

12. The five iteratives in -σκω in six lines seem to mark a silent and rather harsh transition from the events of one night to those of several consecutive nights. *ἐπεὶ ζεύξειεν* (14) is also an iterative optative.

15. The *δέ* here marks the apodosis.

17. *ἔασκεν*, he used to leave him lying.

19. *ἄπεχε*, 'kept away,' takes the construction of *ἀμύνειν τί τινι*, with a *dat. commodi*: *τοῖο* is gen. after *χρὸς*. Compare Ψ 185 sqq., where the measures taken to preserve Hector are rather different.

24. *εὐσκοπον*, 'well-aiming,' though Hermes is not specially represented as an archer. *Ἀργεῖφόντην* seems to mean 'the swiftly-appearing' (*ἀργός, φαν-, φαίνω*); the story of the slaying of Argus (root *φεν-*) seems to have been invented later, when the meaning of the old epithet had been forgotten. For the similarity of forms derived from *φεν-*, *slay*, and *φα-, φαν-, shine*, see note on P 155.

25. *ἔήνδανε*, i.e. this plan found favour.

27. *ἔχον*, intrans., 'they continued (in the same mind) even as.'

29–30. Homer nowhere else alludes to the judgment of Paris. *νείκεσσε*, lit. 'upbraided,' seems to mean 'passed condemnation upon them,' opposed to *ἤνησε*, 'gave his approval to her that brought him deadly lustfulness'; a rather strange use. Aristarchus rejected the couplet as an interpolation, and is followed by most editors.

31. *ἐκ τοῖο* must mean 'after Hector's death,' but it is a very vague expression (cf. A 493). The dispute in heaven lasted nine days out of the twelve (107).

33. 'Hard-hearted are you, ye gods, and injurious.' *δηλήμων*, like very many words and phrases in this book, is elsewhere peculiar to the *Odyssey*.

35. *σὺκ ἔτλητε*, i.e. you had not resolution to insist upon the stealing of the body.

41. *γναμπτόν*, to be bent by prayers, cf. I 514, 629. *ἀγρία φίδεν*, is cruelly minded.

42. *ὅς τ' ἐπεὶ*, the two relatives are used with only one verb between them exactly as *ὥς ὅτε* is often used without a verb in a simile for a simple *ὥς*, e.g. Ψ 712: the same construction occurs in a similar passage, P 658, *ὅς τ' ἐπεὶ* being virtually equivalent to a simple *ὅς τε*. This is of course an anacoluthon, but a very natural and intelligible one.

45. This line was justly rejected by Aristarchus as an interpolation from Hes. *Opp.* 316. The mention of the double aspect

of αἰδώς is out of place here, but the interpolator wrongly thought that a verb was needed for the phrase οὐδέ οἱ αἰδώς.

46. 'It needs must be that many a man shall lose one that is even dearer to him' (than Patroclus to Achilles).

47. ὁμογάστριον, Φ 95, a 'whole' brother (one of the same womb).

48. μεθέηκε, 'he desists,' with the participial construction of παύεσθαι.

49. τλητός here = τλήμων, capable of enduring. The plur. μοῖραι occurs only here; Homer does not generally seem to regard the Fates as the *persons* which later mythology made them.

52. κάλλιον, the more honourable course; cf. Φ 437.

53. μή, (let him beware) lest. Observe the unusual neglect of the *f* of φοι. κωφήν γαῖαν, senseless dust.

56. We may paraphrase in modern language, 'even this strong accusation of yours might be all very well, if you mean to shew the same respect to Hector as to Achilles.' Here means this for a *reductio ad absurdum*.

58. θνητός, a *mere* mortal, which Achilles is not, though he is indeed mortal. γυναῖκα μαζόν, a 'whole and part' figure. γυναῖκα is opposed to θεάν.

60. The legend was that Zeus swore that Thetis should never be the wife of a god, because she had rejected his love; so Here in recompense took her under her protection, and wedded her to the noblest of living men.

62. ἀντιάσθε (only here in middle), took part in the ceremony.

63. Compare A 603. δαίνυο for δαίνυσο, like ἔσσυο, Π 585.

65. ἀποσκύδμινε, be not utterly wroth. Compare ἀπομηνύειν, I 426.

66. μῖα, the same, = δμή of 57. ἀλλὰ καί, but even so.

68. ὥς γάρ, so he was to me, at least. Zeus argues from himself to the rest, ἡμάρτανε, missed, failed of his gifts.

70. λάχομεν, a general statement, 'that is the honour appor- tioned to us.'

71. οὐδέ = ἀλλ' οὐ, 'only it cannot be without the assent of A.' Ἑκτορα is governed by κλέψαι.

73. παρμέμβλωκε, stands by him, watches over him.

74. εἰ, with the opt., expresses a wish. It is not necessary to suppose any suppression of the apodosis. See I 46.

76. δώρων, a partitive gen., the acc. being more common after λαχεῖν (e.g. 70). The causal λελαχεῖν always takes the gen. however.

78. Σάμον, here 'Samothrace.' μέιλανι is an *epitheton ornans* like ἰοειδής, &c. The -ει- cannot be etymologically explained; perhaps it only represents a lengthening of -ε- before the liquid λ, as in μεταλ(λ)ήγειν, &c. ἐπεστονάχησε λίμνη, the surface (Φ 317) roared above her (as the waves closed).

80. Apparently a little tube of horn was passed over the fishing-line just above the hook, and the hollow filled up with lead. This served both as 'gimp' to protect the line, and as 'shot' to sink the hook. Compare a similar passage in μ 251 *sqq.*

85. οἱ, an ethic dative, 'to her sorrow.'

88. ἀφθιτα μήδεα εἰδώς, 'Counsellor of immortal wisdom': a phrase found in Hesiod, but not again in Homer.

90. τίπτει = τί ποτε, acc. after ἄνωγε, what does the great god bid me?

91. ἔχω δέ, seeing that I have.

92. μέν seems to imply a suppressed ἀέκουσα δὲ εἰμι.

94. κυάνεον obviously indicates only a dark shade, not a colour.

96. λιάζετο, parted, made way for them.

97. ἐξαναβᾶσαι, going up out of (the sea), ἀκτὴν, to the shore.

100. εἴξε, made place for her.

102. εὐφρην' ἐπέεσσι, spoke cheering words to her. ὄρεξε, 'held out' (to return it) 'when she had drunk.'

105. ἀλαστον · see note on X 261.

108. νέκυς elsewhere in Homer is used in apposition with the name of the dead man; to talk of the corpse of Hector seems a later use, for to Homer the corpse is not an appendage or relic of a man, it is the man himself. See A 4.

110. The κῦδος consists in the honourable ransoming of the body for gifts; if it were stolen and Achilles received nothing it would be a disgrace to him. A similar thought occurs in the story of Meleager, I 598, 604. προτιάπτω, lit. I attach to him, i.e. accord him. Compare κῦδος ἐπιτιθέναι, Ψ 400.

111. φυλάσσω, 'to treasure for the future my reverence and love for thee,' i.e. desiring not to have any breach in our friendship.

115. ἀπέλυσε, 'surrendered'; Achilles ought to have left the corpse on the field after taking the armour.

116. αἶ κέν πως goes with ἐπίτειλον.

118. ἰόντ' is for ἰόντα, not ἰόντι, as the acc. regularly goes with an infin. even when a dat. precedes; A 542, &c. See 146.

119. ἰήνη, gladden; Ψ 598.

124. ἄριστον, 'the early meal,' see note on A 477. All MSS. here give ἐντόνοντο ἄριστον, which cannot be right, as the ἐ is long by nature, and was never preceded by a consonant.

125. ἰέρευτο seems to be a contracted imperf. for ἱερεύετο, as we have λούται for λούεται.

129. σὴν ἔδεται καρδίην, as we talk of 'feeding on one's sorrow.' 'Πυθαγόρας παραινεί καρδίαν μὴ ἐσθίειν,' Schol.

131. βέη, thou shalt live, see Π 852.

134. ἐέ · see Υ 171.

139. 'So be it; let him that brings the ransom also carry away the corpse.' *φέρω* is curiously attracted in mood to the following opt. *ἔγοιτο*, because this is the mood which is uppermost in Achilles' thought when he begins the sentence. It is *very* rare in Homer for the relative to precede the 'antecedent'; perhaps A 218 is the only other case.

140. *πρόφρονι θυμῷ*, i.e. in serious earnest.

141. *ἀγύρει*, assemblage, like *νηῶν ἐν ἀγῶνι*, Π 239.

143. *ᾠτρυνε*, sc. *λέναι*, a pregnant construction, as 289.

146. *ἰόντ'* = *ἰόντα*, as 118; hence it is followed by *οἶον* (148) in apposition.

149. *ἰθύνοι*, opt. by attraction to *ἔποιτο*, as 139.

152. Compare P 201. 'Let him take no thought for death or fear'; *τάρβος* is added by a sort of zeugma. *τοῖον πομπόν* is predicate.

154. *δς ἄξει*, the lengthening of *δς* is explained by the loss of *ς*, i.e. *ςε*; *έ*: *δς* *ς* *ἄξει* answering exactly to *δς σ' ἄξει* in 183 (Bekker). The disappearance of the digamma has thus involved the loss of an entire word. Compare Π 545.

157. *ἄφρων*, senseless; *ἄσκοπος*, blind, unforeseeing; *ἀλιτήμων*, wilfully wicked. As one Schol. remarks, the three things that lead men into wrong-doing—stupidity, heedlessness, and malice—are here indicated.

158. *ἐνδυκέως*, a word generally used of kindly entertaining; its origin is uncertain. Curtius at one time referred it to *δυκ-*, as an Aeolic form of *δοκ-*, translating *deco*-enter, in *seem*-ly fashion. But this is very uncertain.

163. *ἐντυπᾶς*, adv., 'outlined' or 'moulded' in his cloak, i.e. wrapped so closely that all his form could be seen.

165. *καταμήσατο*, had gathered together. It is difficult to say whether the two senses of *ἀμάω*, 'to mow' and 'to collect' can be connected by the idea of 'gathering the harvest,' or whether they are really different words. The quantity of the *α* varies, being long in act. and short in mid.

166. *ἀνὰ δώματα*, indoors; Priam being in the open court.

170. *τυτθόν*, i.e. gently. Compare the 'still *small* voice' of Scripture.

172. *δοσομένη*, foreboding; *ἀπὸ τῶν δοσῶν προορωμένη*, Aristarchus. See A 105. *τόδ' ἰκάνω*, the *τόδε* seems to be a sort of cognate accus., 'I come this (coming),' i.e. I come hither.

175-187 = 146-158, *mutatis mutandis*.

190. According to the Scholiasts the *περίρινς* was a box of wickerwork bound on to the top of the *ἄμαξα*, which itself was probably little more than a framework.

191. *κηῶντα*, fragrant with cedar-wood (*κέδρινον*).

192. *γλήνεα*, jewels, 'bright' ornaments, from *γαλ-* or *γλαφ-*, 'to shine' (A 206); compare *γλήνη*, the *bright* pupil of the eye. *κεχάνδει*, contained; the root *χαδ-* is probably our *get*.

194. δαίμονιη implies remonstrance with a touch of pity (A 561, compare Z 407). Priam is peevish with grief, and begins to remonstrate with Hecuba before she has even spoken—a very natural touch.

197. 'What does it seem to thee in thy mind,' i.e. what is thy opinion of the matter?

202. ἐκλε' for ἐκλεο, 'thou wast famed throughout all men'; an apocopated form for ἐκλέεο (κλέομαι), like ἀποαίρεο, A 275, αἶδεο, Φ 74. Compare δυσκλέα for δυσκλεέα, I 22.

206. εἰ γάρ, 'for suppose he take thee!' εἰ is used in its primitive sense, and we need not supply any apodosis.

207. ὠμηστής is nowhere else used of a man; we may almost translate 'a beast of prey.' δδε is nowhere else used of a person not actually in sight; it may indicate the vividness with which the picture of Achilles is before Hecuba's eyes. Perhaps we ought however to read δ δέ σ' οὐκ ἐλέησει, though the hiatus is allowable in the bucolic caesura.

208. ἀνευθεν, far away from Hector. δς, thus.

210. See T 128.

211. δσαι explains δς, 'thus fate span his thread, namely, that he should glut the dogs.'

212. ἔχοιμι, 'I would I had.'

213. προσφύσα, i.e. burying my teeth in it. Compare δδαξ ἐν χείλεσι φύντες, biting their lips; and ἐμπεφυῖα, A 512. ἀντιτα, from ἀνά and τίνω, 'paid back.' παιδός seems to be an objective gen., 'his treatment of my son might be repaid him,' as we should say. The opt. is potential, though without ἄν (T 321); Aristarchus however read ἄν τιτά.

214. κακιζόμενον, playing the coward. ἀλεωρής, shelter.

219. ὄρνις κακός, a bird of ill-omen. οἰωνός, not ὄρνις, is the usual word in this sense.

220. ἐπιχθονίων, 'any other, being of mortal man,' i.e. any other than a god (θεοῦ, 223).

221. θυο-σκόος is lit. 'an observer of sacrifice,' from root *skav*, 'to look carefully'; whence κοέω, 'to observe,' and perhaps *cau-co*. νοσφιζοίμεθα, withdraw from, i.e. disregard them.

224. ἔπος, the word of Zeus.

226. βούλομαι, I would rather have it so (A 112, &c.).

227. εἶην, aor. opt. of ἴημι, attracted to the mood of τεθναίην: 'let Achilles slay me straightway, when once I had sated (put away from me) the desire of lamentation.'

228. φωριαμῶν, chests. πέπλους are women's robes; ἀπλοῦδας χλαίνας, perhaps mantles thick enough to wear without doubling; τάπητας, coverlets; φάρεα, large woven pieces not made into garments, 'sheets.'

232. στήσας, weighing out. ἐκ is used in 233-4, as if ἐκ φέρειν had preceded instead of the simple ἔφερον.

235. ἐξείλην ἐλθόντι, when he came to them on an em-

bassy. ἐξέσλιν, as Aristarchus wrote, with 'interaspiration,' is from ἐξίημι, 'a sending forth.' Cf. ἀγγελίην ἐλθεῖν, Λ 140. κτέρας, an heirloom.

239. λωβητῆρες, insulters of my grief. ἐλεγχέες, my shame! κηθήσοντες, to vex me (pres. κήδω).

241. ἦ ὀνόσασθε, 'do ye think it a small thing?' ὀνομαι means properly to depreciate. Compare P 173, &c. γνώσεσθε, i.e. ye will learn to your cost that the loss is yours as well as mine.

243. Compare Σ 258; our idiom is the same, 'ye will be easier for the Achaeans to slay.'

247. δέεπε (δέεπε, Aristarchus), brought them to order (lit. 'went through them' with his staff, like a general marshalling his troops).

253. κατηφόνες, 'my disgrace,' an abstract noun like κατηφείη, Π 498, ἐλέγχεα, 260. Crates read κατηφέες, an adjective found in ω 432. The Alexandrian derivation of the word from κάτ-ω and φάος seems to be right; it implies the turning down of the eyes (φάεα), i.e. the hanging the head in shame. Cf. X 293.

259. Compare I 302, Λ 58.

260. τά, 'here,' pointing at them. ἐλέγχεα, cf. 239, 253.

261. χοροῖτυπῆσιν ἄριστοι, 'heroes of the dance,' 'carpet knights.'

262. ἐπιδήμιοι is the emphatic word, 'plunderers of your own folk' instead of the foe.

264. ἐπιθεῖτε, for ἐπιθείητε; so διακρινθεῖτε, Γ 102. ὁδοῖο, like πεδίοιο, 'that we may pass on our way.' πρήσσω seems to be used intransitively; compare Α 483.

266. δειραν, they lifted off the stand (βωμοί, Θ 441) on which the framework of the car was placed when it was not in use.

267. πρωτοπαγέα, newly made.

268. The yoke consisted of a cross-bar, beneath which hung the two λέπαδνα, or collars, broad loops of leather. At the middle of the yoke there was on the hinder side a horizontal ring (κρίκος), and on the upper side a tall peg (ὀμφαλός), with two rings on the top (οἷκες), through which the reins passed; and a long (ἐννέαπηχυ) cord (ζυγόδεσμον) was attached at the base of the ὀμφαλός to the middle of the yoke. Near the end of the pole (ῥυμός) was fixed a vertical peg (ἔστωρ). The yoke was attached by slipping the κρίκος over the ἔστωρ, so that the yoke lay upon and across the pole. The two vertical pegs, the ἔστωρ and ὀμφαλός, now lay close together, and were lashed by six turns of the ζυγόδεσμον, three upwards and three downwards; the loose end was then wound around the pole (ἐξείης κατέδησαν) and the tongue (γλωχίν, perhaps a metal tip) thrust under these last turns of the rope, to keep it tight. (See Autenrieth's illustrations under ἔστωρ and ζυγόν, which differ, however, in the

position assigned to the *ἔστωρ* and *κρίκος*.) *πέζη ἐπὶ πρώτη* means at the furthest extremity of the pole, the *πέζη* being perhaps a metal cap. The object of *ἔδησαν* is *ἔστορα*, 'they bound the *ἔστωρ* to the *ὀμφαλός*.' *ἔστωρ*, from *ἵζω*, root *sad*, because it was that which *settled*, fixed the yoke. *ἐξείης*, perhaps 'in close continuous turns,' not in wide spirals.

277. *ἐντεσι-εργούς*, 'working in harness,' opposed to sumpter-mules. The word is formed like *ναυσί-κλυτος*, *ὀρεσί-τροφος*, &c.

278. The Mysians were famous for breeding mules, and bordered on the Eneti, *ὅθεν ἡμιόνων γένος ἀγροτεράων*, B 852.

279. Priam goes on a chariot drawn by horses, while the herald leads the mule-car with the ransom. *αὐτὸς ἔχων*, which he kept for his own use.

281. *ζευγνύσθην*, were having yoked; *ζεύγνυσιν δ' ὑπηρετών*, *ζεύγνυται δὲ δ' προστάσων*, Schol.

287. *τῇ*, take this. See Ψ 618.

290. *εὐχεο*, spondee by synizesis. *ἔπειτα*, i.e. after the general prayer for safety, ask specially for a good omen. *καθορᾶται*, watches over.

293. *ἐὺ*, the common change from the relative to the direct construction; compare A 79.

294. *δεξιόν*, i.e. in the east; the augur looked to the N.

296. *οὐ δώσει*, shall refuse. For *οὐ* after *εἰ*, see Υ 129.

303. *ἀκήρατον* occurs elsewhere only in O 498, ρ 532, in the sense 'unhurt.' Here then we must understand it to mean 'uninjured' = 'undefiled'; a curious transition, perhaps suggested by the similarity in sound of *ἀκρητον* = unmixed.

304. *χέρνιβον* must mean either 'the water for washing the hands,' elsewhere called *χέρνιβα*; or else 'the basin' into which the water was poured from the *πρόχοος*, or ewer, over the hands.

305. *ἔδξατο*, with gen., took from his wife; I 633, and compare A 596.

306. *μέσῳ ἔρκεϊ*, the middle of the courtyard, where stood the altar of *Ζεὺς Ἐρκείος*.

309. *φίλον ἢ δ' ἐλεεινόν*, a welcomed and pitied suppliant.

310. For *ταχύν* there was an ancient variant *έόν*, which is no doubt correct, meaning 'thine own' (A 393); Aristarchus probably altered it conjecturally, to suit his theory that *δς* could only mean 'his.' This involved the same change in 292, where the same variant occurs; 296 being left untouched, because there was no parallel passage to alter (Brugman).

315. *τελειότατον, τὸν ἐπιτελεστικώτατον*, Schol.: i.e. affording the most perfect augury.

316. 'The dun hunter whom men name also the Dusky Eagle.' For *περκνόν* compare *ὑπο-περκ-άζουσι*, used of the colour of ripening grapes, η 126. *μορφνός* is a word of uncertain

origin. Aristotle describes the Black Eagle as second in size of all eagles. Compare Φ 252.

318. ἐϋκλήϊς ἀραρυῖα, 'locking well and fitting close'; these are *epitheta ornantia* only, as the comparison is naturally with a door thrown wide open. Some ancient critics therefore read ἐϋ κληῖσ' ἀραρυῖα, well fitted with locks. ἀφνειοῖο of course implies a large palace.

325. δαΐφρων, prudent. Buttmann says that this sense is elsewhere peculiar to the Odyssey, and that in the Iliad the word means 'warlike.' But it is more probable that it always means 'cunning' (δα-ῆναι), only in the more martial poem it is naturally used chiefly of skill in war, and without any etymological connection with δαῖς = heat of battle.

331. Ζῆν, acc. of Ζῆς, a by-form of Ζεύς, of which some traces are found in later writers.

333. Hermes is the regular messenger of the gods in the Od., but not elsewhere in the Il. He seems to be employed in preference to Iris because ingenuity is needed, not the mechanical repetition of a message.

335. ἐταιρίσσαι, to attend. For κλύω with dat., see Π 516; thou hearkenest to whom thou wilt.

338. Πηλείωνάδ', the only case in H. of the addition of the local termination -δε to the name of a person. It is equivalent to εἰς Πηλείωνα, for which see A 423.

339-345. These fine lines recur in ε 43-49. The magic wand is a regular attribute of Hermes (χρυσό-ραπῖς) and became the κηρυκείον or *caduceus* when Hermes was made god of heralds (A 334). It is actually used to lull the sentinels to sleep, 445.

344. τοὺς δ' αὖτε, and others again.

347. αἰσუმνητήρι, a prince; lit. 'one who remembers justice' (αἶσα, μνα-, the υ being Aeolic). This was the natural office of royal families in days when law consisted of customary precedents (θέμιστες, I 99) handed down by oral tradition.

348. πρῶτον ὑπηνήτη, with beard (see A 340) just grown.

349. For the monument of Πυρ see A 166, 372.

351. ἐν, at the river, i.e. the ford of Φ 1. ἐπήλυθε, had over-spread.

352. ἐξ ἀγχιμόλοιο goes with ἰδών, 'seeing him *from* close at hand.' ἐφράσσατο, observed.

354. 'It is a matter of prudent thought,' i.e. a crisis demanding wise resolution.

355. διαρραΐσσεσθαι, a very strong expression, cf. P 727, α 251; 'we shall be torn in pieces.'

356. ἐφ' ἱππων, on the chariot, leaving the mule-car to its fate. ἐπειτα, 'after that,' i.e. as the second best course. λιτα-νεύσομεν, hortative subj.

359. γναμπτοῖσι μέλεσσι, see A 669.

360. αὐτός, *ultrō*, without waiting to be spoken to.

365. ἀνάρσιοι, unfriendly; lit. 'not joined, fitted': the opposite of ἐρί-ηρ-ες (root ἀρ, of ἀρ-αρ-ίσκω).

367. θνείατα, treasures; it is usually applied to dainties, but includes πάντα τὰ θνηστὶν τίνα περιποιούντα. νόος, 'what would be thy feeling then?'

369. ἀπαμύνασθαι is epexegetic both of οὐ νέος and γέρον, thou art not young (enough) and thy companion is (too) old to drive away a man that should first vex thee. Compare T 183.

370. οὐδέν is used adverbially, = οὐ, 'in nowise will I do thee any harm.' καὶ δέ, 'nay, I would even.' ἐτοκω, i.e. I discern a likeness to my own father.

376. αἰσιον, for good luck. ἐξαίσιος is similarly used as a predicate. οἶος...ἀγητος, so admirable art thou.

380. This line is very common in the Odyssey. ἀτρεκέως, 'truly,' lit. straightforwardly, not turning aside from truth (τρεκ = τρεπ-, to turn).

381. ἤέ...ἤ, a double question, put asyndetically, *utrum...an*.

382. ἵνα περ, *where* they may abide for thee in safety.

385. μάχης ἐπεδευετ' Ἀχαιῶν, apparently 'he was never wanting in battle against the Achaeans,' Ἀχ. being objective gen. after μάχης. But in Ψ 670 we have μάχης ἐπιδεύεσθαι = to be inferior in war; so we may also make Ἀχ. an independent and co-ordinate genitive; 'he was not inferior to the Achaeans in battle.' Hermes gently hints that he knows to whom he is speaking.

388. ὧς = ὅτι οὕτως, (it is meet that I should ask) so well thou speakest of my hapless son's fate.

390. καὶ εἶραι = εἰρόμενος, 'thou art testing me by asking me of Hector.'

394. ἑσταότες, standing still, idle spectators.

396. μίᾱ, the same.

398. ὧδε, thus as I behold.

400. παλλόμενος, casting lots.

402. θήσονται μάχην, will set their battle in array. Perhaps he means to imply that he is sent out as a spy to see that the ground is clear of the enemy.

403. οἶδε, as though he pointed at their camp; '*here* they sit fretting.'

404. πολέμου seems to go equally with ἰσχεῖν and ἐσσυμένους, to restrain *from* war them eager *for* war.

409. μελεῖστί ταμών, cutting him to pieces, limb by limb. The phrase is elsewhere peculiar to the Odyssey.

412. κείνος, *there* lies he.

413. ἡὼς must be used very vaguely in the sense of 'day,' as it is now early night. There were variants ἡδη and ἡδε (sc. ἡμέρα). For 414-5 see T 32.

417. ἀκηδέστως, without regarding, respecting, him. Compare Φ 123, X 465. ὅτε, as often as.

418. αἰσχύνει, he cannot disfigure him. θηοῖο, thou wouldest marvel to see (θηέομαι).

419. ἐερσήεις, Lat. *rosoidus*, 'how fresh he lies.' Apollo protected him by a mist, Ψ 188. αἶμα is 'accus. of the remoter object,' 'he is washed clean of blood.'

420. μίαιρός, defiled. μέμυκε, have closed together (like eyelids).

421. ὅσος' ἐτύπη, verbs of wounding take a double accus., of the wound as well as of the person wounded. See note on Π 511, P 86. πολέες, see X 369, 'many plunged their blades into him.'

422. ἐήος should be ἐοῖο, *thy* son; A 393.

425. καί seems to mean 'in addition to general piety it is good to bring due offerings.' For the anomalous διδοῦναι for διδόναι, cf. ζευγνύμεν, Π 145, τιθήμεναι, Ψ 83.

426. εἴ ποτ' ἔην γε, 'if he ever was,' i.e. if indeed it be not all a dream: *si unquam fuit quod non est amplius*; i.e. *si recte dici potest fuisse, quod ita sui factum est dissimile ut fuisse nunquam credas*, G. Hermann. Compare A 762. Curtius would read ἦ ποτ' ἔην γε, 'aye surely once he was.'

428. τῷ οἱ ἀπεμνήσαντο, 'therefore did they remember for him (his gifts).' οἱ is *dat. commodi*. Others read τῶν for τῷ, 'these things did they remember for him.'

430. αὐτόν, sc. ἐμέ, save myself, and bring me on my way with the favour of heaven. γε implies 'if it is to be done by permission of heaven.'

434. παρῆς Ἀχιλλῆα, behind Achilles' back.

435. δειδοῖκα καὶ αἰδέομαι, compare A 649.

437. ἄν...κε are used like the repeated ἄν...ἄν of Attic; but elsewhere in Homer they always go close together, separated at most by a μέν or γάρ. Ἄργος in the mouth of a Myrmidon probably means the Pelasgian Argos, in Thessaly; or else Greece in general. ἐνδυκέως, see 158.

439. 'None would attack thee in contempt of thy escort.' ὀνοσσάμενος = depreciating, as 241.

440. ἀνατξας ἄρμα, leaping on to the chariot. ἄρμα καὶ ἵππους is *hendiadys* for 'the horse-chariot.'

444. The sentinels are posted outside the gate, while the gate-keepers (πυλαῶροι) of 681 are inside, to open in case of necessity. δέ marks the apodosis.

448. The apodosis to δτε does not arrive till 457, after a long parenthetical description.

451. ὄροφον is explained by the ancient commentators as a kind of rush so called from its use in roofing. We might translate 'they thatched it over with downy thatching-rush that they gathered (or mowed) from the meadows.' Either sense of ἄμωσ suits this passage; see 165.

452. οἱ and ἀνακτι are in apposition, 'him, even their lord.'

αὐλή, a courtyard surrounded by a palisade. The hut is made as like as possible to a regular house.

453. ἐπιβλής, a bar reaching across from doorpost to doorpost, the κληίς of 455. ἐπιρρήσσεσκον, 'drove home'; an obscure word perhaps connected with ῥήσσω, *to stave*, Σ 571.

456. τῶν ἄλλων, of the common sort.

463. ὀφθαλμοὺς εἴσειμι, I will not come within the sight of Achilles. Compare ἐλθέμεν ἀνδρὸς ἐς ὀφθαλμούς, 204. νεμεσσητόν, 'it would cause indignation that an immortal god should thus favour mortals openly.' βροτούς, though a general expression, means Priam, not Achilles.

466-7 are suspicious lines, for (1) the poet of the Iliad seems to know nothing of Neoptolemus (see T 326); (2) Priam does not follow the divine advice, though an appeal to Achilles' love for his son would certainly seem to be a natural and powerful argument, if it were possible. συν-ορίνης = *com-moveas*, 'stir his mind.'

471. οἴκου, i.e. the tent, or rather hut; it is called δόμος in 673.

473. ἀπάνευθε, apart, though in the same room. τῷ, 'there,' demonstrative.

474. Ἀλκιμος seems to be the same as Ἀλκιμέδων, compare Π 197, T 392, and P *passim*. ποίπνυον, were bustling: A 600.

476. ἔσθων καὶ πίνων stands co-ordinately with ἐδωδῆς, ἀπολήγω being followed indifferently by a genitive or a participle; 'he had just ceased from meat, even from eating and drinking.'

480. 'As when a grievous curse comes upon a man who in his own country hath slain his fellow, so that he escapes to a land of strangers, to the roof of a rich lord, and wonder seizes upon them that behold him enter.' ἄτη seems to mean the curse of homicide in its outward manifestation, the danger of blood-revenge. ἀφνειοῦ, because a rich man would be best able to protect him. ἔχει, not ἔχῃ, because this clause, though it contains the point of the simile, is added independently. Compare I 324.

484. ἄλλοι, i.e. οἱ ἄλλοι.

487. τηλίκου is interjectional, 'so old a man, even as I am, on the sad road of age.' For οὐδός in this phrase, see X 60. A man thus calling for compassion on the score of age would hardly call attention to the fact that he was only 'on the *threshold* of old age.'

488. Achilles in the underworld himself expresses this same fear for his father, λ 496. It was realised in the case of Laertes.

491. ἐπί, moreover.

496. ἱῆς ἐκ νηδύος, children of Hecuba.

498. τῶν μὲν πολλῶν, lit. of them, the many; i.e. of the greater part of them. Observe the unusually halting rhythm of

this line and 500. They seem to express the old man's struggles to speak connectedly in all his agitation.

499. οἷος ἔην εἴρυτο δέ seems to be a *hendiadys* for οἷος ἔην ἐρύεσθαι, as we say 'was the only one to protect.' Else we must take οἷος to mean *unicus* in the sense of *eximius*.

500. πρῶην, vaguely, 'a little while ago.' It was actually twelve days before, 31.

503. αἰδέο, contracted for αἰδέεο.

505. 'I have braved what none other man on earth hath ever braved before, even to lift my hand to the mouth of him that slew my children.' Suppliants used with one hand to clasp the knee of him they were beseeching, and with the other to touch his chin; see A 501, and the illustration in Autenrieth, *s.v.* γόνυ. δρέγεσθαι is always used intransitively, so no doubt χεῖρ' is for χεῖρί, 'reach *with* my hand to the mouth,' &c.

507. πατρός, objective gen. after γόοιο, 'desire of lamentation for his father.'

509. ὁ μὲν is in 'distributive' apposition with τῷ, and should regularly be followed by ὁ δέ, instead of which we have αὐτὰρ Ἀχιλλεύς. A very similar construction is Π 317.

510. ἐλυσθεις, *volutus*; ἐλυ- = *fel-f* = *vol-v*-, from root *fel*, to twist.

514. 'The desire thereof (sc. γόοιο) departed from his heart and his members.'

515. χειρὸς ἀνίστη, raised him by the hand.

522. ἔμπης, 'anyhow,' is explained by the following ἀχνύμενοί περ, even though sorrowing. κατακεῖσθαι, to lie quiet. πρῆξις, there is no profit, no result, of chill lamentation.

525. ὧς refers forwards to ἀχνυμένοις.

527. 'For there stand on the floor of Zeus' palace two jars of evil gifts that he gives to men, and one of good things. Now to whomsoever Zeus, the hurler of the thunderbolt, deals a mingled lot, that man chances now upon ill and now again on good; but to whom he gives only the sorry gifts, him he brings to scorn, and grievous famine chases him over the bright earth and he is a wanderer honoured neither of gods nor men.' There seem to be three jars, the two of evil indicating the preponderance of sorrow in human life; so Pindar says, ἐν παρ' ἐσλὸν πῆματα σύνδυο δαίονται βροτοῖς ἀθάνατοι. ἕτερος (properly 'the other of two') is used because the two jars of evil are regarded as a unit in opposition to the one of good; just as the dual is used of the driver and his two steeds, Ψ 413.

528. ἔδων is generally derived from ἐὺς, 'good things,' but the form is inexplicable. The gods in general are called δωτῆρες ἔδων in Od. θ, Hesiod, and the Hymns. This Brugman explains from a noun ἐή (sc. μοῖρα) = *sua*, a man's *own* or fair portion, ἴση, so that the gods are the 'dispensers of just destinies.' When this phrase got stereotyped, the original meaning was forgotten, and

it was supposed to mean 'dispensers of *good* things,' from the similarity of the word to *εὖς*: and in this mistaken sense it is used here.

532. *βούβρωστις* seems to be the *βουλιμία* of later Attic. We are told that a yearly sacrifice was made to the goddess *Βούβρωστις* at Smyrna, i.e. a sacrifice to avert famine.

535. *ἐκέκαστο ἐπ' ἀνθ.*, he excelled among men; see *Υ* 35. This verb generally takes a simple accus., but here it is used like *ἐνίκα πᾶσαν ἐπ' αἶαν*, *Ψ* 742. *ἐπὶ*, with acc., implies 'extension over.'

537. *ποίησαν*, sc. *οἱ θεοί*.

539. 'There was granted him no offspring of princely sons in his home, save that he begat one son for untimely death.' *πανώριον* is the *παντελῶς ἄωρον ἀποθανούμενον* of Herodotus.

543. *εἶναι* here represents *ἦσθα* of the *oratio recta*.

544. 'All the region that Lesbos bounds (*ἐντὸς ἐέργει*) to the north of itself (*ἄνω*), and Phrygia higher up (i.e. inland)'; i.e. the region having Lesbos to the S. and Phrygia to the E. *ἄνω* must be taken closely with *ἐέργει* (lit. keeps above itself), while *καθύπερθε* is an attribute to Phrygia; *ἐντός* belongs to all the three boundaries. *Μάκαρ* is a name frequently occurring all along the Mediterranean coasts; it perhaps represents *Melkart*, the Phoenician Hercules.

546. *τῶν*, another construction of *κεκᾶσθαι*, on the analogy of verbs expressing excellence. It means 'all these peoples,' the inhabitants being put in apposition with their countries.

549. *ἀλίσστον*, without escape, cessation; *Π* 296.

550. *ἔης*, read *έοῖο* with Zenodotus; *A* 393.

551. 'Nor wilt thou raise him up again till thou hast come to misfortune of thine own (*ἄλλο*)'; i.e. thou wilt die thyself before thou canst bring him back to life.

554. *ἀκηδής*, uncared for, *ἀκήδεστος*.

558 is a late interpolation; it was unknown to Aristarchus and even to Herodianus (about 150 A.D.). *πρῶτον ἔασας* means 'thou didst leave me unharmed at the first,' i.e. even at the first moment it was thy impulse not to hurt me. *τῶνδ' ἀπόναιο*, mayest thou live to enjoy them.

560. Achilles is going through a terrible struggle in abandoning his promise to Patroclus (*Ψ* 183), and feels that he may entirely lose his self-control unless he is allowed to act in his own way, without being either hurried or doubted. *καὶ αὐτός*, without being urged.

563. *σε* is anticipated from the relative clause; compare the Biblical, 'I know thee who thou art.'

565. *μᾶλ' ἡβῶν*, with all the audacity of youth.

566. *φυλακοὺς*, 'sentinels,' occurs only here, but was preferred to *φύλακας* by Aristarchus.

568. *τῷ*, because I am acting under divine compulsion. *ἐν ἄλγεσι*, amid my troubles. *ἔᾶσω*, leave thee in peace, as 557.

576. ὑπὸ ζυγόν, from under the yoke, ὑπὸ ζυγοῦ.

577. καλήτορα, the 'crier,' *calator*. He is called ἀστυβοώτην in 701.

578. ἐϋσώτρου, with goodly fellows (σῶτρον; compare ἐπίσσωτρον = *tire*). So the best authorities for the vulg. ἐυξέστου.

581. πυκάσας, that Achilles might wrap the corpse in them before giving it to Priam.

584. ἐρύσαιτο seems to mean 'restrain,' a sense of ἐρύεσθαι not elsewhere found. There was a variant κατερύκοι.

586. ἀλίτῃται, the subj. after the opt. is very strange, as it seems to express the remoter consequence, so that the converse would have been more natural.

589. λεχέων, a bier. The dat. is the usual case after ἐπιτιθέναι, not the gen.

592. σκυδμαινέμεν, see 65.

595. It is not clear how Achilles was to give Patroclus his share of the ransom, unless he meant to burn some of the objects separately, like Andromache in X 512. καί means in addition to the possessions burnt on the pyre in Ψ 170-6.

598. τοίχου τοῦ ἑτέρου, see I 219.

601. ἄγων, i.e. on the way back; Achilles will not let him see his son for the present, as is explained in 584.

602. Niobe was always to the Greeks the type of the deepest sorrow; see Soph. *El.* 150, ἐν τάφῳ πετραίῃ αἰαὶ δακρύεις: and *Antig.* 823-832. The legend is identical with that current in later times, except that the number of children was generally given at fourteen, seven sons and seven daughters. The τε is gnomic, indicating that the story was well known.

605. ἀπό, (with arrows) from his bow.

607. ἰσάσκετο, she matched herself against. ἀρα is contemptuous, 'forsooth.'

608. 'She said that Leto had but two children, but she herself had borne many.' γέλνατο, for αὐτὴ δὲ γέλνασθαι, the construction, as often, lapsing from the *oratio obliqua* to the *recta*.

610. ἐν φόνῳ, amid their gore; οὐδέ = ἐπεὶ οὐ, 'for there was no man to bury them; but the son of Cronus turned the folk into stone.' Apparently λίθους is to be taken literally, the people suffered for the faults of their queen, and in the same manner; it hardly seems Homeric to say that Zeus turned their hearts to stones, i.e. made them so hard-hearted that they would not bury the dead.

614-7 were rejected by Aristophanes and Aristarchus on the ground that they were Hesiodic in style, and that it was absurd to say 'eat, because Niobe ate and was then turned to stone.' They certainly rather interrupt the speech, and the word φασι is unlike the style of Homer, who always speaks of the gods as from his own knowledge.

615. On Sipylus, the mountain that overhangs Smyrna, there

still is visible a rock carved, it is now supposed by the Hittites, into a rough resemblance to a human figure, which has always been called Niobe. There is no independent mention of a river Achelous in these parts. ἐροῶσαντο, nimbly dance; A 529, Σ 411.

617. θεῶν ἐκ κήδεα, griefs sent by the gods; cf. θεῶν ἐκ θέσφατα, E 64. πέσσει, broods over (639).

620. πολυδάκρυτος, much bewept; i.e. he will deserve many tears. Elsewhere the word means 'tearful.'

621. ἀργυφος, 'pure white,' and ἀργύφeos, Σ 50, are probably from ἀργός, bright (A 50), and φα-, 'to shine' (φα-ίνω, &c.). The -υ- is perhaps Aeolic. For the following lines compare A 465-6, I 216-7, 221-2. The ἔρος is a merely formal expression, as in I 222, for Achilles has only just supped, 475.

630. 'To see how great he was and how goodly.' ἄντα, in countenance, = ἄντην.

632. δψιν expresses outward appearance, just as we speak of a man's 'looks.'

635. λέξον, lit. put me to bed, root λεχ-; so λέξο (aor. mid. from ἐλέγμην) = lie down, 650. καί seems to mean 'that we may have our fill of sleep as well as food.' ὑπό with dat. is instrumental, as ὑπὸ χειρὶ, δουρί, &c.

640. See 164. λαυκανίης καθέηκα, lit. 'sent down my gullet' (X 325).

643-8 and 673-6 are adapted from or at least intimately related to several passages in the Odyssey, δ 297-305, η 336-340, 344-7: cf. ψ 289-299, χ 497. Indeed this whole book seems in many ways more closely connected with the Odyssey than with the earlier portion of the Iliad.

644. δέμνια, the bedstead; the ῥήγεια and τάπητες seem to answer to our 'mattress' and 'blankets,' the χλαῖναι being cloaks used for the coverlet. οὔλας, woollen, see P 756.

647. δάος, torch, a by-form of δαῖς, occurring only here and in the identical χ 497, ψ 294.

648. ἐγκονέουσai, busying themselves, occurs only here and η 340, ψ 291. The derivation is uncertain; Benfey refers it to root ἀγκ- appearing in *anc-illa* and Old High German *encho*, a servant (our 'hench-man'?). Döderlein derives it from ἐν(έ)κ-ω, ἐνείκ-ω, 'to bear.'

649. ἐπικερτομέων, no satisfactory explanation of this word has been given; both by etymology and use it means 'reviling,' 'insulting' (see A 539); so that we cannot fairly translate it 'bantering,' as is generally done; and even this would not suit the actual character of the speech which follows.

650. ἐκτός, in the ante-room of the hall (673), which, as we see from δ 302, was the usual sleeping-place for unexpected guests. λέξο is for λεχ-σο from ἐλέγ-μην (see 635), while λέξeo (I 617) is for λέξ-εσο, from ἐ-λεξ-όμην, a 'mixed' aor. Cf. δέξο, T 10.

653 = 366.

655. ἀνάβλησις, a delay of the setting free of the body. γένηται, here again the subjunctive after the optative is strangely used to express the more remote contingency; see 586. 'He *might* tell Agamemnon, and then there *will* be a delay.'

657. ποσσημαρ, for how many days? The word is curiously formed on the analogy of ἐννημαρ, &c. τέως, so long.

660. τάφον, funeral, as 804.

661. ὧδε, 'by thus doing,' i.e. by abstaining from war; the word refers back to 658.

662. 'Thou knowest how we are hemmed within the city, and wood is far off to bring from the mountains.' ἄξεμεν is aor., as Ψ 50. δεδίασιν for δειδίασιν, the only case where there is a short syllable before the original δϝ of the root δϝι: for δειδία = δέδϝια with compensatory lengthening of ε to ει on the loss of ϝ.

665. δαινυτο, opt. for δαινυ-ι-το, like ἀναδύη, ι 377; compare φθίμην, φθίτο, opt. of ἐφθίμην.

671. 'He grasped the old man's right hand at the wrist,' as a pledge of friendship.

673. The πρόδομος was the part of the house in front of the hall, i.e. the corridor with ante-chambers and adjacent passages, &c. See I 473.

677. The narrative now proceeds with a rapidity and almost abruptness which is not unfitted to the winding up of a story of which the climax has been told.

681. ιερούς means perhaps 'strong' (see A 366), as in the similar phrase φυλάκων ἱερὸν τέλος, K 56, 'the strong band of sentinels.' Or it may indicate the quasi-sanctity belonging to very responsible posts.

683. 'Thou then hast no thought of ill, seeing thou thus sleepest.' οἶον = ὅτι τοιωῦτον, a cognate acc. εἴασεν, spared thee, as 557, 569.

686. σείο ζωὸν ἄποινα, i.e. a ransom to buy thy life.

687. μετόπισθε, 'behind' in the local sense. γνώη (subj.), 'perceive thee,' 'find thee here'; we should naturally expect γνοίη, which indeed is given by some good MSS. But compare P 38-40.

692-3 = Φ 1-2; the best MSS. omit 693 here.

696. εἰς, 'towards.' ἔλων, imperf., implying a pres. ἐλάω, which does not occur elsewhere, ἐλάαν, ἐλώωσι, &c., being futures.

699. Cassandra is hardly mentioned elsewhere by Homer (only in N 366 sqq., and λ 422); it was only in the later cycles that the legends grew up with which we are familiar. Πέργαμον, the acropolis of Troy.

701. ἀστυβοώτην, literally 'town-crier,' i.e. the public herald of the state, like καλήτορα, 577. -βοώτης seems to be for -βοήτης, the η being assimilated by the -ο.

704. ὄψεσθε, 'you shall behold if you come,' future. Other

make the word imper. of a mixed aor. *ᾠψόμην*, comparing *ἔξεσθε*, Θ 505, but this seems unnecessary. The future does not imply any prophetic foreknowledge.

705. *ζῶντι* = *ὅτε ἔζη* : *νοστήσαντι*, ye rejoiced at his return from battle.

707. *πτόλει*, the *ι* is lengthened in *arsis* before the liquid *λ*.

708. *δάσχετος* is apparently for *ἀ-άνσχετος*, intolerable. The hiatus can only be explained as permitted in order to distinguish the word from *ἀνα-σχετος*, tolerable. Perhaps it is a later formation on the false analogy of *ἕατος*, where a consonant has been lost (*ἔ-σα-τος*, root *sa*, satiate).

709. 'Near the gates they met him (Priam) bringing the corpse.'

711. *τιλλέσθην* with acc. 'bewailed him'; so we have *τύπτεσθαι τινα* (Herod.) and *κόπτεσθαι τινα* (Eurip.).

716. *μοι* is ethic dat., 'make me way for the mules to pass through. *ἄσεσθε*, ye shall have your fill of weeping hereafter. Compare Ψ 157.

719. *δῶματα* is acc. of the *terminus ad quem*.

720. *τρητοῖς*, either 'adorned with pierced work,' 'fretted'; or perhaps 'pierced with holes' to receive the straps which supported the bedding, as Odysseus describes in his own bedstead, ψ 198, 201. *δοιδούς*, professional mourners; these were common in Oriental countries, but unknown in Greece; and perhaps their mention among the Trojans is a piece of 'local colouring.'

721. The reading of this line is extremely doubtful; the text seems to give the best sense. Translate 'and by the bier they set the minstrels, the leaders of the dirge, who wailed their doleful lay, they singing while the women lamented with them.' Strictly speaking, *οἱ μὲν* (722) is a mere repetition of the subject *οἱ τε*, and might be absent; but it is inserted in order to point the antithesis with *γυναῖκες*; *αἱ δὲ στεν. γυν.* would have been a more regular close to the line.

725. *ἀπ' αἰῶνος*, 'thou hast perished from life in thy youth.'

726. *αὐτως*. merely.

729. *πέρεται*, in pass. sense, will be destroyed.

730. *ρύσκειν*, 'was wont to protect,' an iterative form from *ρύομαι*. In *ἔχεις* the Schol. thinks there is an allusion to the name *Ἐκτωρ*, the Holder, or Keeper.

731. *δοχ-ήσονται*, will sail away on the ships of the foe (root *φοχ*, *vagh-* = *veh-entur*).

733. *ἐνθα*, 'to a place where thou shalt toil at unseemly tasks, striving in the presence of a hard master.' *πρό*, lit. before the face of.

735. This was what actually happened according to the Cyclic poets. *λυγρὸν ὀλεθρον*, 'a grievous death to die,' acc. in 'apposition with the sentence'; almost the only instance of this construction in Homer; but see X 513.

737. καί, 'it may be.'

741 = P 37; see the note there.

744. πυκινόν seems to mean 'closely packed,' i.e. a pregnant, pithy saying for me to keep in my memory. μεμνήμην, opt. for μεμνηίμην, see Ψ 361.

749. περ seems to go rather with ἢ μέν than with ζῶς, emphasising the assertion, 'in very truth.'

752. πέρνασκε, used to sell; see Φ 40, 102.

753. ἀμιχθαλόεσσαν, probably 'misty,' 'smoky' (because Lemnos was a volcanic island, the seat of Hephaestus' stithy); connected with ὀ-μιχ-λη, root μιχ-, whence our *mist* (Goth. *maihsta-s*). The ἀ will be merely a 'prothetic' vowel; but the suffix is not explained.

756. οὐδ' ὧς, not even thus could he bring him back to life.

757. ἐρσήεις, 419. πρόσφατος does not recur in Homer, but is used by later writers from Herodotus onwards in the sense 'newly slain,' as if from φα-, φεν-; only there is nothing in the word itself to express 'newly,' though this should be the most prominent idea. Others derive it from πρόσφημι, explaining 'that may be addressed,' i.e. so lifelike as to tempt one to speak and to expect an answer; or perhaps rather our 'affable,' in the sense of 'loveable.'

759. Quick and painless death in men was always ascribed to Apollo, as it was in women to Artemis.

762. δαέρων, a spondee by synizesis, the α being long.

763. μέν implies a suppressed contrast, 'yet it was to thee I always looked for kindness.' Helen's speech is all disjointed with passionate anguish.

765. εἰκοστὸν ἔτος must be explained either as an allusion to the old story, which is not consistent with the rest of the Iliad and Odyssey, of a previous abortive expedition against Troy which had wasted ten years; or else it may have been an echo in the poet's ears of the reiterated 'twentieth year' of the Odyssey, the destined close of Odysseus' ten years of wandering; see τ 222, ψ 102, β 175, &c.

767. ἀσύφηλον, insulting: see I 647.

769. δαέρων, husband's brothers; γαλόων, husband's sisters (Lat. *glōres*); εἰνατέρων, husbands' brothers' wives (*janit-rices*).

770. ἐκυρὸς δέ... αἰεὶ is parenthetical, and ἀλλά begins the apodosis. παραιφάμενος, soothing them.

775. πεφρίκασι, 'shudder at me' as a cursed thing.

776. ἀπείρων, the innumerable people. The epithet is usually applied to the infinite expanse of sea or earth.

778. ἄξετε, imper. of the mixed aor. πυκινόν, cunning; or perhaps strong in numbers.

780. ὧδ' ἐπέτελλε, charged me with his message, as he bade me farewell from the black ships.

784. ἀγίνεον, collected; from ἀγ- of ἄγω, the only instance of a present stem formed with this suffix.

785. φαεσίμβροτος, giving light to men, for φαφεί-μροτος, φαφ-, root of φαφός, a lengthened form of φα-, to shine.

789. ἤγρετο, 'was gathered' (ἀγείρω); so Düntzer for ἔγρετο of MSS., 'watched' (ἐγείρω), which is clearly not suitable here. 790 is omitted by almost all the best MSS.

791. Compare Ψ 250 sqq., when the rites are very similar to those recorded here.

795. λάρνακα, coffin, answers to the φιάλη of Ψ 253. κάπετος, the grave, lit. a dug place; see Σ 564.

798. κατεστόρεσαν, they heaped it over with great stones.

799. They set the sentinels perhaps for fear lest the sight of the whole population outside the walls might tempt the Greeks to make a dash for the city before the stipulated time.

802. εἶ goes with δαίνυντο.

804. 'Thus celebrated they the funeral of Hector, tamer of horses.'

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